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CHURCH MISSIONARY GLENER



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CHURCH MISSIONARY SOCIETY.

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in the field

until even

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JANUARY, 1902.

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The

Church Missionary Gleaner

JANUARY 1, 1902.

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Editorial Notes.

ONCE more we have the pleasure of wishing our readers a Happy New Year. May it bring them new grace from God, new peace with Him, new power for His service.

The signs are becoming evident of increased effort in response to the appeals of the Committee, particularly to the suggestion for special gatherings in Lent. One provincial centre alone, and that not one of the largest, has asked for six men as deputations! It seems probable that meetings and services will take place at that period in hundreds. Meanwhile we trust that new life and zeal may be infused into the existing organizations, such as the missionary prayer-meetings, the parochial prayer-meetings at which missionary topics are remembered, and the inner-circle meetings of Gleaners' Union Branches. In this regard we would put in a plea for the weekly prayer-meeting at Salisbury Square. The Committee Room might very easily be filled every Thursday afternoon, and the meeting be made a greater power for intercession than it is at present. We do know that the hearts of our missionaries in all parts of the world turn to the Thursday prayer-meeting, and that from it evident tokens of blessing have gone forth.

In view of the growing recognition of the value of public prayer for Foreign Missions, we venture to call attention to the prayer accepted by the Upper House of Convocation "for public use in church under the direction of the Bishop of the diocese." Its text is as follows:—

"O God, our heavenly Father, Who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: Pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, labourers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved: through Jesus Christ our Lord. Amen."

The present state of the Clergy Union is very flourishing. As our readers know, the various younger Clergy Unions in the country are now organized on the model of the Gleaners' Union, so that the local bodies have become Branches of a central union. As with the Gleaners' Union, the work is principally carried on through the Branches. Within the last few weeks new Branches have been formed in Oxford and Dorsetshire, while the old-established Leeds Union has joined the main body. The total number of members of the Clergy Union is now 1,380. Will those of our readers who realize how vitally the sympathies of the clergy affect the missionary zeal of their parishes join in prayer for a blessing upon the work of the Clergy Union and its Branches?

The additional paragraph which we print this month about the new cathedral of Uganda supplies a piece of most interesting detail. The stone selected for the foundation-stone was that which marked Mr. Pilkington's grave until it was replaced by a marble monument from home. Whether intentional or not, there is a most appropriate symbolism about the choice. As the whole Church of God is "built upon the foundation of the Apostles and prophets, Jesus

Christ Himself being the chief corner-stone," so in a remarkable degree the Church of Uganda is built upon the foundation of Hannington, Pilkington, and Mackay, not to speak of those who are still alive. When Mackay died in 1890 we felt as if an irreparable loss had fallen upon the Uganda Mission, little thinking that at the very time one who should succeed him was already prepared by God, and on his way to the field. To George Lawrence Pilkington the Church of Uganda owes the completion of the Bible in the tongue of the people; his journeys showed him that Christianity stood in danger of being too much centralized in the capital, and led to that dissemination of the Gospel in which we all rejoice; the Native Church independence and self-support was fostered by him; best of all, he was the means used for bringing about the wonderful revival of 1893, from which the Church has never gone back.

Two interesting efforts in the direction of local self-support and self-extension have recently been made in our China Missions. In the Mid China diocese Bishop Moule describes the formation of a "Chinese Missionary Society" among the C.M.S. converts, which has begun with subscriptions amounting to a hundred dollars, a large sum for Chinese. In Hong Kong the C.M.S. congregations have become self-supporting, and a set of regulations for their self-government have been drawn up in conjunction with Bishop Hoare. The same spirit is making progress in Japan, as the paragraph on page 11 shows. The address by a Tamil layman which we printed in our November number was yet another indication that the spirit of self-support is abroad. If every congregation of Native Christians in the C.M.S. Missions did all that it could for the support of its own ministry, the Society's financial problems would be in a fair way towards solution.

It may seem inconsistent with the general trend of affairs that the Society has recently begun a new Mission in the Native State of Rewah, in Central India. The fact is that a sum of money was contributed for this special purpose by a friend who was interested in that State, and the opportunity for using it has only just occurred. The Native States are as a whole the least evangelized parts of India. From some of them, such as Nepaul and Bhutan, missionaries are rigidly excluded, and though many of the others are ruled by enlightened and progressive rajahs, it may be taken as a rule that priestly power is stronger and protection to the convert weaker than in the provinces under direct British rule. Consequently most of the great centres of missionary effort are in the British-governed districts.

The Bhil country in Central India, which suffered so terribly in the last famine, is now undergoing a repetition of that scourge, though on a smaller scale. The Rev. and Mrs. A. Outram have gone back just in time to face a renewal of those depressing sights and scenes which finally broke down their health, and have already been assigned by Government a district for relief purposes. Happily there is no lack of relief funds for the present, the previous Famine

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Fund not being exhausted, but our brethren and still more the distressed, hunger-stricken people need our prayers.

A pathetic little story went the round of the missionary magazines two or three months ago. It told how a lady who was a great home worker for Missions sat down to write two letters, one to a woman friend, the other to a missionary with whom she corresponded. The first letter was full of chat about her home and her children and the little interests of everyday life. The second contained no news, but much exhortation about the work. By mistake the letters got into the wrong envelopes, so that the friend received the exhortation and the missionary the gossip letter. The friend replied with astonished remonstrance; the missionary returned the letter, which she discovered was not meant for her, but confessed that she could not help reading it through and was thankful for the mistake which had given her a glimpse of family and home once again. We are left to assume that the missionary was not left thereafter to sigh in vain for human interests and sisterly sympathy.

This story was brought home to us the other day by a letter from a distant part of the mission-field. The Editor had added a few lines of chat to a business note, and the reply overflowed with thanks, out of all proportion to the worth of the words, and pleaded for "an unofficial, newsy letter" now and then. Referring to the subject in conversation with a missionary now on furlough, a friend suggested that as a rule missionaries had plenty of papers sent out from England. It varied, the missionary said; some no doubt had plenty. "But they drop off after the first year," he continued. "I used to get the *Graphic*—" The moral of it all is that we should not forget the human any more than the spiritual needs of our missionaries. If any of our readers are moved to take up friendly correspondence with brethren and sisters in the foreign field, the Missionary Leaves Association will readily further their desire.

An Irish supporter who has attended a number of C.M.S. Sales of Work this winter writes:—"I have been quite shocked to see so much going on which seems unfit to be associated with the work of saving souls—polishing-pennies competitions, hat-trimming competitions, ping-pong tournaments, and the like. These things do not seem dignified to be mixed up with God's work." The matter is not one in which we care to make a conscience for our helpers. Let the principle be that all things shall be done to the glory of God, and the details may be left to the individual consciences of the workers themselves. Some friends have felt the incongruity of frivolous "bazaars" so strongly, that they have declined to promote any sales. For ourselves the simple, *bona fide* Sale of Work, conceived and carried out in a spirit of prayer, appears to be a most praiseworthy mode of employing the energies of many who have leisure but little money; besides which, it assists the labours for which the name of Dorcas is honoured in the Word of God itself.

Extreme pressure upon our space last month prevented our calling attention to *The Subjects of the Shah*, a book on Persia for young people by the Rev. C. H. Stileman, and a *Missionary Painting Book*, whose title is self-explanatory, both of which have been lately published by the Society. The former makes an admirable gift book; the latter affords a unique method of interesting children in missionary work. Copies of the *Missionary Speaker's Manual** are also to be had in the Publication Department. This work contains anecdotes and other illustrations, sermon outlines, &c.; much of the matter being drawn from the Society's publications, the book is especially suited for C.M.S. addresses.

* See Publication Notes.

A Conversation Broken Off.

BY THE REV. J. N. CARPENTER, Allahabad, North India.

[The conversation, of which Mr. Carpenter gives us a sketch, was held with Indian Mohammedans. The objections which they raised are quite common, and indeed by no means the hardest to meet. Do our friends at home realize the wearisome reiteration of these objections, often urged without any earnest motive, and the difficulty of adapting a Western mind to see these ideas from an Oriental point of view?—Ed.]

I WAS on my way home from a visit to the "Snake" temple. I had had some talk there with a Brahman priest while I waited for a word with a certain young ascetic. The latter was standing in front of an image of Hanuman, the monkey god, and chanting at great length the legend of the wondrous help which Hanuman had given to Ram when that deity was hopelessly seeking his lost wife. When the young fellow had finished, I had a conversation with him also.

A few leaflets still remained in my pocket, so I got off my bicycle and distributed them to a group of people who seemed interested in my appearance.

"But these are all Hindi," they said; "have you nothing in Urdu or English?"

I said I was sorry, but that coming to a sacred Hindu village I had only brought Hindi papers.

"Oh," said they, "there is quite a Mohammedan settlement here. Won't you come upon the platform and sit for a while?"

"Certainly," I said, and after a few polite interchanges of civilities I said that I lived in such and such a place.

"You mean 'The Divinity'?"

"Certainly," I replied with a smile. "Do you know what 'Divinity' means?"

"No," they replied.

I then explained that it meant "the knowledge of God," and that we believed this was only to be obtained through our Lord Jesus Christ.

"But why," asked one, "do you give Him the title 'Lord'? He is a prophet it is true, but surely not worthy of that high title."

I pointed out that while it is common Urdu to call any superior "Lord," yet that I applied the title to Christ in a unique sense as being worthy of it on account of His Divine nature.

"But," it was objected, "He is only a prophet and not anything more."

The recent visit of the royal heir to the colonies furnished a fine point, enabling them to realize that in the presence of the "son" even accredited ambassadors were of little repute. The eyes and thoughts of all were on the "son." So, great and noble though other prophets have been; precious as are the messages we have received from them, in this matter we turn from them to the "Son" Who alone can reveal the mind of the Father and give us access to His blessed presence.

The terse point of Heb. i. 1 evidently told on them. "But," said the spokesman of the party, which was steadily increasing, "How can God have a Son? If He has a Son, then He must Himself have a father!"

"Oh! the shortsightedness of man who supposes only that to be possible which happens before his own eyes. It is terribly hot here, but do you not realize that in some places it is cool, and there is rain."

This rather put us off the track for a while, but we soon returned.

"Well, there are more ways of doing matters than one. How did God make Adam? How did He make Eve? So in His own personal being God is not tied down to human experience. His Son is not made by a material process nor by a succession, but is eternally with Him, deriving His being from Him."

"Now," said one who had just come up, "we understand. God is God, and Jesus Christ and the Holy Spirit are two men; that is quite clear. We thought you believed in three gods."

"No, friend, you have not quite understood. God is One in Himself, but the Son and the Holy Ghost, in His holy nature are eternally co-equal with Him. They are not men, but 'God.'"

"Then how could God die?" asked the original speaker.

"He did not die. He cannot die."

Upon this I was reminded that I had declared that Christ had died. "We Mohammedans believe that God spirited Him away and He did not die."

Here followed at some length a discussion on the value of "eye-witnesses" as compared with the Quran written many years after. But we returned to the above point, "How could God die?"

I pointed out that in God's mercy this was one of the very objects of the Atonement, that God Incarnate not only in the veil of flesh might be manifested to us, but that also He might die for us. Sin required atonement, and the death of our Lord Jesus Christ alone provided that. God cannot die, but Christ being perfect God and perfect Man could and did die for us.

(Here a newcomer took us over the ground of the title "Lord" and the sonship again. Repetition may be wearying to us, but to those to whom the subjects are new is invaluable.)

"But," they said, "God could not become Man."

"No," I said, "if by becoming man you understand ceasing to be God; but when as you yourselves admit Christ the Word and Spirit of God entered into the womb of the Virgin Mary, why was it? It was that He Who was eternally by nature God, might be also from that time forward man. True, man can never by advancement become God, but God in His infinite mercy stooped down to us and became 'Man,' not ceasing to be God, but being also Man, and thus enabled to show us a perfect pattern, and last of all to take upon Him our burden of sin and to do it away on the Cross."

"Ah, well," they said, "if only we had the true Gospels. Yours have been falsified, and we know not what to believe."

Here they gave signs of dismissal, as it had become dark. They invited me to come again.

These few jotted notes may enable you to realize how much we need patience and love, and above all the Holy Spirit's guiding, in our endeavour to help men to clear away the darkness and welcome the Light.

Gleaning Blessings by Prayer.

BY THE REV. H. S. MERCER.

A Paper read at the Gleaners' Union Anniversary, Bristol, 1901.

A POLICY of faith requires a practice of prayer. Without it the former becomes presumptuous, unreal, ineffective. Prayer with faith links man's impotence with God's omnipotence, and all things become possible to those who ask and believe.

Men have delighted to trace a connexion between the playgrounds of England and the battlefields where great British victories have been won. There may be more or less truth in the conjunction, but it is absolutely certain that the victories of Christ's soldiers, against the powers of darkness and the strongholds of sin in far-off fields, depend upon the places at home where prayer is wont to be made, and the still chambers where individual souls commune with and claim blessings from their God.

It has been so at all times. Joshua and his followers succeed so long as the hands of prayer are lifted up. Elijah, of like passions as ourselves, closes or opens the respondent heavens by the power of prayer. Nehemiah gains the desire of his heart and goes to rebuild the city of God, because he prayed unto the God of heaven. Peter's chains fall off, and the doors of the prison open, at the very hour when many are gathered together praying. In later days, the Saxon monk who shook the world fought and won his weary battles by means of four hours' daily prayer. Still later and nearer, George Müller built orphanages, clothed, fed, and educated thousands of orphans, obtained money from all parts of the world, simply through the effectual fervent prayers offered to a prayer-hearing God. And the real strength of the Church Missionary Society, on its earthly side, lies in the prayers of its members, prayers which witness to our entire dependence upon God for every need, and to our faith which claims and expects that He will supply that need.

This is, of course, a truism, but, it is to be feared, a truism theoretically and not practically acknowledged. Otherwise, why is it that, when through the rich blessing of God upon her labours, our beloved Society is driven to call out her reserves, our thoughts turn almost instinctively to new methods and spheres for obtaining fresh resources of income, rather than towards efforts for widening and deepening our resources of prayer?

While not leaving the other undone, this surely we ought to do, and do first, and do with all our hearts.

Yet why is it that in so many Branches of the Gleaners' Union the prayer-meeting is so sparsely attended? Why are there so few Gleaners who take audible part in it? Why are so many prayers cold, lifeless, rambling, indefinite? Why has the appointed time so often to be eked out with long hymns, a longer address, and long pauses of silence? What stranger attending such meetings would believe that those present were met to take an active, zealous part in the eternal struggle between the kingdoms of light and darkness; that they were persuaded the result largely depended upon the power of prayer; that they were pleading with hearts of love that their brothers and sisters, of other colours but of one blood, might be delivered from bondage and from death; that there was a real, intense struggle going on, in which the supreme cry was, "I will not let thee go, except thou bless me"?

It is not, of course, for us to point out where the faults may rest, but we are bidden to consider one another to provoke unto love and to good works. May we not plead with all G.U. secretaries and others who may arrange for or preside at meetings of the Branches, that they shall do all that lies in their power to encourage and deepen the practice of both public and private prayer, in connexion with the extension of Christ's kingdom abroad?

May we not ask—

(1) That such readers shall, from study of the Word, have their own convictions as to the need and power of prayer confirmed and quickened, that they themselves may set an example of "praying in the Holy Ghost"?

(2) That prayer should form an integral and valued part of every meeting, and that a definite time, not to be encroached upon, should be set apart for it?

(3) That the privilege of prayer should not be limited to the clergy or officials present, nor to set forms of printed prayers which can never suit or comprehend circumstances continually changing?

(4) That a number of short, earnest prayers, from the many, should be encouraged rather than lengthy ones from the few?

(5) That weaker or more nervous brethren should not be discouraged from offering short or even single petitions by the earlier prayers setting an example of prolixity and universality?

(6) And that last, but by no means least, the privilege of leading others in prayer should be fully and ungrudgingly restored to our sister members. By no honest exegesis can St. Paul's words in 1 Cor. xiv. or 1 Tim. ii. be made to forbid women praying in a prayer-meeting, while his declaration in 1 Cor. xi. 5, that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head," shows that there is a right sphere of public prayer and prophesying for our sisters.

Moreover, if Joel foretold, and Pentecost fulfilled, the purpose of God, "on My servants and on My handmaidens I will pour out of My Spirit, and they shall prophesy," who are we that we should limit their sphere of God-given usefulness?

Again, those prayer-meetings will most tend to intelligent prayerfulness where the leader makes suggestions of subjects for supplication, and where the element of praise for answered petitions is not forgotten.

This present year is a grave one in the history of the C.M.S. God is testing the reality of much professed faith. Let us face the crisis on our knees, and let our motto be, for ourselves and for all whom we can reach, "Pray, always pray!" Continue instant in prayer.



Photograph by]

FRONTIER AFGHANS.

[Bremner.

"The Rubbish Heap of the World."

BY DR. AND MRS. J. O. SUMMERHAYES, *Quetta, Baluchistan.*

QUETTA is a place of mushroom growth as unlike the original hamlet as its name now differs from its former name. A party of officers riding along the Bolán Pass on their way to Kandahar, and seeing far away a small collection of mud huts, inquired what place that was.

"Kota" (a hamlet), answered their guide. (Strange that Natives invariably tell you what you can see for yourself, and leave the questioner as ignorant as he was before.)

Unable to realize this point in native character, and unable to distinguish the "K" from "Q," the young officers jumped to the conclusion that the correct answer had been given, and from that day to this *Kota*—a village, a place—has been called Quetta; and Quetta you will find marked on the map in a country called Baluchistan, on the Afghan border.

A train is slowly and laboriously wending its way up a steep incline—one engine in front pulling, another behind pushing, and yet we crawl and crawl and feel that we could get along as fast walking. This is only the point of view of the uninitiated. Those who are intelligent and trouble to interest themselves in this matter tell us what feats of engineering skill, what triumphs of arches, bridges, tunnels were constructed to bring us safe to Quetta. But from the purely uninitiated point of view one feels that we are merely crawling along very uninteresting barren, rocky hills without one blade of grass visible, and that the train takes that delight in being tortuous, that in one place it actually *doubles* back and passes under itself. Why? Ask the engineers.

rubbish after He had finished making the world, and the bare, strange, barren hills and valley make one understand their thought. A grove of apricot - trees

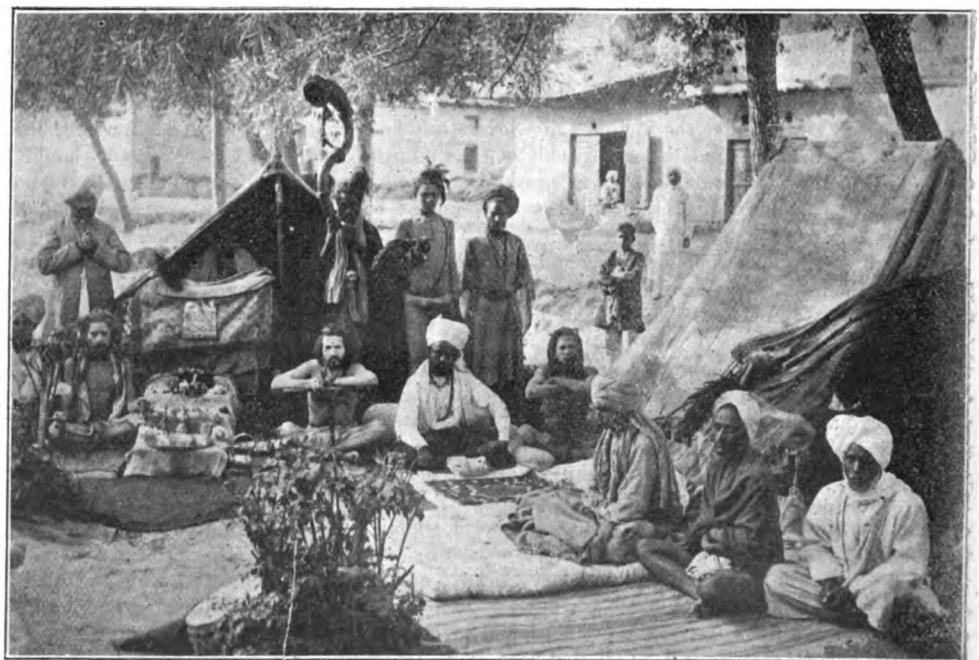
However, to be practical, we seem to make little way, and the story goes that one hot summer's day a pony belonging to an English officer got out of its horse-box just before a tunnel. The groom jumped out after it, mounted it, and reaching the road made such good speed that he arrived at the next station before the train, and returned the pony to its box.

At last we arrive at the top of the Bolán pass and steam into Quetta. A wide, elongated town, in distinct divisions, surrounded by barren hills on all four sides, excellent roads shaded by large well-grown trees, and beautiful houses standing in lovely gardens, a Residency, a club-house, and innumerable officers' quarters. Barracks and hospitals and playgrounds and a parade-ground show that Government well knew how to transform an indefinite place *Kota* into *the* place Quetta.

The original description of Quetta by the Natives is that it is a place where the Almighty shot all the



IN A ZENANA: MAKING HAND PUNKAHs.



GROUP OF FAHRS AND HINDU IDOL ON SITE OF MISSION CHURCH.

about each hamlet and plots of wheat and barley at rare intervals where water is obtainable form the only colour in the landscape.

Quetta, like all Gaul in Caesar's time, is divided into three parts—cantonments for the soldiers, the native city for tradesmen and Indians generally, and the Civil Lines or Station for civilians.

The native quarter is of course by far the most interesting to us, and I trust to you also. Our hospital and Mission-house stand just outside the cantonments and above the native town, so that we get the benefit of purer air than in the town, and yet are not cut off from the Natives as if we lived in cantonments. For you must know that no Native is allowed to pass into cantonments after a certain hour, and how then about Nicodemus?

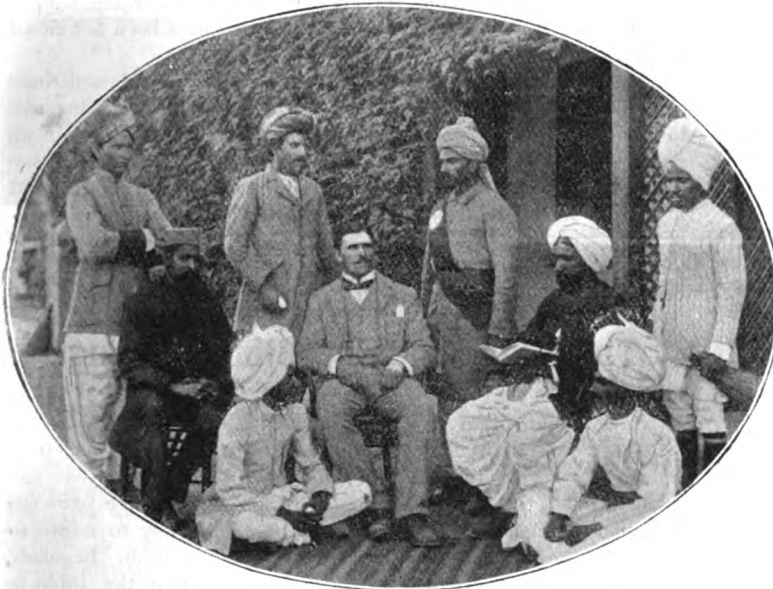
Apart from two good streets the city is as bad as any native city in the plains.



BRAHUI HUT NEAR QUETTA.

Brahuis as well as Baluchis, and in greater numbers. Notice in the illustrations the remarkable difference in dress, physique, and feature between those Baluchi chiefs, those Pathan or Afghan frontier tribesmen, and the low, degraded Brahui woman and child in the foreground of that nest-like hut. Immediately you will perceive that three nationalities confront the missionary, and it is so. Three languages have to be learnt—Baluchi for the Baluchis, Pushtu for the Afghans or Pathans, and Brahui for those nomadic, gipsy-like, half-civilized, wholly dishonest and degraded Brahuis.

This then was the state of *Kota* and its original inhabitants—a few mud huts; three races in continual conflict; and in the barren valleys and on the more barren hills constant warfare and tribal disputes. But when *Kota*, a place, became *Quetta*, the place which Britain elected to make the English cantonment, this confusion, nationally



STAFF OF MISSION HOSPITAL, QUETTA, 1930.

Dr. Summerhayes is seated in the centre of the group; on his right is Dr. Daniels, and on his left Burkhard Khan (evangelist); Nasrullah is standing on the right of Dr. Summerhayes and Mohan Lal (compounder) is seated between him and Dr. Daniels; the others shown are hospital servants.

It is full of narrow, badly paved, insanitary gullies, a great contrast to the really beautiful Residency and civil houses. It is a thousand pities that when Quetta was built by the Government the native quarter should have been allowed to grow up so true a copy of the faults of older native cities. We had it all in our hands, but, as in spiritual matters, we did not realize our responsibilities. The beautiful fruit market supplied from India and Afghanistan, with its wealth of varied fruits and huge heaps of melons, grapes, apricots, and peaches, justifies the later native name for Quetta, which is *Paradise*. They say it is neither hot nor cold in summer and the fruits are abundant beyond description, therefore it is a true type of *Paradise*.

From the market a few minutes' walk will lead you to our Mission hospital. We have fine in-patient and out-patient departments and between them a smaller building which is our operating-room. They are iron-roofed and well built, and there are twenty-eight beds, many specially supported, in the four wards. We see yearly 16,000 patients.

Do not imagine that Quetta missionaries work wholly or even principally among Baluchis, for Baluchistan is inhabited by Pathans (or Afghans) and



Photograph by]

BALUCHI CHIEFS.

[Bremner.

and linguistically, became worse confounded. Hindu shopkeepers, Parsi merchants, Punjabi servants, Bombay "boys," Sikh craftsmen, and Bengali clerks poured up the valleys from India, and each added the sound of his language and the style of their costume to the strange scene. Into this asylum also, as being the nearest they could reach, poor dejected, persecuted Hazaras, of Mongolian type and Persian tongue, crowded from Afghanistan. Add to this the language or nationality of any regiment of our Indian army that may be stationed at Quetta, and you realize what a cosmopolitan, heterogeneous mass we now have to deal with. Any day in our hospital we may have to speak in Baluchi, Brahui, Persian, Pushtu, Urdu, Punjabi, or Jatki. Truly missionaries need the gift of tongues now as never they needed them before. The Hindus are seen in the strange picture, strange in a totally Mohammedan land, of Hindu devotees.

The Day's Work at the Hospital.

The following is a fair sample of a day's work:—Morning prayer with exposition is held in our Mission-house, the Christian members of the staff and Christian servants all being present. Then the medical missionary (may they soon be in the plural!) goes to the Mission hospital and begins seeing the out-patients. For of whatsoever nationality, language, or creed they may be, Hindu, Parsi, Mohammedan, or Sweeper—there is one message of salvation for all, one attitude towards all. Freely we have received, freely we try to give. The fact that we make nothing by it, that we spend our strength (in their eyes) for naught, is the strongest argument for the reality of our mission with all who come to us. The loving treatment the poorest get from the hands of our Native Christian agents is a convincing proof to the Mohammedans and Hindus of the love of Christ and the expulsive power of a new affection. All former disgust and fear of defilement, all callousness and indifference to the sufferings of fellow-creatures, is now gone; and in their stead the tender mercy and gentleness learnt from "Gentle Jesus" is shown to the patients in all their miseries. The hospital staff in itself is an instructive answer to the sceptic on Missions. The native doctor sitting to the right of the medical missionary was a good caste Hindu, now Christian. On the floor between the two doctors sits a man, the head compounder, formerly a Hindu, but now for years a Christian. Standing up immediately behind him is an Afghan, a convert from Mohammedanism, as earnest in the Faith as he is young in it. Another interesting character is the evangelist—the man sitting with a book in his hand—a former Baluchi magistrate in a Native State. Of each and all of many more much might be told, but it must be remembered that as yet they belong to the Church Militant, and it is not expedient, for obvious reasons, to give particulars and inform our enemies as well as our friends of the plans of our fortifications.

After varied preaching in our out-patient department, suited in language and style to the majority among this morning's patients, and after long interviews in the consulting-room with the patients in their turn, the in-patients are seen, visits paid, inquirers taught, and the language lesson studied; indeed, language as you may imagine is a true Penelope's web in Quetta. Some visit is paid or received from some Persian, Baluchi, or Pathan chieftain; for the missionary endeavours, in addition, to be always accessible to any Native, Christian or otherwise, who desires to see him. There are usually several inquirers who come regularly to the medical or clerical missionary to be instructed, as well as encouraging work in the surrounding country and villages.

Some Sayings of the Patients.

The relief from physical suffering causes much gratitude among the patients. One poor careworn persecuted Hazara from Afghanistan, whose relatives had all been killed by the late Amir, was deeply moved by the kindness and sympathy he received while in hospital.

"In Afghanistan," he said, "I should have been left to die among my own people; but you have fed and clothed and nursed me back to life. Your hearts are full of love."

Another Hazara was very struck by the story of Jesus Christ's sacrifice. "Among our people," said he, "it has been known that a

man might lay down his life for his dear ones, but 'Saint Jesus' laid down His life for the whole world."

A Persian Sirdar, who had been taught the usual inaccuracies about Christians by his religious teacher, was so surprised at the gentle and unselfish care shown by Christians, and by it all being done *gratis*, that he cried, "I do not believe, I *cannot* believe that such good, kind people will be condemned to Hell;" and this he exclaimed in a loud voice, sitting among all his followers. The full significance of his awakening can only be estimated by those who know the power and unscrupulous untruthfulness of the religious teachers, by whom the people are entirely guided. That chief spoke in the true spirit of logical conviction.

On one occasion a patient came to the consulting-room whose case seemed most obscure. After many questions the medical missionary, suddenly illumined by an idea, bade the non-Christian helpers withdraw. As soon as they had left the room the man said, "*Sahib*, there is nothing the matter with me. I only want leisure to read the Bible. I cannot do so outside without observation. Admit me as an in-patient that I may read it."

If a Medical Mission did nothing more, it would be valuable as a means of obtaining a quiet and respectful hearing for the Gospel. It is instructive to note the difference between the behaviour of the crowd in the bazaar interrupting street preaching and the crowd in the hospital waiting-room listening quietly to the same Gospel. Our medical skill often gets doors opened that have been fast closed to the Gospel.

Sometimes we get praise we do not deserve, and sometimes blame is just as undeservedly assigned, but that occasionally happens to the members of the medical profession nearer home, so we need not wonder at our less civilized patients. "Indeed the doctor is a clever man. I advise you to employ him. He said my wife would die, and she died next day," was one extraordinary but sincere testimonial. No native practitioner ever dares tell a patient that there is no hope, but buoys them up with vain promises to the last.

The Ayah and the Bible-reading.

[Communicated through MRS. J. P. ELLWOOD.]

ON Oct. 30th, 1901, a very interesting baptism took place at St. Paul's Church, Upper Norwood, of a heathen woman from India—an ayah, or child's nurse. While still in India, some years ago, she used to ask to have the Bible read to her. About five years ago she came to England in charge of two boys, intending to return to India after the voyage to London. However, she stayed on. Regularly every day the ayah listened to a chapter read from the Bible in Hindustani followed by the Lord's Prayer and Benediction. The friend who thus read and prayed was not an advanced Urdu scholar, and the ayah knew very little English, so that conversation on spiritual things was impossible.

The ayah often said she firmly believed in the Lord Jesus; but it was not till August, 1901, that she asked her mistress to have her baptized.

When questioned why she now requested baptism, she replied, "Because God has answered my prayer and I wish to acknowledge Him for my God."

Her mistress thought there would be much trouble sending her to some Missionary Home for instruction, but the whole matter was simply and beautifully brought about by our kind Heavenly Father. The family went to Cromer for a change, and there met a venerable clergyman, the Rev. Henry Stern, late of Gorakhpur, who had laboured for many years in that Indian station. He spoke of an approaching visit from another Indian missionary, and offered to arrange for a meeting between the Rev. J. P. Ellwood and the ayah. Mr. Ellwood and his wife came down at different times to Norwood to instruct the ayah in the Ten Commandments, the Creed, the Lord's Prayer, and Baptism Service. They seemed pleased at her answers.

She was warned how difficult her life might be when she returned to her Hindu friends and relatives, but she maintained that her mind was fully made up. She desired that the Rev. R. B. Ransford, Vicar of St. Paul's, should baptize her; but as she does not understand sufficient English to follow the service in that language, Mr. Ellwood, with Mr. Ransford's permission, was asked to administer the Sacrament of Baptism.

On Oct. 30th, after morning service, in the presence of between thirty and forty persons, who remained, the ayah was baptized by the names of "Ruth White." Before beginning the service Mr. Ransford offered an earnest, heartfelt prayer thanking God for this soul gathered in and also for us who had been baptized in infancy. Then Mr. Ellwood, before beginning the Baptismal service for adults in Urdu, asked the ayah if she believed in Jesus and if she desired baptism.

She replied she believed in Him firmly, and desired baptism with heart and soul. She had had the Baptismal service in Urdu read to her for weeks daily, and was able to answer the four questions therein without prompting.

Mr. Ellwood told her to kneel down, and he poured the water on her head and signed her with the sign of the cross. He read the service so earnestly and feelingly that those who could follow the words—and there were many who understood Hindustani—were affected to tears. All present afterwards shook hands with the ayah, who had given her answers in a brave voice.

She told her mistress she was so happy that all fear fled from her at the font, although she had been quite nervous in anticipation.

The writer wishes to add that nothing but the reading of the pure Word of God converted an ignorant, unlettered Heathen. No arguments or persuasions were used. The reader was not sufficiently learned in Urdu to use *any* arguments. To God alone be the glory.

M. W.

A Missionary's Reverie.

BY THE REV. A. F. EALAND.

IT is a Sunday in the middle of "the rains." The day has been hot and showery. An English and two Bengali services have been held in our little church. It is a beautiful moonlight night; the mercury has *sunk* to 82 degrees. In the cool of the evening I pace my verandah for exercise, lost in thought. I look out; all around me are fields, backed by the inevitable trees which in India betoken a village. Right in front of me is a rice-field, in which the peasants have been diligently weeding all day. In the corner of our compound stands a huge banyan-tree, under which once stood a heathen shrine.

Though we are in the midst of the jungle, yet all is not quiet. On one side I hear the monotonous beating of drums, the sign of wedding festivities, which will be kept up all night, in a Para near at hand. On another side I hear hymn singing, a pleasant sound, for it comes from our little band of Christians, who to their heathen chants have put Christian words, and are praising God. Again, I hear a great noise, and much shouting. The cause is a fire in the bazaar. Some poor fellow is losing all his riches in the world, before he has laid hold of the treasures of the other world. I mount the roof—but a tree obscures the view; I mount the square, flat-topped chimney, six feet higher, and have a better view. Fortunately the wind has dropped, and the little mud and thatch house will burn itself out without further damage. A family is houseless, and will spend the night under the open sky, which is no hardship here, but their shelter from the burning sun is gone.

Of what do I think? I am thinking of course of the home-land. A year to-night I was preaching my last sermon in Holy Trinity Church. (Who is preaching now, I wonder?) I remember the text well. It was that pathetic and heart-piercing cry from those in helplessness, "Come over and help us." I uttered it then, I think, with all the earnestness I could. I reiterate it, after seven months among

those who are indeed helpless, with ten-fold earnestness. Though helpless they know it not. The very ignorance of their helpless state cries out, "Help us." I think, too, of what has been done in these months; how I am trying to learn a strange language in which progress at times seems intolerably slow. But as I think again, I remember I have been enabled to do a little. During this last month I have administered the Holy Communion to Bengali Christians, in our own church here, as well as to two small congregations, in places where Christ's death has never before been commemorated in this way.

I think again of my only colleague—we are *called* a Band. For the last three months, during heat and ruin, he has been living in a room of a small mud and thatch house in very uncongenial, not to say insanitary, surroundings. He does this that he may get into closer touch with the people. The heroisms of the mission-field can sometimes be seen in uninteresting Bengal, as well as in China or the South Sea Islands.

Again, I think of the inquirers during these months: of one man, who with wife, and wife's mother and children, was coming to us, but whose house was guarded for many nights by his men friends, in order to prevent his bringing disgrace on his family. Persecution and entreaty have overcome him, and he stays.

I think of two promising young fellows who were just about to come to us, when they were spirited away by their relatives, we know not where. One had arranged to come before, but on the very day he was bitten by a snake. Marvellous to say he was restored, yet now is lost.

I think of a woman and two children now with us under instruction. Will she have the courage and faith to take the last step?

I think again of a letter received only this evening. It tells me of the unsatisfactory conduct of one of last year's converts. She tells us now she then expected the sahibs would keep her, and refuses to do anything but idle her time away.

But enough of the past or the present. I look away to the future. It seems to be bright with the promise of a good harvest. It seems as though here, as elsewhere in India, the Holy Spirit is making His influence felt. I think in the future—far or near, we know not—we shall reap if we faint not. I am certain that Christ one day shall take His power and reign over the many millions of India; I am certain that the downfall of Islamism and of Hinduism will come.

My walk ends. Think not the reverie is a sad one. By no means. As I have said, it is joyous with the bright promise of the future. It is full of thanks for mercies given, and to be given. It closes with a deeper realization of one's call to be an evangelist among the unevangelized. It is given to you, to help you, perhaps, to enter more fully into the realities of the work. That it may be a stimulus to greater efforts in work and prayer for Christ's cause. That it may sound again—perhaps in some dull ears—the rallying cry of all true Christians: "Christ for the world; the world for Christ."

SUGGESTIONS FOR INCREASED SUBSCRIPTIONS.

Letter to the Editor of the GLEANER.

IN view of the present financial need of the Society, may I make the following suggestion, which, if to any large extent acted upon, would, I think, cause the present crisis to be a thing of the past?

(1) Let all those who through the medium of a box or by subscription send to the Society *under* 10s. make a strong effort to *double* their amount.

(2) Let all those who by box or subscription send 10s. and *under* £1 make a strong effort to increase their amount by *three-quarters*.

(3) Those of £1 and *over* to make a strong effort to increase their amount by *half*.

Whilst writing might I point out that the "respectable guinea" works out at barely 5d. a week? There are surely many who, giving only £1 1s. a year, might very easily at *least* double 5d. a week.

I noticed a significant fact in this month's GLEANER, viz., only one candidate accepted during the last month. Can it be that God is staying the supply of consecrated men and women because we are not adequately giving of our substance for this glorious work? "Who then will consecrate his or her [substance] this day unto the Lord?"

A MEMBER OF THE ISLINGTON C.M.S. SUB-COMMITTEE.

A Tour in the Ekiti Country in Yoruba.

BY THE REV. F. MELVILLE JONES, *Principal of the Oyo Training Institution.*



A CONVERT BAPTIZED LAST YEAR.

THE ordinary work of teaching our young men in the Training Institution at Oyo goes on day after day without much variation, but when, as is our custom twice a year, we leave our college buildings behind us and set out for a preaching tour life becomes more varied and of more public interest. Some account of our itineration during February and March last may prove interesting to

readers of the GLEANER. It was the longest both in time and distance that we have yet undertaken. We were away between five and six weeks, visited nine Mission stations, preached in about thirty different towns and villages, showed the magic-lantern seven times, and covered a distance of about 400 miles, a great deal of it over terribly bad roads, or, as they might be more appropriately called, "bush tracks."

Our party consisted of Mrs. Melville Jones and myself, the Rev. J. Owen, who has been helping in the work of the institution lately, fifteen students, nineteen carriers, a horse, and two hammocks. The last three items, although they did no preaching, formed a very necessary part of the expedition. We often wish we could do without these aids to travel, for they add much to the expense and difficulty of

getting about, but without them the very object with which we set out would be frustrated. Our aim is to preach the Gospel in all the towns through which we pass, and had we to walk the whole distance we should be far too tired to manage this. As it was, with such help as we got on our way from the horse and two hammocks, it was "in weariness often" that we stood up to preach the "good news."

We travelled on the average about eighteen miles a day, and a great deal of this had to be done on foot, as the road was frequently too rough and steep or too narrow for the hammocks. For two-thirds of the way we had to dispense with the services of the horse, as the country was too hilly, and we had to send the animal by an easier way to meet us at Ondo on our return journey. But if the road was rough this was compensated for in a large measure by the extreme beauty of some of the scenery. Mr. Owen was the photographer of the party, and some of his pictures give a splendid idea of our cav-

cade as we journeyed along, and also show something of the beauties of the way. Here for instance



THE CARAVAN STARTING: REV. AND MRS. F. MELVILLE JONES.

is a photograph showing the party on the march. Another shows breakfast by the wayside. How

good a cup of tea or coffee tastes under such circumstances! The students are standing round.

The nineteen carriers form an expensive addition to our company. They carry on their heads our camp beds, our stores, our clothing, and the magic-lantern, and they cost us about £1 a day when we are on the move. But we count this a small price to pay if we are able to be the means of bringing light to dark souls and building up young Christians in the Faith.

As to the weariness of the way, there is not one of our preaching party (European or African) who would not gladly undergo the fatigue again to be a blessing to those so in need of enlightenment.

It would take too long to speak of all our doings by the way, so I must pick out a few of the most interesting places and incidents.*

Oshogbo.—This is a very large heathen town. When we last visited it about three years ago there was no Christian teacher, but lately it has been chosen as the centre for a new

* A longer and fuller account appeared in the *C.M. Intelligence* for August.



A MEAL ON THE ROAD.



BREAKFAST BY THE WAYSIDE.

evangelistic effort. Mr. McKay has begun the work, and we found the new Mission-house in a forward state. He had already gathered a small class of native evangelists round him. The idea is that he should train these as future workers, teaching them and at the same time itinerating in the many towns around. The building has kept him tied to the centre at present, but a good start has been made with evangelistic work in the town.

Ora.—We had not intended visiting this place when we set out, but some of the Christians met us at Ilesha, having fled from Ora owing to the persecution which had arisen. We could not but go to their help. Some of them had been beaten with iron rods till the blood flowed, and they were afraid to return. I fear the Christians had been indiscreet in abusing the heathen gods and had thus brought the trouble upon themselves. However, they are all young in the Faith, and it was their zeal without due knowledge that led them astray. The history of the little Church there is very interesting.

A Slave who became a Christian Leader.

The leader is one Samuel Lasinde. He was a slave working for his master on an Abeokuta farm, where he was converted. He saved money to redeem himself, but having compassion on his mother, who was also a slave, he used the money for her redemption, and then set to work again for himself. Mr. Harding, to whom under God his conversion was largely due, got friends to help him, and he himself was soon set free. He then expressed his wish to be trained as a teacher, but though he learned to read and write he could not make further progress, so Mr. Harding advised him to return to his native town (this Ora) and make a farm big enough to support himself, and spend his spare time in teaching his people the Word of God. God

has blessed the efforts of this humble voluntary worker, and there are now *seventeen* members in the Church there. Seven of these, all promising young men, I had the privilege of baptizing on this visit. The converts have built a small church for the worship of God, which was more than full the Sunday we were there. We saw the king and he consented to proclaim a law giving religious liberty to all, and so I hope there will be no more persecution.

Ijero.—The day we spent here was interesting to us because one of our students has just



A NATIVE CHRISTIAN WOMAN, AKURE.

been appointed to take charge of the Mission school. The Scripture reader's wife has lately been teaching the school, and we found over twenty bright little children to examine. Mrs. Olulode has done her best, but they want a regular teacher, and when there are two agents between them they will be able to pay more attention to the out-stations. We visited four of these, distant between one and two hours' walk.

In two of these the inquirers have built themselves a little church, where they gather for reading and prayer when unable to get into Ijero for the Sunday. They seemed very earnest and will repay looking after.



THE CONGREGATION AT ISE.



BISHOP PHILLIPS, THE REV. E. M. LIJADU, AND ELDERS—ODE ONDO.

"Infant Churches."

Ijero, Ado, and Ise are all infant Churches. Five years ago there was no Christian work in them at all, and in each we found quite a flourishing little congregation, about fifty adherents in each place, and a nice school. The Sunday-schools all through this district were an encouraging sight, so many young men intent on learning to read God's Word. This is all under Bishop Phillips' superintendence, and it must be a joy to him to see these Churches springing up. One of the pictures (on the previous page) shows the Ise Christians grouped outside their church with the school children sitting in front.

Akure is a younger Church still, but under its energetic pastor, Mr. Ogunbiyi, it bids fair soon to have a good membership. We were particularly anxious to visit this place, as one of the first students sent out from Oyo is working there. It was a great joy to examine his school and find the children well and carefully taught, and also to notice the good influence he had over the many young men in the congregation, leading them out to preach in the open air, and setting them to help in Christian work.

Giving up an Ifa Idol.

The Sunday we spent here was gladdened by a heaven-sent token. There was a woman who had been attending church for three years past, ever since the work was begun, but though she had learnt the truth with her head, she had never been able to give up her trust in idols and give her heart to Jesus. Even since the time she had been under instruction she had paid seven bags of cowries (thirty-five shillings), besides giving goats and other animals, to the priest of the god "Ifa" to obtain the palm-nuts with which they worship that god. It seems that some words spoken at a meeting in the church on the Saturday afternoon, and again at the magic-lantern service in the evening, touched her heart, and she came early in the morning and brought her Ifa idol and declared her intention of trusting to the true God only in future. It must have been a hard struggle for her to give up that for which she had paid so much, and to which she had trusted so long and tenaciously—but she will get a corresponding blessing. She was baptized on Easter Sunday. The first picture (p. 8) shows this new convert. Pray for her that she may be faithful and true.

Ondo.—This is Bishop Phillips' headquarters, where he has worked for over twenty years. It was of course very different to the newly-founded Churches we had just been visiting. The church is a substantial building with an iron roof, quite civilized-looking after the very primitive structures in the new stations. One photograph shows the elders of the Ondo Church with the Bishop and Mr. Lijadu, the pastor, in their midst. There are about 500 adherents in this station, and they have two out-stations, for which they have found and trained the workers, and are now supporting them.

"Where are the workers?"

Space fails to tell of the interesting work growing up in Modakeke, but this tour through the Ekiti country convinced us that the country is ripe for a large harvest. Where are the workers? We have just sent out seven young men from our institution, but we could easily have placed out twice that number. One result of our journey was to gain two promising recruits for training, but even with these we have not quite made up the seven sent forth. Pray the Lord of the harvest to thrust out labourers into His vineyard.

The Mission-Field.

WESTERN EQUATORIAL AFRICA.

Murdering Twin Children.—The Heathen of Akwukwu, an out-station of Asaba, in Southern Nigeria, recently complained to the District Commissioner that the Christian converts were spoiling the town by keeping twins, which the Heathen regard as forbidden things. They were rather surprised when the District Commissioner told the king that the Christian was braver than he and his chiefs, because he saved his twin children and did not kill them. He also told them plainly that killing twins was murder, and just as murderers are

punished, so any one convicted of twin murder would be dealt with accordingly. The Rev. T. J. Dennis says:—"This must have come as an eye-opener to those who thought to bring trouble upon the Christians. . . . I reckon there will be no more twin murders at Akwukwu, and the position of the Christians will be more assured than ever. To God be the glory!"

UGANDA.

The New Cathedral at Mengo.—The Annual Letter of Mr. Borup, our industrial missionary in Uganda, carries the news of the progress of the new cathedral a little further than the last accounts in the GLEANER. Mr. Borup mentions that the stone which the little king laid was—

"Perhaps the first foundation-stone to be laid publicly in Uganda, certainly the first to be laid by a native ruler of Uganda. The stone itself is interesting, for it marked Mr. Pilkington's grave until it was replaced by a marble cross from home.

"The building of the new church began on June 19th, and it has gone forward daily since. The shape of it is cruciform, the corners of the transept and chancel being octagonal. The extreme length of the church is 206 feet, the width of the body inside is fifty feet, the length of the transept is 110 feet, and the width the same as that of the body of the church; the chancel is forty feet long by thirty wide. There are two vestries in the west end of the church. The walls, which are at present sixteen feet high, will be twenty feet high when finished in most places; in two places they will be thirty-six feet high. The roof will be supported by eighteen round brick pillars and the walls, and it will have three spires; it is under construction now. It will be thatched with grass. There are ten doors in the church, and it will have seventy-four windows when finished; these are all arched over with semi-Gothic arches. We hope to have it under roof before the end of this year. Several hundred men are working on the church, and most of them are receiving weekly wages, paid to them by one of the chiefs who acts as treasurer of the building fund. There are about fifty-six bricklayers at work, most of whom have been trained since last year. All are working very willingly, and I think they really like bricklaying. There will probably never again be any difficulty in getting bricklayers in this country."

The letter is published in the *Church Missionary Intelligencer*.

Postage to Uganda.—The Official Gazette has notified that the post-offices of the Uganda and East Africa Protectorate having been amalgamated, the Uganda Protectorate is now included in the Postal Union. This being so, the charge for letters to and from Uganda is now 1d. per half-ounce, and for newspapers and books 4d. per two ounces. The scale of charges for parcels from the United Kingdom to Mombasa is as follows:—Not over 3 lbs., 1s.; over 3 lbs., but under 7 lbs., 2s.; over 7 lbs., but under 11 lbs., 3s. But beyond this there is an extra charge of 8d. per lb. for conveyance to Uganda. The postal authorities have now made arrangements whereby this may be prepaid by the sender of the parcel affixing stamps of the requisite value in the ordinary way. Letters addressed to missionaries coming home on furlough, intended to meet them at Mombasa, should be enclosed in a second envelope addressed to the "C.M.S. Agent, Mombasa."

How the Mails are Distributed.—Mr. C. J. Phillips, formerly a member of the staff at Salisbury Square, now accountant at Mengo, gives in his Annual Letter some interesting particulars of the way in which letters are distributed in the country districts:—

"Very rapid are the journeys accomplished by men carrying letters or small parcels. Messages have been received from Toro and Bukedi in five days, which means a daily performance of forty miles over a most hilly country. As regards the mails from home, all letters to places where there are Government stations, e.g., Toro, Bunyoro, Budu, Busoga, Ankole, are returned to the Government headquarters here, and sent on by their own runners to their several destinations without extra cost, on fixed days in the week for each station.

"Letters to all stations outside this pale are sent by our own runners. At the nearer stations it is not an unusual thing for the missionary to be awakened at night by the runner bringing the mail, should he be instructed to reach his destination in the one day. The Natives are most reliable and good in this way if expedition is required of them.

"The native Government have a remarkable system in force over a small area of the country, known as the kolokoni system. A letter can travel as fast as a cycle day and night by this system, which provides a series of little huts along the main roads at short intervals, in each of which a man lives whose business it is when called upon to run at full speed from his own to the next hut, whether he be called out by day or by night. As he runs he calls out, 'I bring, I bring: make ready, prepare, I bring.'

"It is very weird if one is camped near to one of these kolokoni huts to hear this cry in the stillness of the night as a man comes

along breathless bearing a message. It is to be hoped that with the advent of good bullock-cart roads (now in actual course of construction) we shall see a more rapid transit of mails to our brethren in the country districts. The C.M.S. mail, which arrives about once a fortnight (though at present very irregular), is no small thing. It averages six bags of 35 lbs. each."

A Missionary Church.—In twelve months the Christian teachers in Toro (all supported by the Native Church) have increased from fifty to 120. There is also a large band of voluntary workers. In the *GLEANER* for February (p. 29) Miss Hurditch gave an account of the first conference of teachers in Toro, and we were enabled to give a picture of the group. Last August a second conference was held, when the meetings were characterized by the deepest and most reverent attention. On the last day a large missionary meeting was held, when accounts were given of the work in Bunyoro, Mwenge, Mbogo, Bwamba (Stanley's "Dark Forest"), and other districts. The Rev. Apolo Kivebulaya, who is working in Mwenge, asked for thirty teachers at once, and the Rev. Nua Kikwabanga appealed specially for all Bunyoro. The outward results of the women's meetings was very encouraging. "Hitherto," Mr. H. E. Maddox writes, "it has not been possible to send women teachers far from the capital, and only voluntary ones have been employed; but since the conference nine women, five of them being elderly women of unexceptionable character, have offered themselves for training as permanent teachers."

A Royal Baptism in Toro.—In a private letter to her parents, Miss Ruth Hurditch thus describes the baptism of a nephew of the king in the church at Kabarole, in Toro:—

"Sunday proved to be rather a new experience in my life out here, for the mother-queen's only daughter (the king's only sister), a charming princess, and one of our most intelligent and devoted workers, had given birth to a little boy—quite an event in the royal family of Toro, as the king has no son—and I had been asked to stand as 'god-mother' on this Sunday of its christening. Mounted on Mrs. M——'s mule, and the Rev. A. B. Fisher on his big white donkey, we rode off to the Namasole's church, several of the chief ladies, in their spotless white draperies, going on before.

"When we arrived, the church was crowded. How I wish you could have peeped in upon us: it is a large cane building, with innumerable poles (tree trunks) inside to support it; no elaborate stained-glass windows adorn this temple, but the gorgeous blue, cloudless sky, tall waving banana-trees, and the graceful grasses of the maize plant, with its golden heads of grain, peeping in at the open aperture windows, help the soul in its flight toward God more than the most elaborate paintings of man's production; on one side of the church, seated on mats and skins, will be the men, some with an abnormal amount of white lichen clothing, others with scarcely a scrappy skin to cover their bodies; on the other side will be seated the women, in all sorts of colours. At the west end will stand the font, that is, a black native pot, standing on a wooden case, draped with Turkey twill."

EGYPT.

Medical Work in the Soudan.—Dr. A. Chorley Hall, who has been at Omdurman since January last, writes that the medical work is gradually gaining the confidence of those who have come under its influence. The Soudanese are most distrustful and suspicious, and almost incapable of believing that any kind of action can possibly be done from disinterested motives. In January and February he paid forty-three visits, but had no consulting-room in the town. On March 18th he opened a consulting-room in the "Souk" (Market Square), but had only thirty-five consultations down to the end of that month. These quickly increased, however, during the next six months, mounting up to 1,295, and 392 visits were paid to patients' houses. Of the people Dr. Hall writes:—"I can only say that an appalling absence of all sense of moral decency and propriety stands out in terrible contrast to anything of the kind I have met before, either in Egypt or elsewhere."

PERSIA.

Preparing the Ground.—Kirman is a most favourable city for work among Mussulmans, Dr. Griffith says. During his first three months in the city he had seen and prescribed for well over 2,000 patients, including some of the leading families. At the dispensary and Sunday services the people listen quietly and hardly ever interrupt. The colporteurs of the British and Foreign Bible Society who were in Kirman in June, and stayed three weeks, told Dr. Griffith that they sold many more copies of the Bible and Gospels than when they were there four years ago, due no doubt to the ground being prepared by the Medical Mission. People who dare not be seen going to the clergyman's house will flock in great numbers to the

dispensary and listen to the Gospel being openly preached therein. The doctor writes:—

"The halt, the maimed, the deaf, the blind, and men with all kinds of other diseases come to the medical missionary, as they did of old to the Saviour, and listen to the story of Christ's love for them. It is a grand life; but we do need the prayers of those at home, that we may live close to the Great Physician, and that His power may find a fit channel in us."

FUH-KIEN.

How the Message is Spread.—Miss A. F. Forge, Nurse in the hospital at Hing-hwa, writes:—

"It is so encouraging to hear from or about the old patients that they are keeping true and that they have passed on the message of salvation. We have three women in hospital now from the same village; all had heard about Jesus through a woman who was one of Dr. Taylor's first patients here, and so the message spreads. Two more, who returned to hospital last week for further medical treatment, are testifying not only by lips but by life the keeping power of God. When they went to their homes over twelve months ago they decided to put away their idols and serve the living God; no easy thing for these Chinese women to do when they have so much to bear of persecution. We should like to be able to keep in touch with the old patients by visiting them in their own homes; it is too far for many of them to come into the city to church, but we cannot leave the work in hospital. Yet we can and do follow them in our prayers, and we know that He Who has given the seed can prepare the hearts to receive it. So can He water it when sown, and by-and-by we are looking for an abundant harvest."

JAPAN.

Self-support at a Japanese Out-station.—The self-support of native converts is "in the air." It is therefore of especial interest to hear what is being done in a new Japanese out-station. The catechist at Wakamatsu, Iimure San, reports thus:—

"Ten years ago Wakamatsu was nothing more than a small fishing village, but owing to the great development of the coal trade, it has now a population of more than 20,000. Other trades have sprung up and become prosperous, and beyond this, on the other side of the inland bay, is the huge new Government foundry at Edamitsu. The construction of a harbour and the new railway to Kokura will soon be carried out, and there is no doubt that Wakamatsu will become exceedingly prosperous, and in such a place there is great need for evangelistic work. It is a little over three and a half years since a C.M.S. catechist began to reside here, and the Christians then amounted to only ten. Now, with those baptized, and others who have moved here, we have grown to sixty, who are faithful and earnest. The total amount of the contributions for the year will come to \$200 or \$300. This year it has been decided to erect a church to cost \$4,000, of which about \$1,700 has been promised.* In accordance with a suggestion by the Kiu-shiu Conference, we are having a daily prayer-meeting at seven a.m. for a month, to pray for a missionary spirit, and to stir up the Christians to self-support. It has been settled that old and young alike shall put by one *rin* a day (one-fortieth of a penny) for this purpose, and on the occasion of marriages, births, recovery from sickness, rise in wages, &c., and in any special matter for thankfulness, to show their gratitude by giving some thankoffering. The children are being taught to love and comfort one another, and for that purpose to bring some money each time, with which presents can be purchased for any who may be taken ill, or spent otherwise in some charitable work, or in God's service. It has been determined to try and get each one to make an effort to win at least one soul during the year."

PRAISE AND PRAYER.

PRAISE.—For efforts in the direction of local self-support in the Missions (pp. 2, 11). For the way in which Medical Missions are breaking down barriers on the north-west frontier of India (pp. 4—6). For open doors in the Interior Yoruba Mission (pp. 8—10).

PRAYER.—That the New Year may bring to our readers new grace, new peace, new power (p. 1). For blessing on the Clergy Union and its branches (p. 1). For the B.H.s of Central India and the missionaries working amongst them during the coming famine (p. 1). That the Holy Spirit may guide the missionaries who have to deal with the objections of Mohammedans (pp. 2, 3). That the practice of both public and private prayer in connexion with the extension of the Kingdom may be extended and deepened (p. 3). That young African Christians may be led to offer themselves for training (pp. 8—10). For medical missionaries—that the power of the Great Physician may find a fit channel in them (p. 11).

* The Rev. J. Hind adds: "I may mention that of the \$1,700 promised for the new church, \$1,500 is from one man—a banker—who gives his tithe to God."

Here a Little and There a Little.

[The covering letter by the Rev. T. Goodchild, of T'ai-chow, Mid China, explains the catechist's journal, from which we quote some extracts. In this journal we reach the end of the fingers which are stretched out through the C.M.S. to the evangelization of the peoples.—ED.]

"WITH this letter," writes the Rev. T. C. Goodchild, "I send a copy and a translation of a catechist's report for the month of May of this year. The writer is a rough-and-ready man, and his work is in one of the roughest districts imaginable. The people are very ignorant, without any restraint from law of any kind, and robbers abound on the hills all round. The report does not read as spiritual in form as I should like, but it was not prepared for reading in foreign countries, it was only to show the presiding missionary where he had been at work and what had been the results.

"It struck me when I first read it that it might possibly be interesting to people at home as illustrating how the wilderness is broken up with rough tools. I have tried as far as possible to keep true to the original, including repetitions. I have been tempted to translate the names of the places, showing ravines, hills, plains, clan houses, &c., but I decided that it was already too long in itself.

"Headings of columns (in red ink by the side). (a) 'Month.' (b) 'Day.' (c) 'Name of Place.' (d) 'Distance Travelled.' (e) 'Staying at Home Days.' (f) 'Number of Hearers.' (g) 'Subject Used in Preaching.' (h) 'The Number Assembled for Prayer, Morning and Afternoon' (on Sundays). (i) 'The Reception of the Preaching.'

"A Chinese 'li' equals one-third of an English mile. A cash is about one-thousandth part of a Mexican dollar, which now equals 2s. The general plan is for the catechists to preach the Gospel to at least one new hearer every day in addition to the work he may do with those already Christians."

The Catechist's Report.

Translation of Report of Dao Ts'ung for the month of May, 1901.

5TH MONTH.—1st day.—To Do-wong. (One of our out-stations, where he went to stay.) 120 li. To Do-wong, itinerating money, including lodging at an inn, 850 cash.

4th day.—The Lord's Day. In the morning eighteen in congregation, in the afternoon thirteen.

5th day.—To Hwön-ao-k'eo. Five li. Six hearers. I used good words in preaching, but was opposed by repeated wickedness. The lookers on truly had not a united doctrine; others arriving violently opposed my teaching.

6th day.—To Tong-wang. Three li. Five hearers. Preached very earnestly, and the hearers liked it a little. Saw some men who believed the doctrine, but not truly; they noticed the words and said that in their meaning there was a little worthy of respect.

7th day.—To Nyiah-mao. Two li. Three hearers. I used an honest heart in preaching, but no one would listen.

8th day.—To Tong-dzing. Three li. Ten hearers. Although talking, no one received any benefit. Met men who would talk a great deal, but they opposed the doctrine and received no benefit; and they hindered other men, saying the doctrine was foreign, and it was useless to listen to it.

9th day.—To Taen-deo. Five li. Eight hearers. I used the doctrine in exhortation, and the hearers believed. These men discussed the matter, and said they were very pleased with the teaching, but whether they believed or not I was not able to know.

10th day.—To Pa-meng-dzing. Six li. Fifteen hearers. Although I taught with earnestness, they had no desire for it. Although the men with their mouths said that the doctrine was excellent, I do not know whether they truly desired to know and believe.

11th day.—The Lord's Day. In the morning twenty-three in congregation, in the afternoon nineteen.

12th day.—To Si-dzing. Two li. Four hearers. I exhorted these men to enter the Christian Society if they could see a leading towards it. These men desired to enter the "Society," but they feared that the world would persecute them; they pondered the truth in their hearts, and certainly believed it.

14th day.—To Tong-wang. Four li. Nine hearers. I exhorted them to believe the doctrine, but I fear there was something which hindered them. I believe that these men thought they could embrace the teaching, but they feared that they could not worship their ancestors, idols, &c.

15th day.—To Eo-yang (another of our established out-stations, where he went to stay). Seventy li. Two hearers. I used good words to lead them in the right way, but they used wicked words to insult me in return. To Eo-yang itinerating money, in money included, 532 cash.

16th day.—Rain. (Below he refers again to the men spoken to on the 15th.) There are always those who vilify the teaching even when there are not these men. They use deceitful and wicked

words to slander the teaching and the catechists. By this I am troubled.

17th day.—To Yao-kön-suen. Two li. Three hearers. I used a pleasant teaching to lead them; they disputed with me. These men only used one argument, viz., that none of the doctrine in the Book was of God, but of men. I said that it was not of men, but truly of God.

19th day.—To Sing-dzah. Five li. Nine hearers. I used the whole teaching as doctrine, but they replied that it was no doctrine at all. Although I always spoke to the contrary, these men disputed and said that it was a foreign teaching, and, as they were Chinese, how could they enter a foreign Church? We argued these two points for a long time from a negative standpoint. (That is, one argued that it was not foreign, and the others argued that it was not Chinese.) I said it truly was the Great Doctrine, not foreign, the doctrine which had come to men.

四月十七日 至 五月十七日 共計 五個月

五月初九日 至 五月初十日 共計 二天

月	日	地名	里數	住日	傳道人數	傳道情形	所遇之事
四	一	Do-wong	120	1	1	...	...
四	二	Do-wong	120	1	1	...	...
四	三	Do-wong	120	1	1	...	...
四	四	Do-wong	120	1	1	...	...
四	五	Do-wong	120	1	1	...	...
四	六	Do-wong	120	1	1	...	...
四	七	Do-wong	120	1	1	...	...
四	八	Do-wong	120	1	1	...	...
四	九	Do-wong	120	1	1	...	...
四	十	Do-wong	120	1	1	...	...
四	十一	Do-wong	120	1	1	...	...
四	十二	Do-wong	120	1	1	...	...
四	十三	Do-wong	120	1	1	...	...
四	十四	Do-wong	120	1	1	...	...
四	十五	Do-wong	120	1	1	...	...
四	十六	Do-wong	120	1	1	...	...
四	十七	Do-wong	120	1	1	...	...
五	一	Do-wong	120	1	1	...	...
五	二	Do-wong	120	1	1	...	...
五	三	Do-wong	120	1	1	...	...
五	四	Do-wong	120	1	1	...	...
五	五	Do-wong	120	1	1	...	...
五	六	Do-wong	120	1	1	...	...
五	七	Do-wong	120	1	1	...	...
五	八	Do-wong	120	1	1	...	...
五	九	Do-wong	120	1	1	...	...
五	十	Do-wong	120	1	1	...	...
五	十一	Do-wong	120	1	1	...	...
五	十二	Do-wong	120	1	1	...	...
五	十三	Do-wong	120	1	1
五	十四	Do-wong	120	1	1
五	十五	Do-wong	120	1	1
五	十六	Do-wong	120	1	1
五	十七	Do-wong	120	1	1

附
特
錄
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條

22nd day.—To Tsoh-teng. Five li. Five hearers. Although I had doctrine descended from heaven, they finally were not at all willing to receive it. Although the doctrine came down from heaven and opened a door of entrance for them, and I accompanied them some distance, they were unwilling for it to enter into their hearts. They said in their hearts it was meant to deceive people.

23rd day.—To Hyü-tsong. One li. Seven hearers. My heart yearned over them, but they wished to oppose me. I met these men. They thought that the teaching was not bad, but they feared the persecuting power of the Roman Church against the "Original Teaching" which, on this account, they were not willing to receive. On account of the power of these people (the Romanists), they finally received no benefit from my exhortation.

house, where he was to stay over Sunday. On Sunday morning, before the morning service, the assistant matron brought him a little packet of money. The boys of the house, she said (the orphanage is conducted on the cottage-home principle), had come to her and said, "Will you keep back so much out of our week's pocket-money for the missionaries?" Shortly afterwards the headmaster brought an envelope containing money, the result of a similar piece of self-denial in another house, unknown to the boys of the first house. Two other houses followed the example of these two, and all, so far as Mr. Saunders could gather, without previous intercommunication. In his address on Sunday Mr. Saunders, as in duty bound, studiously avoided all mention of money, and pleaded for prayer, sympathy, and personal service, quoting Bishop Hill as an orphanage boy who became a missionary. However, the two remaining houses heard at the afternoon Sunday-school of what the others had done, and followed their lead. This little voluntary collection amounted to twenty-two shillings, a large sum for such boys to give. The outcome of the visit was a



CEYLON CONFERENCE GROUP, JULY, 1901.

Back row, left to right—Rev. W. J. Hanan, Mr. G. A. Purser, Rev. J. W. Balding, Rev. J. Thomson, Major Mathison, Rev. H. E. Heinekey.
Second row—Rev. J. Hsley, Rev. R. Butterfield, Rev. S. M. Simmons, Mrs. Simmons, Miss A. E. M. Thomas, Rev. J. G. Garrett, Miss E. M. Josolyne, Miss E. J. Howes, Rev. R. W. Ryde, Rev. H. Townsend.
Front row—Miss E. S. Young, the late Rev. S. Coles, Mrs. J. W. Balding, Rev. J. Ireland Jones, Miss A. M. Denyer, Miss M. R. Gedge, Rev. J. D. Simmons, Mrs. J. Thompson.

29th day.—To Tsoh-teng. Five li. Ten hearers. I discussed and taught the doctrine, and they had some desire to believe. These men also had a desire to accept the teaching. I do not know whether they did so truly. It is difficult to say whether they truly believed or not.

30th day.—To Do-wong. (Our out-station. See 1st day.) Seventy li. Three hearers. From my heart I besought God not to turn His back on them. To Do-wong itinerating money, inn money included, 550 cash.

The Orphans' Pocket-money.—In the course of the autumn Mr. Walter Saunders, a member of the staff at Salisbury Square, who was interested in a large boys' orphanage, asked to be allowed to address the boys on Foreign Missions. The orphanage authorities gave their consent on condition that no collection was asked for. Mr. Saunders agreed to this stipulation, and to fortify the matter the superintendent of the orphanage gave out publicly that there would be no collection. In due course Mr. Saunders arrived at the headmaster's

request that it should be repeated annually, with a half-yearly evening meeting in addition. We withhold the name of the orphanage for obvious reasons.

Our Missionary Forces in Ceylon.

THE group of missionaries in conference which we give on this page contains the bulk of, though not quite all, our missionaries in Ceylon. Small as the force is, it has been reduced by the death of the Rev. S. Coles. Other veterans lately called home have been the Rev. R. T. Dowbiggin and the Rev. E. T. Higgins. On the other hand the Rev. W. Booth, the Rev. W. G. Shorten, Miss S. C. Lloyd, and Miss M. W. Tilestone have been added to the band this winter. We mentioned this conference in our October number (p. 155). Our readers will remember the remarkable answer to prayer which took place whilst it was in progress.



A BRANCH secretary writes that secretaries, and we would add other Gleaners, might "often gain help from stating our difficulties without making ourselves prominent by name." We are always glad to insert letters or queries in this column without giving the names of the writers. They can put any fancy signatures they like, provided that their names are known to ourselves.

We have omitted before to mention a meeting we were invited to attend last summer and which was carried out with remarkable success. It was arranged by the Chislehurst Gleaners, who secured the loan of a garden and invited all the neighbouring Branches to meet Bishop Tucker, who gave an address in the open air. After a social hour and the always welcome "cup of tea" the company adjourned to the church, where, after the evening service, the Bishop preached. A large company accepted the invitation, no less than twelve Branches being represented. We commend the idea to other Branches, who, if not able to secure a bishop, can probably get a "real live" missionary for their deputation.

Miss Chadwick, of Uganda, in enclosing to us the amount produced by gifts of the Waganda Gleaners up to the date of her leaving the country, mentions that they included *one goat, four kids*, more than 2,000 cowrie shells, and one rupee.

The programme for the current session of the St. Paul's, Halifax, Nova Scotia, Branch strikes us as worthy of study and—shall we not suggest?—imitation. Their meetings last one hour and a quarter. Twenty-five minutes are given to opening service and Bible study, thirty-five minutes to missionary papers and discussion, and the concluding fifteen to intercession. East Africa is the field selected for study, and the subjects are as follows:—"Geography of East Africa"; "Past History of Coast Mission"; "Details of Coast Mission"; "History of Uganda"; "Taita, Taveta, &c."; "Uganda Provinces" (three meetings); "Outlying Countries of Uganda"; "Short Biographies of Five African Missionaries"; and "Translational Work and Diffusion of Scriptures." Here is real study, but seldom attempted we fear in England: is it that our Colonial Gleaners are more earnest than we?

"I have lately started a weekly Mothers' Meeting," writes Gleaner No. 76,277. "At the last meeting in each month a missionary address is given. At its close a small 'jumble' sale of clothing is held which I collect from relatives and friends. The articles are priced rather low, and thereby get a ready sale. The money is put at once into my C.M.S. box, which I hope will benefit to the extent of about £1 a month." The hint may be useful to other Gleaners similarly circumstanced.

Candidates and Vacancies.

WE are sometimes told that, in view of the ever-pressing and ever-present need of more men, we ought to make a practice of approaching individuals and definitely asking them to go to this or that post in the mission-field. Those who administer ecclesiastical patronage at home, we are reminded, have to take this course, and we ought to do the same. Although this has been done now and again, it is certainly not our common practice, and among the reasons which hinder us from making it a general practice are the following:—We are not a patronage board; our position is much more that of agents through whom those whom God has called to the mission-field are enabled to go. Any preferment at home carries with it its own stipend as a more or less adequate income for the holder. It is not so in the mission-field. No endowments or pew-rents provide the missionary's income. Each new missionary (unless he be honorary) looks to the Society, under God, to provide him with the necessities of life, and his acceptance involves the Society in fresh financial responsibilities. If we are to accept all whom we believe God has called, it behoves us to be most careful as to whether *He* is leading them into the mission-field. To put the needs of the work before His people and to pray that He will touch the hearts of many to respond with an offer of service

is one thing, to go to an individual and tell him that he ought to go is quite another thing, and would often be perilously like running in front of God's leading.

Writing on this subject reminds us how difficult it is to define the Missionary Call. There are some to whom God has given a very strong conviction that they ought to go to the foreign field, and there are many others who have had no such inward conviction, but may nevertheless be just as much truly called. Many a missionary has been prompted in the first instance to offer himself for foreign service by the fact that he was not satisfied that he was doing his very best for the world's evangelization by staying at home, and because he felt that God requires that every Christian should do his very best for the carrying out of God's great purpose in giving Christ to be the Saviour of the world. There are, we fear, not a few of the Lord's children who are not certain what their duty is in the matter, and who are content to wait without taking any definite steps to get the question settled, and who therefore are in reality answering it for themselves by remaining at home year after year until at length the time has gone by when they might be sent to the mission-field. If those who have no real reason for thinking that God has called them to stay at home, and who also are not sure whether they are fitted for foreign service, offer themselves to a missionary society, earnestly praying that God will guide them through it, they are at least not settling the question themselves, they are taking steps to ascertain whether their lives can be laid out to the best advantage abroad or at home.

In view of the overwhelming need of more workers abroad, we ask every reader who has not yet as in the Lord's presence settled the question of foreign missionary service to pray that God will lead him, and every other such reader, to see what He would have them do. In this, the opening month of the New Year, we would rather thus urge the general call to the whole mission-field, and our individual responsibility concerning it, than put forward a list of our most urgent needs.

D. H. D. W.

Work amongst the Young.

"MY sister's two daughters," writes a friend, "asked thirteen of their school friends to join them to work for a hospital in North-West India. They had three meetings, lasting from three to five p.m., with an average attendance of twelve. Each meeting commenced with a few short prayers and the Lord's Prayer, and then an interesting story was read aloud, and tea given at the close. A box was handed round at each meeting and the girls gave a few pence. The cost of material (wholesale) was about 18s. 3d., and was met by subscriptions from a few of the mothers. The girls took their work home between each meeting. Apart from the garments made and sent out to India, the result was a greatly added interest aroused in the girls, and the happiness they enjoyed by being able to help others." This idea of temporary working parties for the Christmas holidays is new and worth imitating.

It is a matter for some surprise and regret that the excellent example set by the Islington C.M.S. Association in organizing simultaneous missionary sermons and addresses to Sunday-schools has not been more widely followed. On Sunday, Nov. 24th, there was the forty-first recurrence of this half-yearly "Simultaneous Sunday." Addresses were arranged to be given in 114 schools on that date, three others having them on the following Sunday. The attention of members of the Clergy Union and of Lay Workers' Unions might with advantage be concentrated on this matter. The movement has spread, of course, to a certain extent, and in several towns a missionary lesson is delivered in most of the schools on a chosen date, but there can be no doubt that much more might be done in this way.

On the initiative of the committee of the Hibernian Church Missionary Association, it has been arranged to include a missionary subject in the Church of Ireland Sunday-school Calendar. Steps in this direction are also being made in certain English dioceses.

The problem of the provision of hymn sheets sometimes proves a little baffling, and it is interesting to note the novel way in which it has been solved at Yoxford, in Suffolk. A number of hymn sheets were there procured for use on the Day of Intercession, and some children went from house to house, giving one at each place, and taking with them a box for offerings of pence. This resulted in 10s. 3d. being gathered, which left a profit of 6s. 6d. after paying for the papers. The same plan was adopted with the Centenary Hymns with good results.

Home Notes.

ON Nov. 19th, 1901, the Committee took leave of the Rev. H. W. Tegart, returning after short furlough to the Uganda Mission. Mr. Tegart was commended in prayer by the Rev. Preb. Fox.

The Committee have nominated the Rev. A. H. Bowman, Special Missioner in Calcutta, to succeed the Rev. F. Glanvill, now Vicar of St. Matthew's, Kingsdown, Bristol, as Association Secretary in charge of the North Metropolitan district; the Rev. A. K. Finnimore to follow the Rev. G. A. Anning, who has been appointed Vicar of Smethwick, as Association Secretary for the South Metropolis; and the Rev. A. A. Parry, formerly of the Western India Mission, to fill the vacancy in the dioceses of Ripon and Wakefield caused by the retirement of the Rev. J. C. Duncan on his accepting the parochial charge of Meltham Mills.

The season for the half-yearly simultaneous addresses to Sunday-schools has again come and gone, and we are able to chronicle still further advances in this direction. In Islington 117 addresses were arranged for, 114 of which were given on Nov. 24th. The addresses in the Stepney and Spitalfields deanery numbered eighty-one on Nov. 3rd; in the Marylebone Deanery on Nov. 17th, twenty-four; and in North-West and North Suburban London, the latter section a newly organized district, 117 centres were visited, chiefly on Nov. 24th. South London schools were mainly arranged for as usual on Advent Sunday, Dec. 1st, a total number of 178 sermons and addresses being given.

A social gathering for Sunday-school teachers was held at the C.M. House on Dec. 6th, by the invitation of the London Ladies' Union. The Rev. H. E. Fox presided, and an interesting and instructive address on Persia was given by the Rev. A. R. Blackett.

C.M. Unions, &c.

A farewell gathering to bid God-speed to two outgoing members of the London branch of the Clergy Union, the Revs. H. Leakey and M. E. Wigram, was held on Nov. 14th, the Rev. H. L. C. V. de Candole preaching at an administration of the Holy Communion in St. Michael's, Burleigh Street. This service was followed by breakfast at Exeter Hall, at which the Rev. A. E. Deacon spoke. At the Monthly Meeting on Nov. 18th the Rev. J. Batchelor gave a deeply interesting account of the Ainus of Japan, and the progress of Christianity among them.

During the month of November meetings of the Blackburn and Manchester Clergy Unions were held on the 18th and 19th. A gathering of clergy was held at Oxford on the 26th, when it was decided to establish a branch of the Union in that city, with the Rev. G. F. Carter as Secretary; and at Wimborne on Dec. 3rd it was also decided to form a branch for the County of Dorset, the Rev. H. C. Coote acting as Secretary. The Leeds Clergy Union has now joined the main body, the total membership of which is 1,380.

At the November Monthly Meeting of the London Lay Workers' Union the members had the pleasure of welcoming their former colleague and present "O.O.M.," Mr. A. E. W. Gwyn, who told of work among students in Calcutta. Mr. R. Maconachie, formerly of the Punjab Civil Service, was also present, and spoke on an "Indian Civilian's View of Foreign Missions." The report of the Committee on business men in the mission-field was received and adopted.

The Bishop of Caledonia, Dr. Ridley, gave an address on "Sympathy" at the meeting of the London Ladies' C.M. Union on Nov. 21st.

The Half-yearly Meeting of the Liverpool Ladies' C.M. Union, preceded by a devotional gathering, was held on Nov. 22nd. A former member of the Union, Mrs. W. A. Rice, now of the Persia Mission, gave an address on Mission work in that land.

From Reading we have received most encouraging accounts of the success attending the recent Loan Exhibition held in that town. One local newspaper speaks of it as a "triumphant success," and it certainly passed the hopes of its most sanguine promoters. Some 26,000 persons visited the Exhibition, including a daily attendance of 300 school children. The Bishop of Oxford performed the opening ceremony, and on succeeding days the Mayor of Reading (Mr. W. G. Mount), Dr. C. F. Harford-Battersby, Mrs. Isabella Bishop, Mr. E. Gardner, M.P., Bishop Tucker, and Bishop Ingham fulfilled the same office. A special feature of the Exhibition was the large sale of missionary literature, and this it is hoped, together with the large supplies of free papers distributed, will prove a means of increasing and promoting interest.

Sales of Work have been held as follows:—Bridlington Quay, Christ Church, Sowers' Band, £9; Bury St. Edmund's, St. Mary's, Nov. 28th; Canterbury, St. Mary Bredin, Nov. 28th; Clapham Park,

St. Stephen's, Nov. 20th and 21st; Doncaster, St. James's, G.U., Nov. 15th, £135; Eastbourne Ladies' and Junior Associations, Dec. 3rd and 4th; Elvington, Yorks, £38; Gateshead, Nov. 12th; Kingston, All Saints', Nov. 20th; Newport (I.W.), St. John's, Nov. 20th and 21st, £113; Otley, Nov. 6th, £39; Preston, Dec. 4th, £192; Saxmundham, Nov. 14th; Solihull, Nov. 27th, £35, &c., &c.

The singing of Christmas carols with collections on behalf of the C.M.S. is growing into a well-established industry. Our indefatigable friend, Mr. John Magee, of Belfast, has issued this year printed notices suitable for distribution to householders by missionary carollers. We go to press too early to be able to give any account of the success of these efforts, but we shall be glad to get brief reports by the end of the first week in this month and to refer to the results later.

Publication Notes.

THE commencement of a New Year offers a favourable opportunity for friends to endeavour to increase the circulation of the **Monthly Magazines**, which has gone backward, rather than forward, during the past year. Local Secretaries, Members of the Gleaners' Union, and other friends, are earnestly asked to do their utmost to make the Magazines known, and increase the number of subscribers to them. Specimen copies of the January issues will be supplied for this purpose free of charge, on application to the Lay Secretary. Back numbers of the issues for 1901 will be also gladly supplied for general distribution, so far as the stock of them will permit. Magazines are often more useful than ordinary free papers, and it is better that they should be put into circulation than remain unused in the Society's warehouse.

The **Magazine Volumes for 1901** are now ready, viz., *C.M. Intelligencer*, cloth, 7s. 6d.; *C.M. GLEANER*, cloth (ordinary edition), 2s. 6d., art edition, 3s. 6d. net; *Mercy and Truth*, cloth, 2s. 6d.; *Arake*, cloth, 1s. 6d.; *The Round World*, cloth, 1s. net. The art edition of the *C.M. GLEANER* is bound in cloth, gilt, bevelled boards, and gilt edges, and forms an excellent presentation Volume.

In connexion with the present need for increased contributions to the Society's funds, a leaflet entitled **Its Outlook and its Needs** has been prepared for immediate and wide distribution. Local Secretaries, and friends generally, are asked to write for copies, and to arrange for their distribution in their districts and parishes. *Free.*

A new paper for general distribution, entitled **Hastening the Coronation**, being Occasional Paper No. 36, is now ready. It is a brief account of recent work in the Mission-field. *Free.*

In Western Wilds is the title of a new Occasional Paper (No. 37), giving some most interesting extracts from recent letters of Bishop Ridley, of Caledonia. It is intended for general distribution, and is supplied free of charge. A previous Occasional Paper (No. 25) of a similar nature, entitled *Among the Indians of British Columbia*, can also still be obtained.

The Rev. H. E. Fox's Address at a Special Meeting of the C.M.S. Committee for Prayer and Conference on the Policy and Financial Outlook of the Society has been published in booklet form, under the title of **Jabez**. Price 1d. (14d., post free).

The Gleaners' Union Booklet for 1902, entitled **Watching and Waiting**, has been adapted, as usual, for general use by friends who may wish to circulate it. Price 4d. per dozen, or 2s. 6d. per 100.

Bermondsey, What is it? is a Leaflet giving information with regard to the C.M.S. Medical Training Home at Bermondsey; reprinted from *Mercy and Truth* for September. Free of charge for personal information, not for general distribution.

Goals or Nails, The Purpose of the Missionary Library, is a booklet dealing with the C.M.S. Circulating Missionary Library. It has just been revised and reprinted; copies can be had on application to the Lay Secretary.

The following additional books published by outside firms have been added to the stock kept by the Publishing Department at Salisbury Square:—

Peggy; a School-girl. By Frances Stratton. Supplied to C.M.S. friends by special arrangement with Author for 3s., post free.

In Leper-land. By John Jackson. A record of a Tour of 7,000 miles among Indian Lepers, and other information. (Marshall Bros., 3s. 6d.) Supplied for 3s., post free.

The Missionary Speaker's Manual. By the Revs. A. R. Buckland and J. D. Mullins. A Handbook for Deputations and Workers. (Nisbet, 6s.) Supplied for 5s., post free.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. *Price One Penny* (14d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick art paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

Financial Notes.

"FAITH and Hope" should be our watchwords for this month. Not that the comparative view of the figures has materially changed since last month, but because we have been greatly cheered by numerous letters from friends urging the Society not to relinquish the financial policy of the past many years, and accompanying their letters with substantial proofs of their interest and co-operation. Extracts from some of these letters are given below.

Adverse Balance of 1900-1901.

The amount received is £6,243, leaving £6,238 still needed.

New Year's Presents for C.M.S.

Gleaner 10,797 suggested Christmas Presents for C.M.S. The suggestion was printed in our December number. Another friend supplements it by one for *New Year's Presents*. For this purpose the Lay Secretary will gladly supply (on application) small envelopes to contain the presents, which may be returned either direct to him at the Church Missionary House, Salisbury Square, or through a local Association.

Special contributions towards meeting any of the following grants of Committee will be much appreciated:—

Towards expenses of St. John's College, Agra	£200	0	0
For drugs for schools in Fuh-Kien Mission and at Ghaziabad	18	0	0
Fee for training a missionary at the Bermondsey Medical Training Home (one term)	18	6	8
To cover shipwreck losses of three China missionaries	22	0	0
To cover losses by fire of Uganda missionaries	27	0	0
House rent for lady missionary at Kegalle	33	0	0
For enlarging the Women's House at Hang-chow	150	0	0

Words of Faith and Hope.

A *Gleaners' Branch Secretary* writes:—"I and my Gleaners are praying that the £80,000 needed may come in by April, if it is God's will, and we believe it will be sent."

A *Friend* forwarding £72 for the Adverse Balance says:—"I am indeed pleased to see that they (the Committee) intend to 'go on,' not presumptuously, but believing that God will not forsake His people in forwarding His cause. I may not be able to send anything more for some time, but trust that my slight contribution this year will at least support one man for the twelve months."

The *Mother of a Deceased Missionary* writes:—"I am quite sure that if my dear son had been living he would have given part of his salary back to the C.M.S.; so I am doing this in his stead. I have not been able to see my way to offer this earlier, and now am only sorry that it is such a small sum; but I am sending it after much prayer and hope that other missionaries' mothers may give as God has blessed them."

Two *Daughters of a Deceased Missionary* in sending a very considerable sum give it "as an acknowledgment of the great debt our dear father owed to the Society during the many years he was connected with it. We are thankful to God that He has made it possible for this money (which we feel rightly belongs to C.M.S.) to be used by them just when they are so much in need of funds, and we trust it may prove but an earnest of what God will send in the near future."

A *Hampstead Gleaner* writes:—"A text has been ringing in my ears for days past: 'Said I not unto thee, If thou wouldest believe thou shouldst see the glory of God?'"

A *Lady Missionary* in sending £10 writes:—"I hope it will be laid upon the hearts of many to give at this time, and so the anxiety of the C.M.S. Committee will be diminished day by day."

A *Gleaner* whose thankoffering of £800 was acknowledged in the last number writes:—"I have indeed reason for deep thankfulness to God for many mercies and blessings connected with the work since I became a Gleaner, and most earnestly do I pray that God will stir the hearts of many Gleaners and other members of the Society so to increase their freewill offerings that not a single worker may ever be kept back from the field."

A *Devoted Friend* in sending a year's wages writes:—"I am so glad thus to help on God's war; and should be more glad still to be one of His recruits."

A *Gleaner* subscriber writes:—"I trust that the anxiety caused by shortness of finance will be removed by the faith of those who, though perhaps they cannot go, will yet show by their deeds that they are called to do much for the evangelization of the world."

What can be done by an Individual Contributor.

A warm friend who has a son in Uganda and a daughter in China writes:—"For the past few years I have sent my annual donation to C.M.S. funds in March. I find I can double the amount this year, and so have much pleasure in enclosing cheque for £10 10s. payable now instead of £5 5s. in March." This does not represent all, for he contributes locally £4 4s. to "Our Own Missionary," £1 1s. to Medical Missions, something to the Mengo Hospital Fund, and 3s. to 36s. in his C.M.S. box. The latter item includes a regular contribution of

2s. 6d. a month besides a number of twopences for railway journeys instead of insurance tickets.

Children's Self-denial.

The Incumbent of a London church sends £1 1s. 8d., the proceeds of a children's self-denial week for Foreign Missions instituted this year in his Sunday-schools. He writes:—"The papers which accompanied the money brought in showed real self-denial and real labour to earn money in very many cases. It may interest you also to know that in our schools we SELL, on an average, some seventy C.M.S. magazines every month."

The following anonymous contributions are thankfully acknowledged:—

W. S. C., God's tenth, £1; Candidate in Waiting, price of a new overcoat towards grant for retired blind Yoruba catechist, £2; One about to become a Gleaner, for ditto, 2s. 6d.; Nil Sine Deo, 2s. 7d.; Thankoffering for Family Mercies, from Gl. 4,148, £10 10s.; Thankoffering for the Gleaners' Anniversary Meetings in Bristol, 10s.; E. E. M., for Khartoum, £1 8s. 3d.; J. U., 11s. 6d.; C. A. M., 5s.; Brighton Lady, £5; Hope, for Gordon Memorial, Khartoum, £1; Two Children, M. Box, 3s.; Gl. 8,985, knitting stockings, 10s.; Amateur Magazine, 12s.; One who is anxious that all may know and serve God, 1s. 6d.; Missionary's Two Daughters, in mem., J. S. H., £126 3s.; Miss E. P. T., 8s.; In Memory of a Dear Daughter's Birthday, 2s.; Chrysanthemum, 6s.; Gl. 4,311, tithe offering, £12 10s.; L. L., £3; J. E. S. E., £2; G. B., for Uganda, 2s.; Ilford Evangelical, 15s.; Children's Self-denial Week for Foreign Missions, £1 1s. 8d.; Anonymous, 5s.; T. I. O., £57; Friend, for India, China, and Africa, £5; Gl. 70,019, £1 5s.; T. W., for Uganda, 6s.; Gl. 50,737, £3; Gl. 38,573 (coll.), 5s.; M. A. E. and W. 5s.; Anonymous, 10s.; S. J. M., £1; For Jesus' Sake, Ipswich, £5.

Sales of jewellery, coins, &c.—Miss A. B. (stamps), 1s. 7d.; Canadian Gleaner (gold brooch), 10s.; Widow's mite (ring), £1 5s.; Miss E. C. S. (coins), £1 1s. 9d.; Mrs. T. (coins), £6 10s.; Miss B. (coins), 2s.; Southport (coins), 3s.

Towards adverse balance and increasing expenditure.—A. K., £25; Four Children under Eleven, drawing-room concert, 10s.; C. M. C., £1; Gleaner, £1; Mrs. G. H. W., £5; Gleaner, thankoffering for many mercies, £1; Gleaner, £1; Mrs. P., £10; Gl. 74,327, 2s. 6d.; Hampstead Gleaner, 10s.; R. L., £50; E. E. M., £10; Miss T., £1; Gl. 75,325, £1; Gl. 15,270, 5s.; Y.W.C.A., £1 1s.; J. McK., £5; Gl. 11,733, for C.M.S. forward movement, £20; Friend, £5; A Servant Maid, 4s.; Dorset Gleaner, 10s.; G. E., £1; C. H. A., £5 4s. 6d.; E. S. B., Gleaning from Drakestown, 6s.; A Gleaner, 1s.; M. G. W., 10s.; Gl. 3,049, £7 10s.; Miss B., £1; Miss W., £5; Gleaner, £2; In Memory of Sydney Gibbon, £5; A. H., 5s.; J., in memoriam, £72; Mrs. E. M. A., £5; Gl. 57,497 and 57,498, £2; E. S. B., £50; Gl. 115,107, £1; In Memory of the late Rev. James Dingle, 5s.; Reader of Ilington C.M. Gleaner, 6s. 6d.; Miss E. M., 15s. 1d.; H. N., £1; Mrs. E. H. S., £5; T. J. W., £5; Candidate B. J., a year's wages, £22; E. M. F., £10; P. G. and M., 10s.; M. A. T., 7s.; Another Drop in the Bucket towards the £10,000 from a Member of Liverpool Ladies' C.M. Union, 5s.

Towards Melakahlia losses by fire.—Gl. 21,598, £1; Gl. 34,704, 2s. 6d.; Old Tasmanian, 5s.

Towards Indian Famine Relief Fund.—Miss B., £1; Ilford Evangelical, 5s.; S. C. A., £3; Teacher, 6d.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Miss Gedge, Miss Rye, Rev. F. F. Adeney, Miss A. Boobbyer, Gl. 10,808, Mrs. Read, G. Le Marchant, Miss Holroyd, Miss Evans, Gl. 115,356, Gl. 106,632, Miss M. Powley, Miss J. Wakeford, B. F. B., Dorothy E. Long, Maj. Gen. Groves, Rev. W. E. Taylor, C.M.S., and two packets from anonymous friends.

In response to a suggestion made by a correspondent of the GLEANER we have received payment from more than one friend for copies of the Annual Report sent to them in the ordinary course.

Coins.

Gold and silver coins in good preservation will be gladly received by the Lay Secretary for sale for the Society's benefit. He thanks Major G. Mathison for some Burmese coins.

Articles for Sale.

The Lay Secretary will gladly give full particulars of the various articles for sale at the C.M. House for the Society's benefit. Amongst them may be mentioned a considerable variety of water-colour drawings, a few of the Ceylon curios not yet disposed of, various books, lace, &c.

The wife of an Association Secretary has collections of British seashells for sale on behalf of C.M.S. About fifty varieties named and arranged on cardboard in prettily decorated boxes. Price 10s. 6d., post free. Apply to Mrs. W. M. Roberts, Morwylla, Aberdovey, North Wales.

Church Missionary Ladies' Reading Union for London and the Neighbourhood.

MEMBERS of the London Ladies' Reading Union are reminded that their subscriptions are now due, and should be sent to Miss Wood, Church Missionary L.U. Depot, 44, St. Petersburg Place, W. Miss Wood will be glad to receive new members. Subscribers of 1s. annually are entitled to borrow one book at a time. A 2s. subscription entitles members to borrow one book and the *C.M. Intelligencer* for one week. Rules may be obtained from Miss Wood. Contributions of work, &c., for sale are urgently needed at the Depot, and will be gratefully received. Cordial thanks are given to all who have so kindly sent parcels during the past year. F. A. F.

CONTRIBUTIONS to the Church Missionary Society are received at the Society House, Salisbury Square, London; or at the Society's Bankers, William Deacons Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimon London."

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S. J. O. SUMMERHAYES would be glad of any Articles suitable for a Sale of English Work in Quetta in aid of Mission Funds. Fresh pretty fancy work or children's clothing; tea cloths and side cloths sell readily. The more essentially English the better.—Kindly send soon to Brightling Mount, Sussex.

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MBETH AND TRENT.—A Brief Explanation of the Thirty-nine Articles, by Rev. F. E. Middleton, M.A., Tutor in charge of the C.M.S. Preparatory Institution. Thynne, Great Queen Street, W.C. 1s. "This is a book for all who would understand the questions at issue in modern controversies in the Church of England."—*The Christian*.

ANKETS.—In aid of the C.M.S. A large number of first-class Blankets at the following prices—11s. 9d., 13s. 6d., 15s. 6d., 18s. 6d., 21s. 6d. per pair. Carriage paid to any part of the United Kingdom. Money returned in full if not satisfactory.—Mrs. McKay, New Hurst, Bingley, Yorks.

REIGN AND COLONIAL POSTAGE STAMPS.—The Lay Secretary, C.M.S., Salisbury Square, E.C., will thankfully receive any gifts of used Stamps. Old Colonial Stamps prior to 1870, and old collections containing various sorts, are especially requested; also rare Foreign and English kinds.

MISSIONARY LEAVES ASSOCIATION.

President:—BISHOP ROYSTON. Treasurer:—F. A. BEVAN, Esq.
Chairman of Committee:—Rev. R. B. RANSFORD.

RENDERS assistance to the Missionaries of the Church Missionary Society, and to Native Pastors connected with it in a variety of ways. How to Help can be best gathered from a perusal of "MISSIONARY LEAVES," a copy of which will be gladly supplied on application to the Secretary, H. G. MALAHAR, Esq., 20, Hampton Terrace, Islington, London, N.

ZENANA BIBLE & MEDICAL MISSION,

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Donations and Subscriptions may be sent to the Treasurers, the LORD KINNAIRD and Sir W. MUIR, K.C.S.I.; the Hon. Finance Secretary, A. H. HABERSHON, Esq., 2, Pall Mall East, S.W.; or direct to the Finance Secretary, Mr. J. C. ANDREWS, at the Society's Offices, 2, Adelphi Terrace, London, W.C.—General Secretary, Rev. A. R. CAVALIER.—Bankers, BARCLAY & Co., Ltd., 1, Pall Mall East, S.W.

CHURCH PASTORAL AID SOCIETY.

Offices: Falcon Court, Fleet Street, London, E.C.

This Society makes 1,001 grants for Additional Clergy, Lay Agents, and Women Workers, in the largest and neediest parishes of England and Wales.

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Secretaries: Rev. R. G. FOWELL.
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The Society's Publications may be obtained through booksellers, from the C.M.S. Special Agencies at Bristol, Clifton, Dublin, Newcastle-on-Tyne, Nottingham, and Reading, or from the C.M. House, Salisbury Square, London, E.C. Orders for London should be addressed "Lay Secretary," and cheques, &c., made payable to Mr. D. Marshall Lang.

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The Church Missionary Gleaner

FEBRUARY 1, 1902.

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Editorial Notes.

AS this number of the GLEANER appears, our Church seasons have come round again to Septuagesima and Sexagesima, and the Sunday Lessons once more set before us those wonderful earliest chapters of Genesis. Differ as we may on the details of interpretation, those chapters stand alone, as ever, in their unapproachable sublimity. And, let us add, in their missionary suggestiveness. A world without life, "waste and void," and needing the "brooding" of that Spirit Who is the "Giver of Life."

A world in darkness, until God said, "Let there be Light!" Are not these true pictures of the moral and spiritual world of humanity? Observe, "God said." It was *His Word*, the "Word" Who was "in the beginning with God," and then, by-and-by, "manifest in the flesh"—"God articulate," as some one has phrased it. So we have in the first verse of the Bible the Father as Creator, in the second the Spirit as Life-giver, in the third the Son as Light of the World. Then in the third chapter what a picture of the Enemy of mankind and his deceptions! and what a picture of Divine Grace, giving the promise of ultimate and final victory *before* the sentence of intermediate death! It is our Missions that give us, in their blessed results, the token and foretaste of the coming triumph. It is by means of our Missions that we are vouchsafed the high privilege of hastening it.

Then, what will Quinquagesima say to us, of "that most excellent gift of charity"? Unfortunately, that word "charity," beautiful as it is, has come to be sadly misused. Sometimes it is made to stand for a kind of tolerance of heathen ignorance and superstition: "Why trouble them with your dogmas? Can't you exercise a little charity?" Sometimes it stands for a tiresome obligation which compels you to put a small coin in a certain bag after a "charity sermon." But the "charity," the *agapé* of St. Paul in 1 Cor. xiii., is exactly the same as the "love," the *agapé*, of St. John in his First Epistle—"God is *Agapé*." And if God had such *agapé* for men as to send His Son to die for them, should not our *agapé*, our "charity," impel us at least to see that all men heard of it? All this is simple enough; yet how often forgotten!

One thing is quite certain. If each reader of the GLEANER—we need not go outside that tolerably wide circle—let his "charity" have due exercise, the missionary cause, so far as represented by the C.M.S., would never lack either men or means. Let them ask, not, "Why does not So-and-so go?" but, "Why should not I go?" Let them not be thinking of big legacies or donations from millionaires to set the C.M.S. finances right. Let them rather think how their own subscription, their own missionary-box, their own collection from friends and neighbours, can be doubled and trebled. Let them not talk about the importance of prayer-meetings at this time; let them go upon their own knees with the petition, "Lord, what wilt Thou have *me* to do?" Then, what a report we should have to present next May!

Some striking figures have been sent to the *Times* by Sir Charles Elliott, showing the increase of Native Christians

in India in the past ten years according to the Government census. The statistics are not quite complete, as they include neither the Bombay Presidency nor Burma. But without these, the increase is from 1,952,704 in 1891, to 2,501,808 in 1901. In 1891, Bombay and Burma added 331,468 to the former figure, so that probably the present total should not be far short of three millions. This, however, includes Europeans. In 1891 they were about 250,000, and Sir C. Elliott thinks they have not increased. In that case, the entire increase is among the Native Christians, who would be about 2,700,000. What proportion of these are the fruit of Protestant Missions we do not yet know. In 1891, more than two-thirds belonged to the Syrian and Roman Churches, and were for the most part the descendants of converts made in past centuries. We expect to find the largest Protestant increase in the American Missions, particularly the Methodist. They have been working very vigorously, and they baptize quickly—some think too quickly. We do not think that any great increase in Church of England Missions is to be looked for.

It has frequently been said in recent years, both in England and in Canada, that the C.M.S. was "withdrawing" from its Missions to the Red Indians. It was a curious expression, seeing that the Society's expenditure in the Dominion of Canada had been steadily rising for many years, exceeding £20,000 in the year before last. However, it is true that there has long been a feeling, in the face of the vast multitudes in Asia and Africa waiting for the Gospel, that the scanty tribes of the North-West ought not to absorb so much. These Missions have been singularly blessed, and none have been more effective in touching hearts at home; still, the very fact that the great majority of the Indians now profess Christianity is itself a reason why a missionary society may rightly consider that its proper work rather lies elsewhere. Arrangements, therefore, are now being made for gradually committing the work to the Canadian Church. A Mission Board will be formed at Winnipeg, comprising the Bishops and other representatives of the dioceses in the Province of Rupert's Land aided by the Society; and the Society's funds will be administered by it, of course under proper conditions. A similar arrangement will be made for the work in British Columbia under Bishop Ridley. The Society will not withdraw its English missionaries, but as years go by their places will be taken by Canadians. Its funds will still support its own men, so long as they last, and also provide in part for the general work; but the grants for the latter will be gradually reduced. Further details of the scheme will be given in the *C.M. Intelligencer*.

If, however, our friends either here or in Canada find the Society continuing to be reproached for "withdrawing," let them remember that it will still be expending many thousands of pounds every year upon these old Missions, and must do so for some years to come.

We cannot look to the poor Indians to support their own pastors and Church ordinances (except perhaps in British Columbia). Their condition is quite different from that of

the Native Christians of Asia and Africa. But in dioceses like Rupert's Land, Saskatchewan, and Calgary, where thousands of white people are settling, the Colonial Church ought to do much; and the older and wealthier dioceses of Eastern Canada, Toronto, Montreal, Huron, &c., will, we are sure, rise to the occasion.

But it is a great mistake to think that the Church in Canada ought to take the Red Indians of the North-West as the only, or even the chief, object of its missionary zeal. What should we say if there were a few thousand wandering heathen aborigines in England, and we were urged to concentrate our efforts upon them instead of upon Asia and Africa? We should reply, Our business is to evangelize the world! But this is quite as much the business of the Church in Canada—proportionately to its means—as of the Church in England. It is therefore utterly wrong to criticize the Canadian Church Missionary Society for sending men to China and Japan to work in C.M.S. Missions, and to South America to work in S.A.M.S. Missions. These are the "Foreign Missions" of the Canadian Church. Missions to the Red Indians are rather a branch of its "Home Missions"—or, as the Transatlantic phrase is, "Domestic Missions." The whole Church for the whole world—that is the right principle!

In this connexion we ask the attention of our readers to the account on another page of a recent Valedictory Meeting at Sydney. There have been many such functions in the last few years in both Australia and Canada, and our Missions have had no recruits more trusted than some of those thus sent forth from the Colonies into the Heathen World. The whole British Nation has been rejoicing lately in Colonial co-operation in the affairs of the Empire. It is pleasant to remember that the co-operation of Colonial Churchmen in Missions in Asia and Africa came first.

But if the Colonies are to help us, we must help the Colonies. Not, indeed, in such dioceses as those of Sydney, Melbourne, Montreal, Toronto. They do not need it. But the outlying dioceses in still sparsely settled regions, such as many in the West of Canada and in South Africa, do need it. This is a work which the S.P.G. has done vigorously, and which the Colonial and Continental Church Society would also do vigorously if it were better supported. Members of the C.M.S. are sometimes reproached for neglecting our Colonial kith and kin while members of the S.P.G. care for them. Certainly if they support the C.M.S. only, and not either the S.P.G. or the C. & C.C.S. also, they deserve the reproach. We earnestly hope that our late colleague, Mr. Mullins, in his new office of Secretary of the C. & C.C.S., may find large and increasing help for his Society from the C.M.S. circle.

This month's *C.M. Intelligencer* gives a full summary of the large and important report lately issued of the General Conference of Protestant Missions held at Tokyo in October, 1900. The discussions were evidently most interesting and valuable. One result was an earnest movement towards greater unity among Christians, in which we are glad to say that an active part was taken by all the six Anglican Bishops (of whom two are C.M.S. missionaries, one an S.P.G. missionary, one another Englishman supported by S.P.G., and two of the American Church). The appendix to the report contains valuable historical sketches of the different Missions and full statistical returns. The total number of Protestant missionaries was 723, of whom 183 were of the Anglican Communion (English and American); the other 540 being mostly American Presbyterians, Methodists, &c. There were 688 Japanese workers (men), of whom 180 were Anglican. According to the last official

census, the enrolled Japanese Protestant Christians numbered 41,808, which figure did not include children. The Anglican Church members were about one-fourth of these. The Roman Church had four Bishops, 258 European missionaries (priests, friars, nuns, &c.), 340 Japanese workers, and 54,602 adherents. The Greek Church had only one foreign missionary, the Russian Bishop Nicolai; but 538 Japanese workers and 25,698 converts.

We are glad to see that Mr. Broomhall, late Secretary of the China Inland Mission, has brought out a sixpenny edition of his interesting account of the "Cambridge Seven" (Stanley Smith, Studd, and their comrades), first published sixteen years ago. We recommend our readers to send 7d. in stamps to Messrs. Morgan & Scott, 12, Paternoster Buildings, and get this thrilling *Story Retold*, as it is now called. We also recommend a new book by the Rev. Andrew Murray, *The Key to the Missionary Problem* (Nisbet & Co., 1s. 6d.), and an arrangement is being made for the supply of bundles of copies at a low rate through the C.M.S. Publishing Department.

The Editorship.

AN Editor and an Editorial Secretary are not necessarily the same person. It may be that the Editorial Secretary of a Society edits that Society's publications himself; that is, he plans and arranges the contents, corresponds with the contributors, corrects the proofs, writes the official or editorial paragraphs, &c. But if there are several publications, he may edit only one or two of them, or none at all, and confine himself to the supervision of the work of various editors, watching, in particular, that their work and plans are in accordance with the principles of the Society he represents. Especially he may be obliged thus to limit himself if he happens, from any cause—long experience, for instance, or temporary need in other offices,—to be wanted at the same time in other branches of the concern.

The present GLEANER has had four or five editors in the course of its twenty-eight years' existence, and it has just lost one who had been singularly successful, by the appointment of the Rev. J. D. Mullins to the Secretaryship of the Colonial and Continental Church Society. Mr. Mullins had long been connected with the C.M.S. He was formerly, after leaving Oxford, tutor at the Missionaries' Children's Home. He offered for missionary service, but was not accepted by the doctors. In later years he was first Hon. Secretary and then Chairman of the Younger Clergy Union for London, and also a frequent contributor to our periodicals. In 1897 he became a regular member of the staff, as Assistant Editorial Secretary. That office had been held by Mr. Anderson, who just at that time became Assistant Central Secretary, and took the Gleaners' Union with him from the Editorial Department on the second floor to the Central (or Home) Department on the ground floor. The editorship of the GLEANER was vacant by the death of Miss Batty, and Mr. Mullins added this to his many other duties, and kept it four years. As he did not leave us till the end of the past year, the January number was his work, and the present number is our first opportunity of expressing—as we are sure we may—the thanks of our readers for all he has done for their instruction and edification, and their Godspeed to him in his new and important office.

The editorship of the GLEANER is anonymous, though sometimes the editorial personality has been pretty well known. We have, therefore, no announcement to make regarding Mr. Mullins's successor—or successors, for more than one hand will be at the helm just at present. But the magazine will be continued upon the lines which have been so acceptable in past years, and we trust that by the blessing of the Lord it may still be privileged not only to give missionary information, but to inspire the hearts of many readers with true zeal for the evangelization of the world.

E. S.

In North China on Field Force Service.

By W. HOPE GILL, of the *West China Mission*.

CALLED as I was in November, 1900, to go up to the North of China to join the British contingent of the China Field Force, I have for long wanted to write a few lines about the experiences I was called upon to pass through, as they may prove of interest to those who read them. There are at the outset, naturally, a few questions that occur about my joining this China expeditionary force, as it was also called, so I will endeavour to answer some of them before beginning my story.

First, What was I doing in going to join the *military* up North at all? Answer: Not having any definite work to do whilst in Shanghai, no other door having opened for me to enter, I was thankful to get this work to do, to fill up the time of our refugee life, which was hanging heavily on the hands of some of us.

Second, In what capacity did I join our British Forces? Answer: As interpreter to the officer commanding, who was Lieut.-General Sir Alfred Gaselee, K.C.B., being able to render help to our forces in translating for them from English into Chinese, and, in dealing with the Natives, translating from Chinese into English.

Third, Did not you, as a preacher of the Gospel of Peace, shrink from offering your services to the military authorities at first? Did the question come before your brethren in the field? And other questions can be asked. But to answer these: I cannot say that personally I ever had those feelings of shrinking from helping the military, for I knew from the first that one would have many and great opportunities of witnessing for Christ, and in showing all the sympathy one could towards the poor Chinese, whilst having to administer justice. I undertook the work as a duty towards the people to whose highest welfare I had devoted my life, believing that with God's blessing and grace the time of suspension from our own immediate field of missionary work could thus be filled in to the very best advantage for His praise. The question of my thus going did come before my brethren, and with their consent. During the time I was attached to the force I was receiving from the C.M.S. nothing whatever, which was a great relief to my mind, for just then the financial state of the Society was very grave, and we had been asked, even out in China, to economize as much as possible.

So much by way of introduction to my story!

Having been clad in regulation khaki, I set sail for Tientsin on board one of the coasting steamers, on a very cold November morning. We were a party of seven altogether bound for Tientsin, another missionary going up as interpreter too, the rest returning North after the troubles. We encountered pretty severe weather when in the Gulf of Pechili, heavy snows and frosts with gales, which detained us several days. Having a large quantity of oil for Newchwang, in Corea, in the extreme N.E. of the Gulf, we had to call round there first, thus making the trip two days longer in any case. Visiting this port was very interesting, it giving one an insight into the ways of the Russians, who held the place. We met, in walking about the place, four or five of the refugee Christians from Mongolia, who had come down there on foot, seeking protection and help, belonging to the Scotch Church Mission. They seemed bright, and I gave them a few words of encouragement and hope, telling them to "have faith in God," and do what the missionary in charge there thought best. We had to leave Newchwang after forty-eight hours' stay there, and another three days brought us to Taku, at the mouth of the Tientsin river. There we saw the fleets of the Allied Powers, and many large and small steamers used by the Governments as transports for their troops. We also saw there the forts which had been bombarded by the European Powers, and had been divided up between them, each holding one or two. From Taku we took the railway to Tientsin, which is only a short way, still quite an experience gained to have had to travel in those days by it. All the officials and servants were Russians.

We managed to get safely conveyed by coolies from the shore

where we were landed to the railway van, and when once off felt thankful to leave such a place, where only chaos seemed to reign! We reached Tientsin in due time the same evening, when all was dark. The only lights we had were the two lanterns, or hurricane lamps, which the other missionary and I had brought in our "kit" for camp use, and which we soon brought into requisition, and one or two old lanterns which the railway porters had, to get the piles of luggage out of the great break van! In helping one of our party, having got my few pieces heaped together, one of the Russian Cossacks there saw my black steel hand-box, and while away from it for two minutes made off with it, my most valuable article, containing my precious "Sword" and all I most valued!

This incident was not a little exciting for all of us as a party. After the rest had heard what had happened, we all set to to have our respective heaps of baggage counted and to make a little "to do" about my dispatch-box having been so surreptitiously walked off with. While I was having my goods watched by my companion on the so-called platform at the station I went to search out the official in charge of the railway there. After making rather a stir amongst the Russians in the various departments, and by various signs making them understand what had happened, I returned to the booking office—such as it was—and there in the thick cloud of smoke and awful atmosphere, where there were a swarm of these Cossacks, I did my best to show them they were a pack of thieves, with the aid of a certain major of the Royal Artillery, who had come to the station by that time to meet us. Finding all this of no avail, we had to leave in the Indian transport carts with our things for our quarters. That night we were the guests of the manager of the Hong Kong and Shanghai Bank at Tientsin, he and his assistants there being most hospitable, as we had travelled up from Shanghai with their manager at Peking, who was on his way there.

After duly reporting ourselves next morning to the authorities, we were told to hold ourselves in readiness to proceed by the first convoy going up to Peking, in three or four days' time. There was not the least encouragement given me from headquarters about ever finding my much-valued property. I was calmly told that "each man for himself" is the case when on field service, and I must put up with the loss of my dispatch-box and all its valuable contents as one of the consequences of war! Hence I had to say good-bye to my precious "Sword," birthday autograph book, &c., both of which, along with my new pigskin leather writing case, were quite irreparable losses, besides private family papers, photographs, &c. I hear some one asking, "What does he mean by his 'precious Sword'?" I mean "*The Sword of the Spirit*, which is the Word of God" (Eph. vi. 17), which was indeed precious, as it had been my never-absent companion on all my many itineration journeys in Western China since 1885, and the one I had learned in a small measure to wield ever since my conversion to God in 1883. The autograph book too I was justly proud of, for I had it given me by a dear old Cambridge friend, when up together as undergraduates there in 1884, and in which I had over 400 autographs, very many of which were those of well-known leaders of the Christian Churches, e.g., D. L. Moody, Ira D. Sankey, C. H. Spurgeon, J. C. Ryle, Rowley Hill, Reginald Radcliffe, and all the leaders in 1885 at Keswick, &c., so that loss is a great one also to me.

(To be continued.)

◆◆◆
One Christian to a Thousand Heathen.—"A young man in my English class," writes Miss M. Sander, of Hiroshima, Japan, "was awakened to his sinful state, and sought and found Christ. By the power of God he has been enabled to take his stand, and is witnessing for Christ, under trying circumstances. He said at first that it would be utterly impossible, as he had a wide circle of friends and acquaintances, and he would simply be cut off from every one of them. He would not be able to join their wine parties and amusements, he would be made a laughing-stock, and he had not even one friend a Christian. 'In fact,' he said, 'there is only about one Christian to a thousand Heathen in Hiroshima' (the population is 120,000), so how could he? And yet he did."

Kandy and its Temple.

BY AN OLD MISSIONARY.

NO place in the East is more familiar to tourists than Ceylon, none considered more beautiful; and of all the charming scenes that strike the eye and fascinate the mind none surpasses the little town of Kandy, the old hill capital of the Singhalese people. The lovely spot, with its beautiful lake, its delightful drives, its hills covered with dense and luxuriant foliage, has been many times described in the

over with the most precious stones imaginable. The valuable present was conveyed to Kandy by pilgrims, who stayed many days in the place, to the great pleasure of both Europeans and Natives, who had many opportunities of noticing various characteristics of the interesting Burmese people. The temple is not a beautiful spot, there is nothing attractive about it, but, on the other hand, a weird feeling is produced by the monotonous noise of the tom-toms and the presence of the yellow-robed priests. The inside porch is covered with pictures representing the awful tortures to be inflicted on those



BUDDHIST PRIESTS, CEYLON.

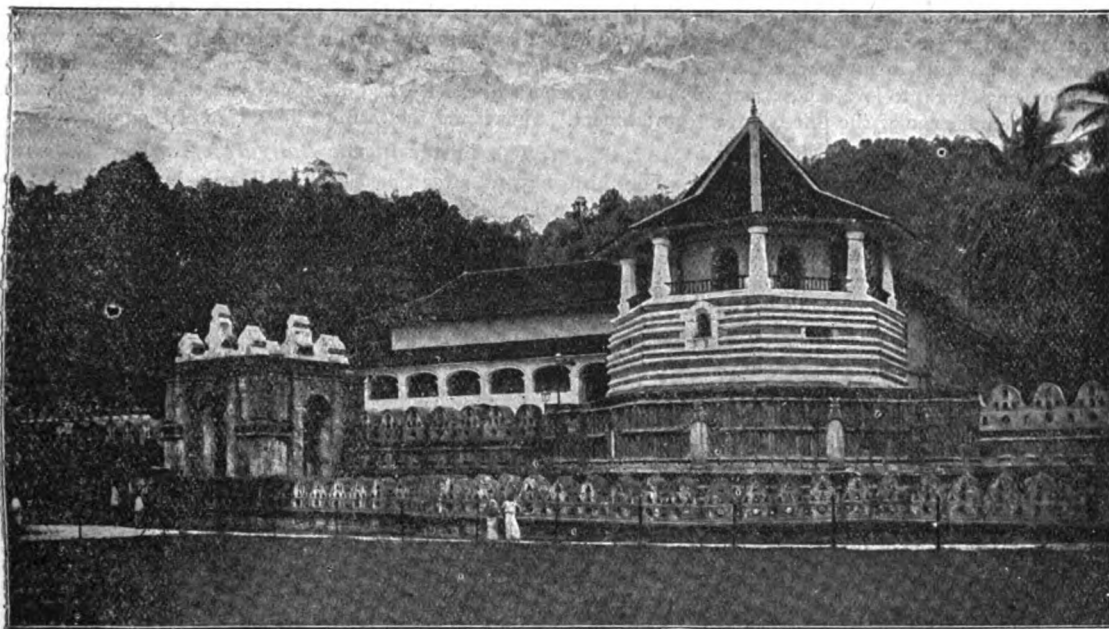
[Photograph by Scowen & Co.]

pages of missionary magazines, and "to see Kandy" has become the longing desire of many who have not had the privilege of paying a visit to the sunny East.

But the town has other attractions besides its beauty. It is held in sacred veneration by the Buddhists on account of the temple which it contains. This temple is supposed to contain a tooth of the great prophet Buddha, though few believe the piece of bone or ivory, which on rare occasions is exhibited, ever belonged to any human frame. In order that this relic might have a resting-place worthy of its fame, the Buddhists of Burma some few years ago collected a large sum of money amounting to many thousands of pounds, and procured a casket of solid gold of beautiful workmanship, covered

who have broken the laws of Buddha. There is a library in the temple, and much to interest the antiquarian and the scholar. This temple forms a kind of centre to the vast organization of the Buddhist religion in Ceylon.

No stranger can visit this temple unmoved, or see the vast number of priests in Kandy and in every part of Ceylon, without emotion; but how different are the feelings of those who see or hear. Some see in the temple, and in all that it contains, and in the quaint figures of the priests, but another strange sight to be chronicled or remembered and spoken of when "the tour" is at an end and "home" safely reached. Others view the scenes with a sympathetic interest, fascinated by the religion and teaching of Buddha. Some (oh that



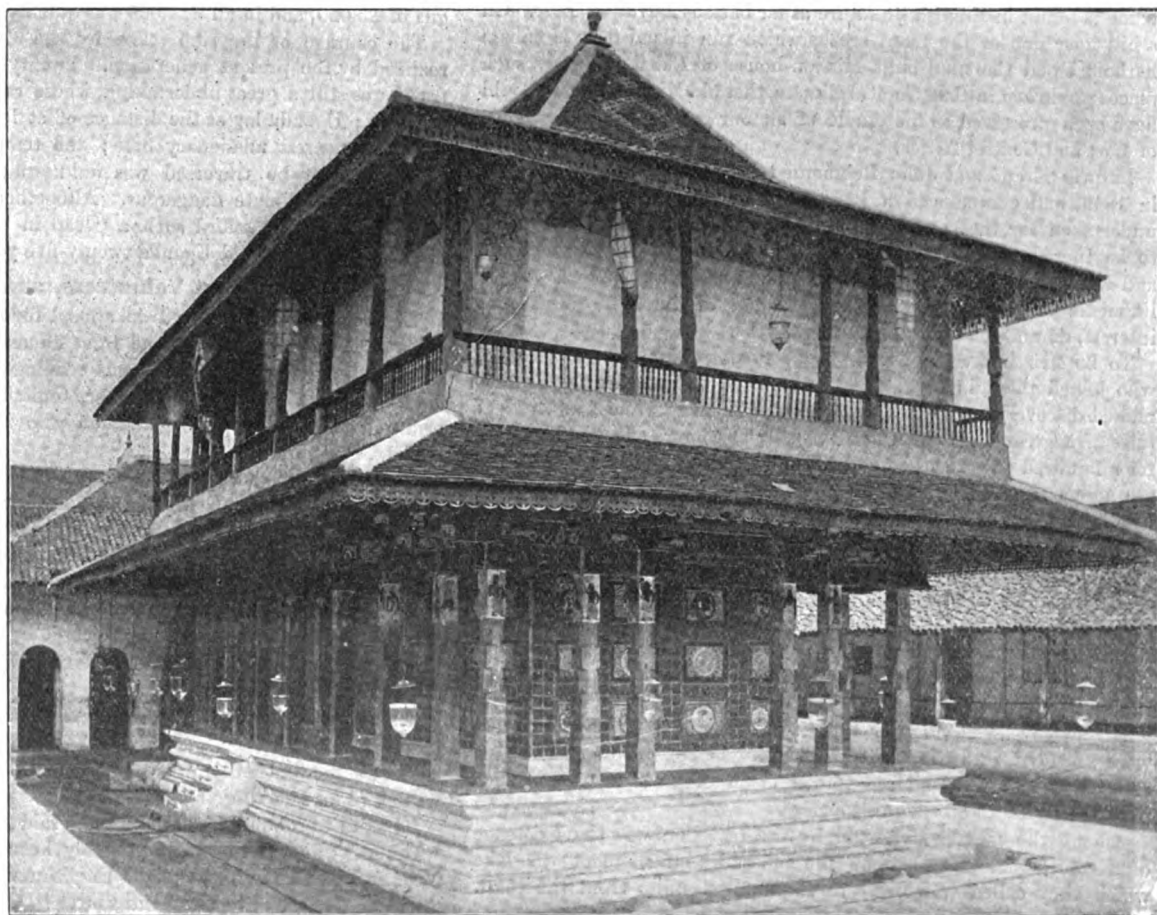
TEMPLE OF THE TOOTH, KANDY.

there were more of them amongst our "globe trotters"! see in the temple and in the system of Buddhism a powerful enemy of Jesus Christ which must be fought and overcome by the Spirit of God and with the weapons of Christian love, forbearance, and zeal. The missionary who knows what lies hidden behind the scenes thus thinks and looks forward to the day when the Temple of the Tooth shall be a trophy laid at the feet of the conquering Son of God. He does not condemn the moral teaching of Buddha, nor does he seek to speak ill of efforts made for the good of the people, nor does he indiscriminately condemn all who hold to the religion he himself believes to be false. He sees, however, that the temple and its priesthood stand in direct opposition to the Christian teaching of a truly personal God, a loving Father, taking the deepest interest in the concerns of His creatures. He feels that truly distinctive Christian teaching on the Incarnation and Atonement, which he believes to be the only safe groundwork on which to build a system of morals, has

no connexion whatever with the teaching of Buddha. He prays, and longs, and works to lead the Buddhists, priests and people alike, out of the hopelessness of their own religion to the blessed realities of the Christian Faith, in order that they may have true hope, joy, peace, and assurance in believing in and following the Saviour of the world; and as one and another come out and rank themselves on the side of Christ, he thanks God and takes courage, and longs more intensely for the day when all mankind shall acknowledge Jesus to be the Lord.

Missionaries have a standing complaint against visitors, and that

is that they so very rarely make any inquiries about missionary work. It is quite possible for any one to visit Kandy, see its temple, notice the priests and people, and never know that anything was being done to win the citadel of the Buddhist religion for our Master. But a careful inquiry will soon correct such an idea. Direct Mission work



PART OF THE TEMPLE OF THE TOOTH AT KANDY.

is being done, in the open air and in the homes of the people. The Christians have their own pastor, and are seeking to help on the evangelization of their fellow-countrymen, while in many schools in and around Kandy, the children are being taught to love the Saviour. God has placed His seal upon the work, and some of the priests have laid aside their robes and have been content to take up menial work to gain a livelihood, and very many of the people are now humble followers of the Saviour.

If any readers of the GLEANER are contemplating a trip to the distant East, they will be wise if they go straight to the Mission bungalow and make full inquiries about the work which is being carried on. By so doing they will not only cheer the missionary, but will be able to gain a personal knowledge of what is actually going on, and so be able to answer the many ignorant remarks which are so frequently made about the work, and will see that a very real and great battle is being waged against all that is opposed to the blessed truth of the Gospel.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

[This story has often been told, both in the GLEANER and elsewhere; but a great many of our readers who have lately begun to study Missions, and have a general notion that the "story" is "wonderful," are nevertheless but little acquainted with the origin and early history of the Uganda Mission. Our late colleague, Mr. Mullins, has therefore prepared a historical sketch, the first part of which we now present.—Ed.]

1. The "Slug" Map.

THE story of Uganda begins with a quaint map, sent home from Africa by three patient German C.M.S. missionaries.

Mombasa, now in a fair way to become the chief seaport of East Africa, was, two generations ago, little known in Europe, though its name is found in English literature as far back as *Paradise Lost*. On a hill near one of the many creeks which run inland from Mombasa harbour stood the mud-built Mission-house of Rabai. If only such places would last in that tropical climate, that old Mission-house should have been preserved as the cradle of all our geographical knowledge of East and Central Africa.

Ludwig Krapf and John Rebmann took up their abode at Rabai in 1846, and commenced a long series of explorations and labours undertaken for the spread of the Gospel, which incidentally revealed to an incredulous Europe first the snow mountains of Kilimanjaro and Kenia, and later the great lake system of Central Africa. Their linguistic and missionary labours, though of immense value and interest, do not come into our present story.

To be strictly accurate, their younger companion, James Erhardt, who joined them in 1849, must be credited with a share in the last-named discovery. The two senior men had heard from Arab traders tales of a great lake which had no end, "although one should travel for a hundred days to see the end," and so broad that one could not see across from shore to shore. Not until after Erhardt came, and new information had been gathered, were these reports incorporated into a conjectural map, which Erhardt and Rebmann constructed.

The *Calver Missionsblatt* of October, 1855, was the first to publish this remarkable production. It showed a great inland sea stretching across the interior of East Africa for hundreds of miles, and looking like a huge slug on the empty space. The *C.M. Intelligencer* of August, 1856, reproduced the map, and thus attention was drawn to it.* The Royal Geographical Society then took up the matter. A great controversy raged over the "slug" map, but finally explorers were sent out into the unknown land. Speke, Burton, and Grant resolved the vast inland sea into a chain of great lakes, and thus practically vindicated the missionaries.

Among the marvels reported by the travellers was the existence of a considerable kingdom on the more distant shore of the lake which they called Victoria,† seven hundred miles from the coast.

* A facsimile will be found in the *History of the C.M.S.*

† The word "Nyanza" means "lake" or "sea."

Nearly everywhere else they found petty chiefs, whose rule seldom extended beyond a few groups of villages; but here was a king whose power was felt over thousands of square miles, and who, amidst much oppression and cruelty, had developed something like organized government. Thus it was that Europe first heard of Uganda.

2. The Letter in the *Daily Telegraph*.

For thirteen years after Speke visited Uganda in 1862, little was heard of that kingdom. On Nov. 15th, 1875, the *Daily Telegraph* startled the world with a letter many columns long, written by the great traveller H. M. Stanley. Mr. Stanley had been sent out the year before at the instance of the *Daily Telegraph* and the *New York Herald* on a great exploring tour. In the course of his journeys he had arrived in Uganda, and found its king M'tesa developed into a powerful, dignified monarch. Full of all that he saw during a prolonged stay, Mr. Stanley wrote from its capital the glowing description which appeared in the *Daily Telegraph*, and added a fervent appeal for missionaries:—

"Oh that some pious, practical missionary would come here! . . . Such an one if he can be found would become the saviour of Africa. . . . Now, where is there in all the Pagan world a more promising field for a Mission than Uganda? . . . Here, gentlemen, is your opportunity: embrace it! The people on the shores of the Nyanza call upon you."

This appeal to the Christian Churches took immediate effect. Three days after its publication a letter was received by the Church Missionary Society from "one who desires to be known in this matter as An Unprofitable Servant," offering to place £5,000 at the disposal of the Committee if they were "prepared at once, and with energy, to organize a Mission to the Victoria Nyanza."

On Nov. 23rd, at a special meeting of the Committee, at which Lord Lawrence and other leading men were present, it was resolved to take up the work. The news of this decision quickly produced another gift of £5,000, and in all £24,000 was quickly subscribed.

The courage of the step taken by the Committee is not easily realized by the present generation. Twenty-five years since African travel was still a great undertaking, whose conditions were known to very few; Uganda lay at the distance of at least seven hundred miles from the nearest missionary base; the temper of the chiefs whose territory must be traversed was unknown; communications were uncertain, the climate dangerous. Altogether, there is no part of the world which could afford such a "leap in the dark" to missionary enterprise to-day as did Uganda twenty-five years ago.

3. The First Volunteers, and the Start.

The Committee had issued an appeal for men. The first response to be seriously entertained came from an ex-lieutenant of the Navy, George Shergold Smith, who was reading for Holy Orders at St. John's Hall, Highbury. His father, Captain Smith, R.N., was the agent in Devonshire of a gentleman who is now President of the Society, Sir John Kennaway.

The next offer came from a man whose name was thereafter to become famous—a young Scotch engineer named Alexander Mackay. The Rev. C. T. Wilson, a Manchester curate,—Mr. T. O'Neill, an architect,—Dr. John Smith, a doctor from Edinburgh,—another engineer named G. J. Clark, and an artisan named W. M. Robertson, made up the first party, who were joined by a builder from Newcastle, Mr. James Robertson, who, being rejected by the doctors, accompanied the pioneers at his own risk and expense. By the end of April, 1876, all had sailed for Africa.

The spirit of these men was shown by the utterances of the two first named.

"Send me out in any capacity," said Shergold Smith; "I am willing to take the lowest place."

"I want to remind the Committee," said Alexander Mackay, "that within six months they will probably hear that one of us is dead. Yes; is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. . . . When that news comes, do

not be cast down, but send some one else immediately to take the vacant place."

Mackay's prophecy was only too quickly fulfilled. The party assembled on the East Coast of Africa, and there J. Robertson died almost at once.

4. From Zanzibar to Uganda.

The southern route through Zanzibar was decided upon, caravan porters were collected, and a start made. The tiresome delays of African travel, the exhausting marches, the alternations between waterless deserts and noisome swamps, the exactions of petty chiefs, the dangers from hostile tribes, the unending troubles with the porters—all these were unknown. Happily for Uganda missionaries these difficulties are already a thing of the past, at least as far as the journey up-country is concerned, but in those early days all had to be learnt, and the learning was only acquired at the cost of precious lives.

Mackay was prostrated with fever when the expedition had reached two hundred miles inland, and was ordered back. He recovered, however, and remained on the coast actively at work, until the next opportunity arose for him to follow his companions. W. M. Robertson and Clark were the next to break down. Dr. John Smith died on the southern shore of the Lake. But Shergold Smith and Wilson, pushing on across the Nyanza, reached Uganda on June 30th, 1877, a date which ought to be ever memorable in the history of the Mission.

King M'tesa received them kindly, and professed a belief in Christianity. The missionaries had to learn by sad experience that these professions had no relation to conduct; and after holding out empty hopes for several years, M'tesa died a Pagan.

Shergold Smith returned to the south end of the Lake after a month, to meet O'Neill. While they were detained there, an Arab slave-trader took refuge in their camp. When they refused to give him up, Lukongeh, the local chief, attacked them and massacred them and their porters. Thus Mackay on the coast, and Wilson in Uganda, alone remained of the original eight. Mackay then went up-country to join Wilson, and finally reached Uganda in November, 1878.

(To be continued.)

Giving.

THOUGHTS ON 2 COR. VIII., IX.

BY THE REV. H. P. GRUBB.

I.

THE greatest blessing God can give us is denoted by the word "grace." The most comprehensive term for His manifold blessings is "grace." The two chapters in the New Testament which treat most fully and specifically concerning giving are 2 Cor. viii. and ix., and in them the special name applied to giving is "grace." Might not the reason of this be that the Apostle wants to stamp the noblest outcome of grace both on God's part and on our part by the name of that of which it is the outcome, and so raise this particular manifestation of grace to a peculiar dignity?

Eight times does the word "grace" occur in these chapters. In almost every case it might be rendered "power of giving" or "gift," although we would be loth to part with the larger significance of the lovelier term "grace."

Chap. viii. 1. I want to tell you, brethren, writes the Apostle, about the power of giving, or grace, which God has granted in the Churches of Macedonia. Ver. 4: "They besought us with much entreaty in regard to this grace (R.V.), or gift (A.V.)." Ver. 6: I exhorted Titus to remind you to complete your "promised gift," or "grace." Ver. 7: "As ye abound in everything, . . . see that ye abound" in this practice of giving or grace, also. Ver. 9: Ye know the very gift made to us by, or grace of, our Lord Jesus Christ, for "He gave Himself." Ver. 19: This grace, or gift (A.V.), is administered by us to the glory of the Lord. Chap. ix. 8: God is able to make all power of giving, or grace, abound toward you, that is, God is able to increase indefinitely your power of giving. And ver. 14: They pray for you, while they long to be like you in respect of the extraordinary

power of giving ("exceeding grace") with which God has endued you.

Does not the Apostle seem as if he particularly loved to ring the changes on the word "grace"? The Greek language was rich enough to supply him on such occasions with a different expression. But did not he want the peculiar grace of God to become the peculiar grace of His people, viz., that grace which is the surest proof of the Divine indwelling, and the exactest expression of the Divine likeness? For "God so loved that He gave," and "and if God so loved us, we ought also to love one another" (St. John iii. 16; 1 John iii. 16, iv. 11; 2 Cor. viii. 9).

And what a Divine work giving must be that it should become the synonym of grace! The loveliest and noblest attribute of kingship is implied in the words "our gracious sovereign." How great a wealth of ideas circles round the expression!—the fullness, the freeness, the joy, the spontaneity, the overflow, the privilege, of giving, the forestalling of need, the search for the objects of bounty, the delight and tact in its exercise, the difficulty of withholding it, the trembling fear lest anything should injure the graciousness of its manifestation.

And by calling "giving" a "grace" we cut away the root from all false theories of giving. The true giving does not depend upon an appeal, it is a grace. Giving ceases to be a form of compulsion, as if beneficence were only another kind of taxation; it is a grace. Giving ceases to be identified with a mere utilitarianism, as if it were little more than useful to support hospitals, or Missions, or the poor; it is a grace. Giving becomes much more than a duty, a matter of "I must," or "I ought"; it is a grace. Giving transcends mere pity; it is watchfulness, it is a grace. Nor can the true giving contain any element of boasting, or self-glorying, for it is a grace that comes from God, as the source of it—that acts for God, as His steward in regard to it,—that returns to God, to Whom the property bestowed by it has never ceased to belong. "For all things come of Thee, and of Thine own have we given Thee" (1 Chron. xxix. 14).

EDUCATING HIS PEOPLE.

Letter to the Editor of the GLEANER.

I HAVE just finished reading through the last C.M.S. Report and also the December number of the GLEANER. In view of the great need of the C.M.S. at the present time for the satisfactory continuance of its work, I propose (D.V.) to preach on Sunday evenings between the Epiphany and Lent on "Christ's Manifestation to the Gentiles in the Various Mission Fields of Our Own Time," and each Sunday take up a different field. I feel we are not doing what we ought for the missionary cause in this parish. We have a Lay C.M.S. Secretary and Treasurer who is supposed to watch over this department of our work; but, alas! I can see he does not keep us up to the work and misses many opportunities. May every layman in "his vocation and ministry" see that he is faithful. Please do not note the place from which this comes, for we do not wish to be found out.

WAKING UP.

[We know of other clergy who are adopting a similar plan.—ED.]

Give and Get.

GIVE, though thy gifts be small;
Still be a giver.

Out of the little fount
Proceeds the river.

Out of the rivers' gifts
Gulfs soon will be
Pouring their waters out,
Making a sea.

Out of the sea again
Heaven draws its showers
And to the fount imparts
All its new powers.

Thus in a cycle borne,
Gifts roll around,
And in the blessing given
Blessing is found.

Warwick, Ontario.

F. G. NEWTON.

Heathen Santals, and how we reach them.

BY THE REV. CANON COLE.



1.—BAIJUN, A SANTAL ELDER.

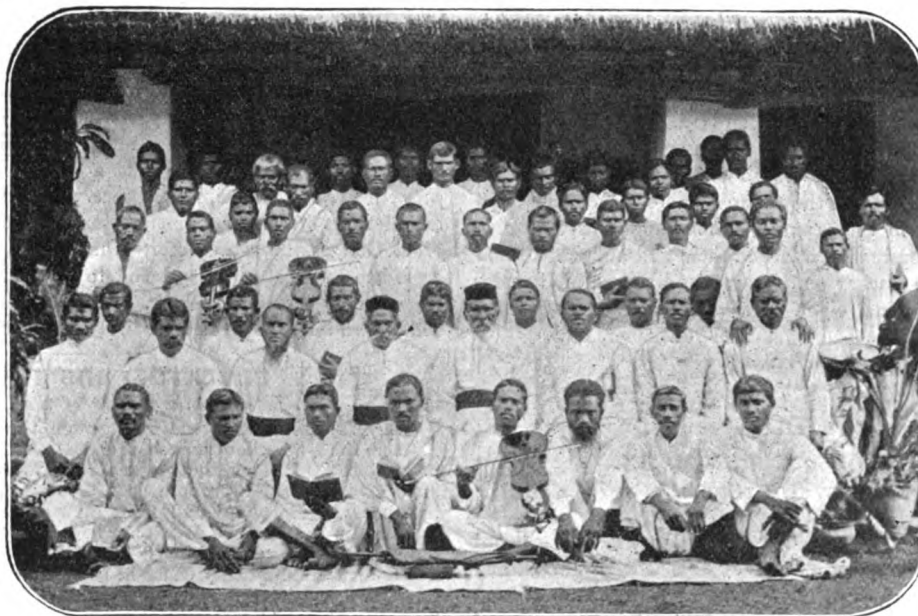
come forward for baptism. Ram Charan, a Hindu, and his friend Bhim, were the firstfruits of these schools. They are still living, and both are ordained clergymen.

We can truly say that the Santal Christians are the chief agents in bringing others to Christ. Of course we have to confess that many of the 4,000 Christians are only nominal, and therefore not very earnest in seeking the salvation of their neigh-

THE agencies are many and varied that have been employed in carrying the Gospel to the Santals—preaching, sale of books, dispensaries, and schools. The work was commenced by establishing village schools; then the more promising youths were taken into a Boarding school to receive fuller instruction, and by this means some were led to



2.—CHURCH AT BARHEII, ERECTED MAINLY BY MASANG, WHO STANDS AT NEAREST CORNER.



3.—SANTAL AGENTS GATHERED TOGETHER FOR SPECIAL MISSION.

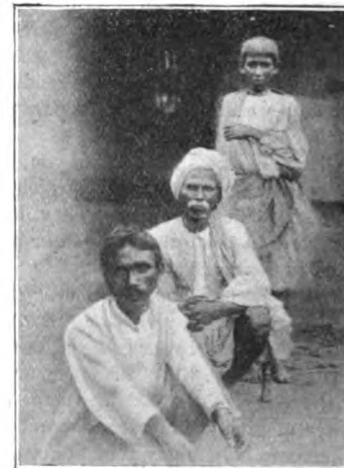
bours; but what is lacking in the individual is partly made up by the pastorate in its corporate capacity, for each of the ten districts is trying to support its "Own Missionary," in addition to what it gives towards the support of its own pastors.

What these agents do and how they do it may be well seen from the Native Church Council Report. Speaking of the Dhorompur Pastorate it says:—

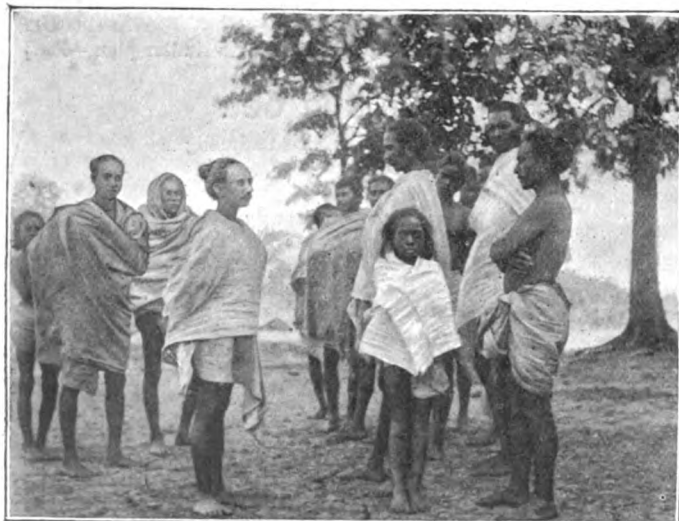
"This pastorate continues to support its own missionary at Raghunathpur, but we are sorry to

say that there have been no baptisms there during the year, as a result. Not long ago Ramna, the agent chosen and supported by this pastorate, addressed his supporters and used the following illustration:—

"The son of a rich merchant asked from his father the sum of one hundred rupees, and then going away met a fisherman, to whom he said, 'If you throw the net in my name, and let me have whatever comes up, I will give you a hundred rupees.' The bargain was struck, and the net was thrown, but caught nothing but weeds. Going home he asked for another hundred rupees, returned to the fisherman, and made the same offer. Again the net was thrown with hope, but with the same result. Nothing daunted he asked for a third hundred, and again made the same offer to the fisherman. The net was thrown, and this time it was with



5.—CHAMAR HINDU CHRISTIANS.



4.—HEATHEN SANTALS.

difficulty that they pulled it up, and the contents of the haul showed a large number of pearls and precious stones; then the young man was satisfied. At first the fisherman thought him a fool, and others openly laughed at him, but he himself 'rejoiced in the day when he made up his jewels.'

"Ramna told those who supported him, 'You may think your money is being wasted, and that your work is in vain. But go on; it is in the Lord, and for the Lord, and cannot be in vain.'"

The difficulties in evangelizing the Santals may be easily understood from reading the journal of Sukma—Biblewoman of Hiranpur:—

"I went to Dhodangal village, and during my conversation one woman said to me, 'You are telling us about heaven and hell. Have you been to see them? Have you had a talk with God?' I said, 'Yes; Jesus, of Whom I am telling you, came down from heaven, and has seen all in heaven and in earth. He told the people with whom He associated all about these things, and they wrote them down so that we might read them.' One person exclaimed, 'I cannot believe unless I actually see these places.' I said, 'Have you seen the Queen?' She said, 'No.' 'Do you believe there is such a person?' She answered, 'Yes.' I said, 'How is it you believe there is a Queen even though you have not seen her?' She replied, 'Oh, other people have seen her, and they have told us.' I said to her, 'Jesus has been seen, and He has told us, and we are now telling you; why don't you believe us?' They listened very attentively whilst I read Gal. v. 19—23.

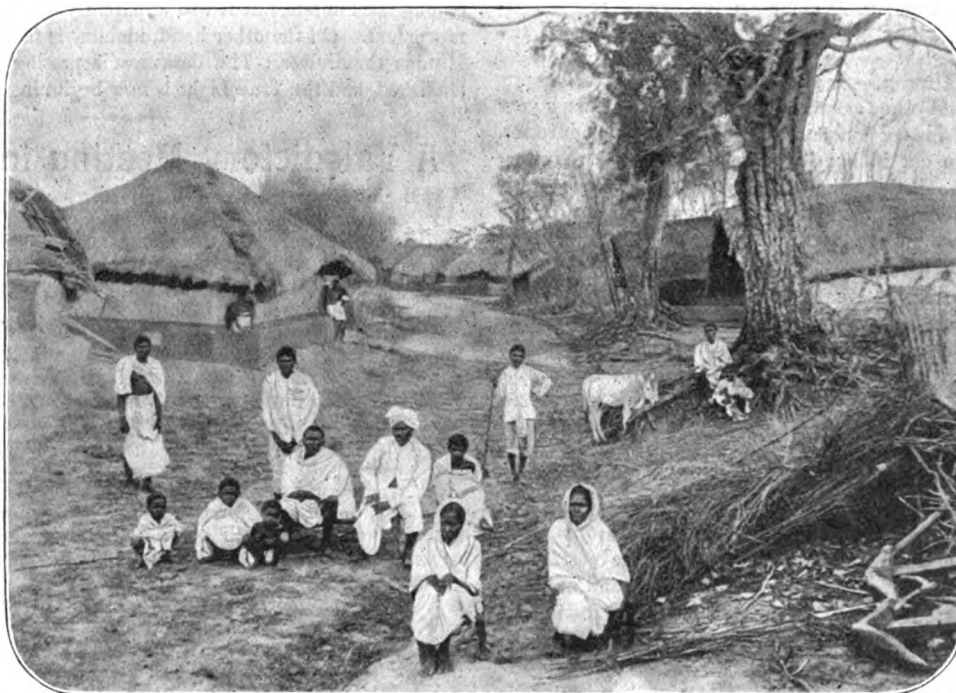
There were thirteen people present, but the woman we specially wanted to see was not at home. She is talking about becoming a Christian.

"From thence we went to Bisunpur; a man and his wife paid great attention to our words. She said, 'We are very much inclined to become Christians, but are afraid to venture, as people all speak against Christianity, and say that there are certain wicked rites performed on women when they embrace Christianity.' She then asked me about Nimu and his family, who have lately been baptized. I told her the principal things of our religion, and why we believe in Christ. She said, 'Why is it that people tell such lies about good things?' I said, 'In order that you should not become

have been sent to you by God, and you will have, one day, to face Him.' Thus we managed to get a hearing. There were nineteen present, and some of them kept on interrupting, as they had been drinking."



6.—WOULD-BE CATECHUMENS.



7.—A SANTAL VILLAGE.

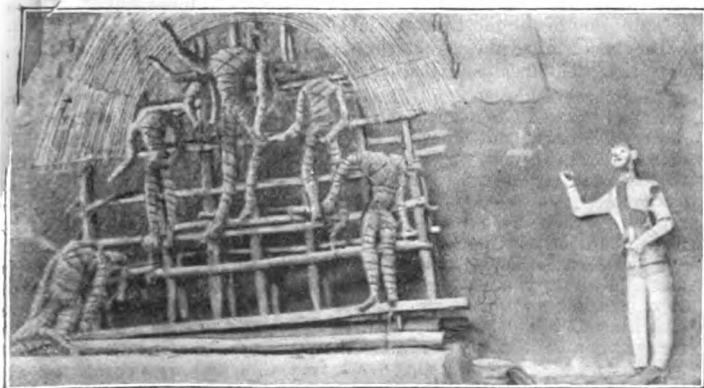
Christians.' In the afternoon we went to Partapur. The people said they were too busy to listen. One woman began to scold us, saying, 'You annoy us by coming; we don't want to hear. I have no time to spare; you seem to have plenty!'

"We went to another place; they would not even come out to speak to us. We then went on to another village. The women said, 'It is not our custom to listen to anything unless the head-man of the village gives permission.' I said, 'Come and listen.' They answered, 'We don't want to hear.' I said, 'Whether you listen or not, I will speak. You are not despising us and our words; we

Let us now consider in turn the pictures which we have here depicted.

Picture 1.—Baijun, a Santal Elder.

Baijun had heard of God and His great power some time before he came into personal contact with our missionaries, but the seed did not immediately germinate. One day he was taken ill, and the Heathen said that he could not recover, for he was suffering from what is called by them "the demon's puncture." Being in great agony, he went down to the river, which was close by, and there vowed that, if the great God would spare his life, he would be His servant, and become a Christian. He did recover, and, as soon as he was able, joined one of the missionary parties then itinerating. He used to listen intently to the preaching, and, though still a Heathen, helped to answer objections that were brought forward, evincing the



8.—RELICS OF DURGA-PUJA.

while the greatest anxiety to learn what was required before baptism. After a period of instruction he was baptized by Mr. Storrs, and on returning to his village was boycotted by all his friends and relatives. Nevertheless he held on bravely, and by his constancy convinced others of the reality of his faith. Some time afterwards his wife also became a Christian, and one by one others followed in his footsteps.

Picture 2.—Church at Barheit.

Barheit Church is built on a site given by Masang. This man with several others was baptized in 1894; and it was soon found necessary to have a place of worship, and so Masang was determined to have a church there. It was built by the people, but he bore the greater part of the expense.

Being a man of great energy and force of character, he was chosen elder of the congregation. Sad to say, he has been deposed from this honourable office lately, on account of a breach of discipline. Masang's daughter-in-law died, and his son found it difficult to get a Christian wife, so determined to take a heathen woman, and marry her with heathen rites. Masang, being a very headstrong man, encouraged him to do this, thus incurring the censure of the Pastorate Committee. We hear that the woman has decided to become a Christian, and they are to be married after her baptism.

In the picture Masang is sitting alone on the plinth at the left-hand side of the door. Basu, the catechist, and his wife are on the right.

Picture 3.—Santal Agents.

The Santal pastors and other agents have met together once a year to join in a course of instruction and to receive Mission addresses. In the evenings they go out in bands to preach in the surrounding villages. The clergy are distinguished by their belts and special caps. There are now seven ordained men, all having been Heathen. These are a noble army, and we believe it will be through such that Santalia will be finally evangelized.

Picture 4.—Heathen Santals.

This gives an idea of the Santal costume. When the men are working in the fields their clothing is much more scanty. They wear their hair long, tied in a knob behind. But the habits of the people are changing. Years ago a Christian was known by his short hair, whereas now it is amusing to see how soon the heathen boys at school ask for the scissors. Intercourse with the other boys soon makes them ashamed to be seen with long hair. In like manner all the Santal women and girls gloried in wearing anklets, each weighing four or five pounds and even more. The Christian women left off wearing these encumbrances, and now they are things of the past. The influence of Christianity is slowly but surely permeating, and numbers of customs and beliefs are fast disappearing. The general attitude of the Heathen is friendly.

Picture 5.—Chamar Hindu Christians.

Some twenty years ago Suphal and his family were baptized. He is a Chamar, and was the first of his race to join the Christians. It seemed at first doubtful whether he would have courage to take the step, as the opposition was so great. The ceremony took place publicly, in a tank close to their village. He has been followed by many others, but these people have many difficulties in running the straight race; for by nature they are far below the Santals, not having the same high ideas of truth and justice. Suphal has been their elder, and has proved a sincere Christian. News of his death has just reached me.

Picture 6.—Would-be Catechumens.

These three men for years past have been visited by Baijun (see picture 1), and he told me with much joy that they had finally decided to confess Christ by baptism. An entry in my diary, Dec. 19th, 1898, says: "I went to Kutana village; saw the head-man and three others, had a splendid time with them; my heart full of joy and hope. Then went on to Goradi; had a good preaching to the Heathen there. The Kutana inquirers accompanied me, and listened attentively. In the afternoon they came to our tent bringing a fowl, some bananas, and a yam. When they came before the Pastorate Committee to be

questioned as to their reasons, Bhima (the man with the bananas) said to the Elders, 'I am a terrible drunkard; I want to be a Christian in order to get free from this curse.' But, alas! all our hopes have been shattered. Difficulties arose owing to two of them having more than one wife. Then the heathen festival, held at the close of the cold season, drew near. This is a time of drinking and revelry; these men were entangled, and have since grown cold. Thus oftentimes are our hopes roused, only to be disappointed."

Picture 7.—A Santal Village.

This gives an idea of a Santal village and its thatched houses. The group in the street are Christians. The calf tied up was given by Suphal for the Native Church Council collection at the C.M.S. Centenary.

Picture 8.—Relics of Durga-puja.

The last picture represents the remains of idols made by the Hindus living amongst the Santals. They consist of bamboos wound round with straw, and covered with clay. These are painted and adorned, but after the feast is over they are thrown into a pond or river, with the result that only the framework and straw are left. They are thus kept to be used again another year.

Some years ago we feared that Hinduism was gaining ground among the Santals, but it was apparently only a cover for a political movement. On the other hand, idolatry is fast losing its hold on the Hindus themselves. The darkness is passing away, idols are being abolished, and the True Light is now beginning to shine.

A Valedictory Meeting in Australia.

WE think our readers will be interested to have some account of a recent Valedictory Meeting held at Sydney on Nov. 17th. The Annual Meeting of the Gleaners' Union for New South Wales was combined with it. Both gatherings were held in the large hall of the Y.M.C.A., and were numerously attended, the hall in the evening being crowded.

The missionaries taken leave of were this time not new ones, but were two ladies returning to China after furlough, viz., Miss Amy Isabel Oxley, of the New South Wales Association, and Miss Minna Searle, who is from Tasmania, but is connected with the Victoria Association. Miss Searle had already said good-bye at Melbourne, but had to go to Sydney, which is six hundred miles further north, to take the steamer to Hong Kong. The Rev. E. J. Barnett, Secretary of the Victoria Association, who had been in China for two years learning the language to fit himself for work among the Chinese at Melbourne, was also going back to Hong Kong to fetch his wife, whom he had left there on returning last year to Australia.

The afternoon meeting was more specially the Gleaners' Anniversary, and a striking address was given by the Rev. B. Hammond, a Sydney clergyman. A private letter says, "He gave a most stirring address to sleeping Gleaners on lack of growth in spiritual life, taking a baby for his illustration. All loved to watch the baby ways, but looked for daily growth. What a disappointment if it were not seen as the years went by." Miss Oxley and Miss Searle both also spoke.

A social gathering followed, with tea, and among the guests was Dr. Maynard Paine, who had just returned from a visit to England, and who is presently going to Egypt as a C.M.S. missionary. He is a son of one of the most influential clergymen at Sydney, Canon Paine.

In the evening the Archbishop of Sydney, Dr. Saumarez Smith, presided. The localized *Gleaner* says:—

"The Archbishop said he liked to think of the unity of service! variety of work. We must never forget that prayer and effort are always necessary, and whether at home or abroad it is One Service, One Lord, One Spirit. This was a Valedictory Meeting, when we must say farewell in its truest sense, and there were two thoughts associated with it—departure to work wherever God places us, and rejoicing, when there shall be no more separation, but God shall unite us in His Eternal Kingdom.

"The Rev. E. J. Barnett, of Victoria, began by saying it was the first Valedictory since the establishment of the Commonwealth, Miss Searle represented Tasmania; Miss Oxley, New South Wales; and himself, Victoria. May we ever unite to pay our common debt for we are all 'debtors' to the Heathen. He spoke most emphatically upon the effect of missionary work in China, and, as a result of the trials, men and women were crowding in to hear the 'Jesus doctrine.'

The character of Chinese converts had stood the test of persecution, and they had chosen to die rather than deny Christ; if every foreigner left China, nevertheless Christianity is in China and will live.

The Rev. E. Claydon then read the instructions of the Committee to Miss Oxley, and the Rev. Canon Pain delivered the farewell exhortation, basing his remarks upon the words, 'Be strong, and of good courage.'

"After the hymn, 'Like a river glorious is God's perfect peace,' had been sung, Miss Oxley told of the intense joy she felt in being permitted once more to return to her life-work in China. She invited all present to share in that joy, and to send her on her way with gladness, remembering that the ground of her happiness was the love of God in our Lord Jesus Christ, and the certainty of His continual presence, power, and keeping. 'All power is given unto Me in heaven and in earth.' 'Lo, I am with you alway, even unto the end of the world.'"

Our private letter mentions that not less than £112 had been collected by "brick cards," each brick representing 3d. or 6d., the money to be applied to building a larger Home for the blind boys in Fuh-Kien. Much of it was given by children. In addition there was a cheque for £100 from Archdeacon S. Williams, of New Zealand, for the same purpose. Next day a large number of friends assembled on the quay to bid Godspeed to the departing missionaries, and a little service was held in the ladies' cabin before starting.

During her furlough in Australia Miss Oxley has done much to deepen the missionary interest and zeal which already prevailed. Our readers will perhaps remember that she is a great grand-daughter of Samuel Marsden, the founder of the New Zealand Mission, nearly a century ago. She is the "Own Missionary" of the Sowers' Bands in New South Wales.

New Plans for our Circulating Library.

BY MRS. C. A. FLINT.

ELEVEN years ago two Gleaners living in Westminster sent out the first parcel of books belonging to the Library. Like many other enterprises which have become extensive and influential, it began on a modest scale in response to a need which was making itself felt. Mr. and Mrs. Percy Brown, realizing this need, made a small collection of missionary books and, with sanction from headquarters, named their new charge the "Gleaners' Union Library."

From the first the Library has consisted of biographies of missionaries and promoters of Foreign Missions of all societies, books on the customs and religions of non-Christian peoples, and accounts of missionary work amongst them.

It is remarkable as the first thing of the kind started in connexion with a British missionary society. Before this, though certain books were obtainable on loan at headquarters, there was no organized circulating library sending missionary books to all parts of the country. The work was managed from 1891 to 1896 by Mr. and Mrs. Percy Brown, and since then by Mr. and Mrs. C. A. Flint, as Hon. Librarian and Treasurer, and has been accommodated in their house. To-day there are 300 subscribers, most of whom represent not individuals, but unions or circles, so that altogether there are about 4,000 readers.

To give some idea of the number and variety of missionary books now obtainable, there are upwards of 1,200 different works in the Library. China is represented by 121 entirely different books; Africa by 217; while India heads the list with 230. In order that readers may get what they require, there are many duplicates of the most popular books; for instance, about thirty copies of the *Life of Pilkington of Uganda* and the same number of *Irene Petrie's Life* are at this moment out in circulation.

The selection and distribution of the books entail a great deal of work. It is carried on every day from ten to one o'clock, and when the fortnightly exchange takes place there is an animated scene of sorting, selecting, and packing. This is done by a staff of two secretaries and eighteen other lady helpers. It is only by a close knowledge both of the books and the requirements of the readers that satisfactory sets can be sent out.

This last year there have been four important developments of the Library.

(1) It has been taken over from the Gleaners' Union by the C.M.S. General Committee, who have appointed a Library Committee.

(2) It has been thrown open to all, whether members of C.M.S. or not. Will Gleaners make this widely known among their friends, whether country clergymen, members of the G.F.S., Y.W.C.A., or other associations or individuals? All can join.

(3) The Library has been represented at the four large Missionary Exhibitions held last year at Preston, Beverley, Sheffield, and Reading. The exhibits of books shown in connexion with the Intelligence Department have aroused a great deal of interest, many new subscribers joining, and reading circles being formed.

(4) A Study Scheme is being worked out, which it is hoped will be a real help to the readers. There will be issued shortly, in cheap leaflet form, some simple *Helps to Missionary Reading*, arranged according to countries, and dealing with some of the most interesting missionary features of each, and the best books on the subject. For instance, "India," how to get a simple, general view of the vast country; then "India's Women," with an outline study as to their present condition, their needs and how to help them, with reference to the best books, so that the reader can look up these points for himself, and fill in the outline by following the course suggested.

So many readers have written about the value of the Library, the help they have found from the books both for themselves and for teaching others, that all who wish to increase their missionary knowledge are warmly invited to join and share its advantages. C.M.S. friends pay 5s. a year for six books at a time, changeable four times yearly, on the 1st or 15th of any month. This amounts to 1d. a week, than which nothing could be cheaper. Those who are not members of C.M.S. pay 8s. a year, less than 2d. a week. Application should be made to the Secretary, C.M.S. Library, Bracken Lodge, Hampstead, N.W.

There must be many readers of the GLEANER who earnestly desire to know more of the claims of Christ and the need of the non-Christian world, so that out of the abundance of love and knowledge in their own hearts they may be able more effectually to speak to others.

Will not all such at the beginning of this New Year join the Library and so help to realize the ideal set before them in the well-known words—

"Know and you will feel;
Know and you will help;
Know and you will pray"?

"A SUBSTITUTE IN THE FIELD."

Letter to the Editor of the GLEANER.

SEEING a letter in the GLEANER under the above heading, I felt I must write a few lines, which might perhaps act as a suggestion to those who cannot afford much.

For years I longed to go abroad, but when the way seemed open, it was closed again by the doctor's verdict.

A friend in China told me of the little village schools, and said that £5 a year would pay for a Biblewoman, so since that time I have had one of these as my substitute. I am kept up in the news about her, her family, and the scholars, and so can pray definitely for them, and feel that I am really helping the work. May I add that this has grown out of the habit of putting by weekly, at the time of the T.Y.E.; and has been the greatest help and pleasure. I hope that others who cannot afford much may be led to help in this way.

ANOTHER GLEANER.

Stiff Arithmetic.—The mental capacity of the Baganda is well known to be considerable, and has lately been exhibited in a new light. Some boys who are being taught by Mr. C. W. Hattersley were told to add up the cost of "100 cows at £56 3s. 2d.; 85 sheep at Rs. 5 annas 8, at Rs. 14 annas 10 to £1; and 120 goats at 5,000 shells each, at 850 shells to the rupee and Rs. 15 annas 2 to £1." Several arrived at the correct answer—£5,694 9s. 4d. $\frac{2}{3}$. We may be thankful that boys with brains like these are being trained as leaders of the Church and State in years to come. If their hearts and minds take in the Gospel truth with equal keenness, what scholars and leaders we may expect them to be!

In Memoriam.

THE REV. J. W. GOODWIN.

PROBABLY few have more cause to mourn our brother, though many appreciated and loved him, than I. We began our missionary course together in 1890, and God so ordered that I should be near him at the last. I had gone down to Bombay to meet my sister, he a week before to meet his wife; they had (as she says) "one happy day together," and then a week of great distress, and he breathed out his soul to God Nov. 9th, 1901.

He, and E. R. Jackson (who died at Aligarh in 1894), and I, formed a band of evangelists among the Gonds. Goodwin was always the handy man of our party—he largely built our house, he cut our hair, he re-soled our boots, he managed the household, he played the violin and the harmonium, he doctored the servants and villagers better than any one else. It was a sight to see him give medicine to a baby and send the mother away smiling. All the Natives loved him and trusted him. He was always lively and joking; even the day before he died he talked and joked with me in the short intervals of his restlessness; but below it all, and constantly coming to the surface, was strong heart devotion to Christ, and sympathy and love for the suffering and the sinful.

I wish I could paint a true picture of this brave young missionary; it would stir to emulation many at home. Such men are wanted in every Mission—practical, tactful, sympathetic, devoted. Young men, seek these talents for the service of the Master, and, though like J. W. Goodwin, you may have but a short course, you will not have left the home land for nought!

HERBERT J. MOLONY.

"ALL ONE IN CHRIST JESUS."

Letter to the Editor of the GLEANER.

S.S. "KONIG," NEAR ADEN, Oct. 24th, 1901.

DEAR SIR,—We enclose what we think will strike you as an interesting photograph taken by the Rev. A. Wilson on board



THE LATE REV. J. W. GOODWIN.

this German ship, of twenty-four missionaries, all going to one side of Africa.

The Societies represented are:—

1. American Methodist Episcopal Church by Bishop Hartzell, who succeeded Bishop Taylor in charge of all the African Missions of that Church.

2. Berlin Missionary Society, four members of which are going to work in the region north of Lake Nyassa.

3. Universities' Mission to Central Africa, nine of whom are with us, going to Zanzibar and Nyassaland.

4. C.M.S., nine to Uganda, and Mr. C. H. Werner going independently to same place as engineer and trader, working on distinctively Christian lines, in thorough sympathy with C.M.S.

The picture depicts one happy sign of the times, a happy augury for the future of this wonderful continent. The Cape to Cairo Railway is being forestalled by a more important and we trust more "permanent way" of uniting the nations.

H. W. WEATHERHEAD.

The Mission-Field.

UGANDA.

The Uganda Railway.—The first locomotive reached Port Florence, the terminus of the Uganda Railway on the Victoria Nyanza, on Dec. 20th. The first rail at the sea-coast end was laid on Aug. 8th, 1896, and the 582 miles of line from the coast to the Lake have thus been completed in four years and four and a half months. The temporary inclines which were built over the Kikuyu escarpment while the permanent railway line was in progress have been removed, and locomotives can run the whole distance from Mombasa to the Victoria Nyanza on the same set of metals. At present the railway is only open for public traffic to Nduma station, on the Mau escarpment (468 miles), to which station there is regular daily traffic from the coast terminus. The telegraph too is in full working order, and it is stated that the Foreign Office received a direct telegram from Port Florence announcing the arrival there of the first locomotive, the time occupied in the transmission of the message being only about an hour and a half.

"God's work comes first."—The country of Bunyoro, north-west of Uganda, bordering on the Albert Nyanza, has an area of about 4,000 square miles, and a population of some 70,000. It was occupied for the first time by the Rev. A. B. Fisher in February, 1899. Mr. A. B. Lloyd, who is in charge of Western Bunyoro, says the country is being opened up to the Gospel in a really wonderful way. He wrote to us from Mengo on Oct. 15th:—

"One thing I am quite certain about, it is that Bunyoro will not long be behind Toro in its receptiveness for the Word of God.

"Every big chief in the country is helping in the erection of a fine large church at Hoima, and there are over a hundred men daily at work upon it.

"We are hoping very much that ladies will soon be sent to us, that the children's and women's work may be thoroughly set going.

"The Rev. Nua Nakiwafu, I cannot speak too highly of. His self-denying love for the work and his real earnestness as a soul winner are an object lesson to all who know him. Nua has few equals and no superiors in the whole Mission. Some are more clever, but none more full of loving zeal for his Master. When I sent for him from Toro, where he was spending a much-needed holiday, although he had not finished half his time, he replied, 'God's work come first, and although I have not yet even seen my friends whom I came to visit, I come back at once to my duties.'"



GROUP OF EAST AFRICA MISSIONARIES ON BOARD SHIP.

Back row, left to right—Mr. Otto Frischgesell and Miss Umlauf (Berlin Mission); the Rev. H. W. Weatherhead and Miss T. L. Dyke (C.M.S.); Bishop Hartzell (American Methodist Episcopal); Dr. A. Bond (C.M.S.); Mr. H. Ladbury, Miss K. Minter, Dr. Howard, Mr. P. Young, Engineer (standing behind Dr. Howard), and the Rev. R. H. Marsh (U.M.C.A.).
Second row—Mr. Paul Hempel (Berlin Mission); Miss Thomsett, Mrs. H. W. Weatherhead, and the Rev. T. B. Johnson (C.M.S.); Miss Molesworth (U.M.C.A.); Miss A. L. Allen (C.M.S.); Miss Nixon Smith (U.M.C.A.); and Mr. C. H. Werner (Engineer, Uganda).
Front row, seated—Miss Dorothea Gast (Berlin Mission); the Rev. A. T. Douglas (U.M.C.A.); Mrs. A. Bond (C.M.S.); the Rev. W. B. Suter (U.M.C.A.); and the Rev. A. Wilson (C.M.S.).

CEYLON.

Among the Boer Prisoners.—Our readers will remember that the Rev. J. D. Simmons, a veteran C.M.S. missionary, was appointed by the Ceylon Government in the autumn of 1900 to minister to the Boer prisoners of war in the camp at Diyatalawa. The Rev. R. P. Butterfield, of Haputale, has been assisting him in his duties as chaplain, and in his Annual Letter he wrote on Dec. 4th:—

"The work at the Boer camp has been useful to me as well as unique. Our Sunday parades up till June last were held on the Parade Ground, but even as early as 7.30 the sun proved too hot for the 'Tommies,' and, in consequence, a temporary church was erected. This holds all the troops able to attend parade, and as many of the Boers and Afrikaners of the Church of England as care to come. We have had from fifty to seventy who have availed themselves of this privilege.

"Much has been said about the religious nature of the Boers. It is certainly evident, for twice a day, and more often on Sundays, a great volume of singing rises up from the assembled prisoners. He is continually engaged in reading his Bible, too, when he is not driving a shrewd bargain with an intending purchaser of curios. But what is it? Ask him about New Testament truths, and he is painfully ignorant; but talk about the trials and triumphs of the Jewish nation, and he will talk as long as you like, finishing up by comparing the histories of the two nations—his and the Jewish.

"The concentration camps have been a source of much contention in England. I should like to give my testimony about the subject. A few of the prisoners have told me the news they have received from their wives and children in the camps. In only one case have I heard them spoken of unfavourably, and that man had nobody in the camps belonging to him. They testify that everything is being done for the comfort of their wives, and where a case of hardship has happened, the officer responsible is a Boer who has signed the oath of allegiance. This is indirect evidence contained in their wives' letters."

JAPAN.

"Let your light so shine."

—An interesting work is in progress at Choshi (an out-station of Tokyo), a town of about 40,000 people, in the county of Chiba. Some time ago, Mr. Sakuma, the catechist, made acquaintance with the men who occupy the lighthouse which stands about two miles from Choshi, and three of them were subsequently baptized. There are generally four or five men stationed there, and these change frequently, except the head-man. "Those who had become Christians," the Rev. W. P. Buncombe, now at home on furlough, says, "have been endeavouring to lead any new men who come into the lighthouse, and God has blessed their work and testimony, so that in a little over a year nine men have been converted there." On his last visit to Choshi he baptized one man from the lighthouse, the latest convert. The head-man is most earnest in his efforts to preach Christ. Numbers of visitors come to see the lighthouse during the summer months, and are taken up the lighthouse in batches of eight, the others waiting till the first party has come down. He utilizes the opportunity often by speaking to the waiting ones about the Gospel.

NORTH-WEST CANADA.

Converts on Blacklead Island.—The baptism of the first four Eskimo converts was reported in our November number, p. 171. We are now able to give a photograph of three of these converts, who took the names of Mary, Sarah, and Eve. The first convert it will be remembered died of consumption shortly after her baptism "a Christian in heart, I believe," writes Mr. J. W. Bilby, now at home on furlough, "as well as by profession." All the Church members were present at the funeral, which was the first Christian burial service in that country.

Candidates and Vacancies.

THIS time last year we referred to there having been a falling off in the number of candidates during the year 1900, pointing out that the number of women, especially, was considerably smaller than it had been for some while. During 1901 the total number of all candidates and inquirers was very slightly in excess of the total number during 1900; but the number of women candidates, however, has considerably increased. But while we are thankful for this, we cannot but regret the counterbalancing fact that the number of men who have approached us during 1901 has been less than the number who came forward in the previous year. This falling off has mainly been from the ranks of those (clergy and others) whose previous experience and knowledge should enable them to proceed to the mission-field without a course of probationary training. Thus it follows that while in 1900 forty-one men were added to the staff as missionaries, in the year which has just closed there were only twenty-nine such added to the list. In connexion with this sad fact, we would this month ask for special prayer that there may be a larger number of clergy coming forward for missionary work. We have in this column often emphasized the need which there is for laymen in the mission-field, but the need for clergy is at present even greater.

We can but mention a very few of the most urgent needs for more clergymen, limiting our outlook to India and Mauritius. In July, 1900, and in June and July last year, we mentioned the need of a University graduate to take the post of Vice-Principal of Cotta-yam College, Travancore. This we are sorry to say is still vacant, and once more we would ask for earnest prayer that if it is God's will the man of His own choice may be forthcoming for it very speedily. Another need which we mentioned last July, and which is now still more urgent, is that at Allahabad. The work is among Indian students, and the Rev. W. E. S. Holland, who but lately was one of the leaders of the Student Volunteer Missionary Union, is in great need of at least one colleague in his single-handed fight against overwhelming odds. Is there no University man ready to go this year? Another much overburdened brother is the Rev. M. G. Goldsmith, in sore need of a

clerical colleague in his work among Mohammedans at Hyderabad, Deccan; here again the need is for a man who has had a good University training. Mauritius is a small Mission, and but seldom mentioned. Its smallness means, however, that by the retirement on grounds of health of the Rev. A. K. Finnimore, it loses one-quarter of its total staff of men missionaries! The result is the serious crippling of the work and the overburdening of the rest of the staff to such an extent that the Secretary of the Mission (Archdeacon Buswell) cannot take his long overdue and much-needed furlough until some reinforcement arrives. We would commend these and many other similar needs to the earnest prayers of our readers.

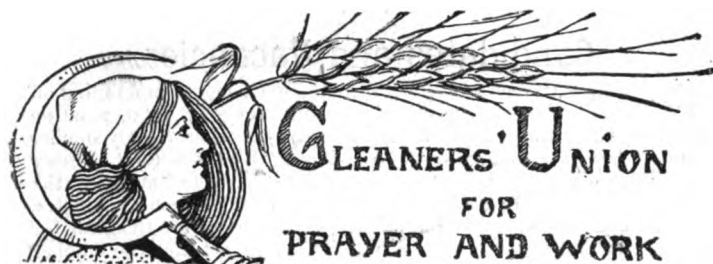
On looking over the lists of candidates who have been accepted as missionaries during the year 1901, we find that we have omitted to mention the Rev. W. P. Low, whose acceptance in the summer can only now be recorded, owing to his not having had an opportunity of passing the Medical Board until quite recently. He is a B.A. of Christ's College, Cambridge, and of Ridley Hall, and has just taken a Curacy at Bath with a view to gaining further experience before proceeding to the mission-field.

Major Mathison, who has been working for five years as an honorary missionary in local connexion in Ceylon, having come to England on furlough, has now joined the staff as a missionary in home connexion.

D. H. D. W.



THE REV. E. J. PECK AND FIRST CONVERTS: BLACKLEAD ISLAND.



GLEANERS will be glad to hear that the circular sent to the Branches a few months ago, signed by the President and Hon. Secretary of the Society, Sir John Kennaway and Mr. Fox, is distinctly bearing fruit. New applications for enrolment are always brisk at this time of year, but this year they are unusually so; and the thousands of renewal forms that have been coming in enclose contributions which so far seem to exceed considerably the average amount. For this we are indeed thankful. If all our Gleaners would humbly and earnestly, in dependence upon the Lord alone, set themselves to push the missionary call and claim in their own neighbourhoods, the whole enterprise would receive the greatest impetus.

One Secretary writes that every Gleaner in her Branch has given an increased contribution, and that every one who did not take in the *GLEANER* before has now begun to do so. How many other Secretaries can report the like? How many have aimed at it?

Other Secretaries write that the Gleaners are giving increased subscriptions through the Local Associations. That is better still.

When the letter went forth, a hope was expressed that it might be possible later on to arrange for gatherings of Branch Secretaries for conference and prayer upon their work. We are thankful to say that such are being arranged for throughout the provinces, and that in February and March the Secretaries will be invited to various centres to these Conferences. Will all Gleaners pray earnestly that God the Holy Spirit may preside at all such gatherings, and that they may be real "times of refreshing from . . . the Lord"?

As we write, Conferences are being arranged for at Bradford, Leeds, Harrogate, Sheffield, Hull, York, Liverpool, Manchester, Carlisle, Barrow, Leicester, Oxford, Birmingham, Cheltenham, Bath, Exeter, Plymouth, Reading, Southampton, Dorchester, the Isle of Wight, Cambridge, Ipswich, and Norwich, and possibly other places for the month of February.

One Branch did not wait for the Committee's Letter to stir them to larger effort, but began last year to see whether they could not raise an additional sum of £100 from their own members towards the increase of income made necessary by the expansion of the work of the Society. The Secretary is able now to write us that they have been entirely successful, and that her members have already contributed or promised rather more than the £100. And she adds "ours is not a rich Branch." Will other Branches take note of this?

Gleaner No. 321 writes:—

"I would like to suggest that just now, when we should each one of us be doing all we can to increase the funds of the C.M.S., many of us may do more who have boxes, if we watch for the many evils we are preserved from, and the many mercies we have to thank God for—a slip down stairs; a letter with good news; escape from fire; a lost article found, &c., and many other such like things. If we gave a penny thankoffering, what a large sum might be obtained in a year.

"I have done it myself for some years; and I know our Father blesses such gifts given from love to Him. Also a penny from any money received—independently of our tithe—we may by these means help to lessen the deficit."

We have received a letter dated Jan. 8th from "a long life-lover of the Society," signed "Friend." The writer does not ask that it should be inserted, and we could not in any case do that without knowing the name. The letter points out the immense influence exercised by the clergy, who can, if they will, reach by means of the pulpit and in other ways those who are half-hearted in the missionary cause. "We old friends," it says, "will not refuse to increase our interest, but we want new veins opened, and this will not be done by flooding us with appeals, and telling us what we already know." "No," it goes on, "the clergy can open the new veins: why do they not?" The letter does not overstate the power of the clergy, but we think it understates the power of the laity. Many parishes illustrate the successful influence of one layman, or one lady.

With reference to a request for increased effort in circulating C.M.S. magazines, Gleaner No. 47,729 writes:—

"May I bring to your notice a very real piece of 'gleaning' just accomplished in a country town in Hertfordshire? Our Secretary at one of the working parties expressed a wish that some of the Gleaners would try to increase the circulation of the *GLEANER*. Little more was said at the time, but the words spoken fell upon good ground, and a Gleaner forthwith set to work to canvass the town, with the result that the number of subscribers was more than doubled, and the magazines are now going into thirty-nine fresh houses! And this is not all, for this energetic worker has undertaken to deliver all the *GLEANERS* herself each month, thus materially lightening the labours of the Secretary. Could not many other Gleaners with the 'fear of God,' not 'the fear of man' (for I believe that this frequently hinders our speaking on these subjects), before their eyes, 'go and do likewise'?"

The lady Principal of a large girls' school in one of our Mission stations writes to us, that partly from the fact that their school is growing in numbers, and partly by the loss of two warm helpers, the numbers of presents sent from England for distribution at Christmas time are now very far short of her need. She asks if any Gleaners' working party would take her school up and not only contribute their work, but also "give of their interest and prayer." Should any Branch or Group of Gleaners feel drawn to respond to this appeal, the Secretary of the Union will gladly give further information.

From Liverpool comes a plea from a fellow-Gleaner for more, and more definite, prayer for the native workers and converts. He suggests that we never forget to add to our daily prayer ("The Gleaners' Daily Prayer," see back of Motto Card) a petition that "they may be built up in the Faith and be examples of godliness." We heartily join him in this plea.

New Local Branches of the Gleaners' Union.

Holborn, Holy Trinity: Sec. Miss Long, 70, Red Lion Street, Holborn, W.C.
 Ashbourne: Sec. Miss C. Neele, St. John's Parsonage, Ashbourne.
 Ashby Magna, Lutterworth: Sec. Mrs. Cott, Ashby Magna Vicarage, Lutterworth.
 Birmingham, Bishop Ryder Church: Sec. Miss S. F. Smith, 41, Wilton Road, Sparkhill, Birmingham.
 Bookham: Sec. Rev. D. Harrison, Little Bookham Rectory, Leatherhead.
 Bristol, St. Silas: Sec. Miss K. Vicary, 17, Clifton Place, Stapleton Road, Bristol.
 Fulwood: Sec. Miss A. L. Hewlett, Fulwood Vicarage, Sheffield.
 Gayton: Sec. Rev. E. W. Hamper, Gayton Vicarage, Stafford.
 Mundesley: Sec. Miss D. C. Gordon, The Bookery, Mundesley, Norfolk.
 Mountmellick: Sec. Miss B. Shannon, Henry Street, Mountmellick, Queen's Co.
 Tallaght: Sec. Miss M. L. Farran, Knocklyon, Templeogue, Co. Dublin.

Work amongst the Young.

THE movement in the direction of including some reference to Foreign Missions in a syllabus of Sunday-school lessons appears to be gradually extending. The Exeter Diocesan Sunday-school Committee, in a paper recently published and circulated with a syllabus, suggest that the subject of the Evangelization of the World should be incorporated with the lessons on the First Sunday after Easter and the Sunday next before Advent, and give a list of outline lessons issued by the Church Missionary Society and also by the Society for the Propagation of the Gospel. This, coupled with the action of the Church of Ireland which was recently referred to in these notes, and the increasingly general use of the missionary lessons, affords reason to hope that before very long there may be some more adequate acknowledgment of the "primary duty of the Church," in the instruction which is given to the young.

A stirring and striking appeal to the children of St. John's, Boscombe, has lately been issued, in the form of a special letter written by one of the clergy, which has been circulated together with some of the Society's pamphlets. Young people appreciate a recognition of their powers and value conched in such a form, and the work among them would doubtless be helped forward if such appeals were more customary.

It is pleasing to report that a successful "missionary market" was held at St. Simon's, Southsea, in December. Careful preparation was made, and the children of the Junior Association and others worked hard to ensure a good result. The work stall was largely furnished by means of a working party which had been held for some weeks previous, and a number of boys made themselves responsible for the toy stall, which realized £4 12s. Music was rendered at intervals, and in all over £10 was cleared after the expenses were defrayed.

Committees to deal with work among the young have been formed at Cheltenham and Reading. Several of these are now in existence and are doing admirable work. Amongst other things they often arrange for parochial children's meetings. These are of great value, since they afford an opportunity of getting out missionary-boxes, and of obtaining subscribers to the *Round World*.

Home Notes.

ON Dec. 17th, 1901, the Committee took leave of the following missionaries returning and proceeding to the mission-field:—Miss J. J. Thomas, for the Yoruba Mission; Mr. E. Dennis, for the Niger; the Rev. Canon and Mrs. Ball, for Bengal; the Rev. and Mrs. J. M. Paterson, and Miss A. M. Tottenham, for the North-West Provinces; the Rev. and Mrs. J. H. Knowles and Miss A. W. Eger, M.D., for the Punjab; Miss A. J. Askwith and Miss E. Wiles, for South India; the Rev. J. I. Pickford, for Ceylon; the Rev. J. Batchelor, for Japan; and Miss E. Casswell and Miss C. Carleton, for West China. The missionaries were introduced by the Secretaries, and welcomed by the Chairman (Mr. Sydney Gedge), and addressed by the Rev. G. S. Karney, who also commended them to God in prayer.

The annual New Year's service for the members of the Committee and their friends was held at St. Bride's Church, Fleet Street, on Jan. 7th. The Rev. W. Abbott, Vicar of Paddington, preached the Sermon, which will be found in this month's *C.M. Intelligencer*.

The Annual Gathering of the Society's Association Secretaries took place on Jan. 15th to 17th. The Rev. Canon Flynn, the new Central Secretary, whose chief function is to be their chief, was warmly welcomed. The proceedings commenced with a Breakfast at the Salisbury Hotel, at which the Rev. A. R. Buckland, formerly himself an Association Secretary, gave an impressive address, comparing the work of an organizing secretary with that of one of our Lord's disciples during His ministry.

We note with much pleasure that the Rev. W. Scott, Vicar of Hebech, Pembrokeshire, and an Hon. District Secretary for many years in that part of Pembrokeshire, has been appointed a Prebendary of St. David's Cathedral.

This number of the GLEANER goes to press too early to report the consecration of the Rev. E. H. Elwin to the See of Sierra Leone, which is fixed for Jan. 25th, the Feast of the Conversion of St. Paul. The Bishops-designate of Worcester and Likoma are to be consecrated at the same time.

The second annual gathering of the Isle of Wight Prayer Union was held at Newport on Dec. 9th, the Rev. W. T. Storrs preaching at the service with Holy Communion in St. John's Church. In the afternoon in the Legh Richmond Hall the present financial position of the Society was brought before the members, and plans heartily discussed for the increase of interest and income. The Rev. A. E. Richardson also spoke, detailing the efforts of the pioneer party to Hausaland.

On Dec. 11th the members of the Gloucester C.M. Union met at Cheltenham, under the presidency of the Rev. Canon Roxby. The claims of the heathen world upon all Christians were brought forward with much earnestness by the Rev. Granville C. Martin, who appealed for further support from all present. The Rev. E. F. Robins also spoke, pointing out the need for increased effort in view of large advances of recent years.

"The Relation of Sunday-schools and Foreign Missions" was the subject for discussion at a well-attended meeting of the London Lay Workers' Union on Dec. 10th. Mr. H. R. Arbutnot presided, and the introductory address was given by the Rev. R. Catterall, Vicar of St. Augustine's, Highbury. Mr. Eugene Stock also spoke, and in dealing with "Missionary Teaching in Sunday-schools," gave much helpful and practical counsel.

Missionary work in the diocese of Moosonee was brought prominently before the members of the London Clergy Union at their meeting on Dec. 16th by the Bishop of the diocese, the Right Rev. J. A. Newnham.

The Rev. A. R. Blackett, of Kirman, under the title of "The Other Sheep," gave an interesting address on the Society's work in Persia to the members of the Ladies' C.M. Union for London on Dec. 19th. The annual New Year's gathering for prayer and praise was held on Jan. 2nd.

Sales of Work have been held as follows:—Bournemouth, £502; Burnside, £64; Colchester; Clifton Parish Church; Deal, St. George's, £35; Exeter, £25; Hampstead, Holy Trinity, £227; Harrogate St. Mary's; Herne Bay, £84; Hitchin, £20; Hounslow, £10; Ilminster, £20; Jesmond; Ladywood, St. John's Sowers' Band, £10; Leamington, £242; Maidenhead, St. Mary's, £60; Northampton, St. Giles's, £80; Oxford, St. Aldate's; Richmond, Surrey; Royston Sowers' Band, £29; Sandown, Isle of Wight; Somerton, £16; Stamford, £46; Stanley, Yorks, £33; Wandsworth, All Saints', £40; Ware, Christ Church, £32; Weston-super-Mare, Christ Church, £152, &c., &c.

Financial Notes.

GEORGE HERBERT says that "good words are worth much and cost little." Many good words have reached us about our present policy and need since our last issue. Again we print some of them, and rejoice to add that in nearly every case the writers have been inspired with the feelings of David when he said, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing." Gifts, some more, some less, according, as we believe, to the ability of the givers, have accompanied the words. Many have signified their wish to increase their annual subscriptions, and the proportion of increase which seems to find most favour is *as much again*. What a wonderful increase in the Society's income would result from all the annual subscriptions (or even all the guineas only) being doubled! We trust in God's good time it may be so. Amongst the gifts may be mentioned three of £1,000 each.

Gifts towards meeting the adverse balance of last year now amount to £6,682, leaving £5,799 still to be met.

A Bright Example.

Amongst our acknowledgments will be found a sum of £100 under 1 Chron. xxix. 14. The gift is from a working woman, whose story is told by a lady well acquainted with her as follows:—

"In service from quite a young girl, beginning with very low wages, and never until past forty receiving more than £11 a year, and never after then more than £18. Most faithful, unselfish, and self-denying. Interest in C.M.S. began only during her last years of service, but has steadily increased ever since. Though without much education, reads and hears all missionary information with intelligence, and follows many of the missionaries with great interest. Has taken (and read) *Awake* for some years. Also reads the GLEANER, and is delighted with 'The Story of the Year.' Three poor sisters and a poor brother have been, and are, sufficiently helped by her to save them from all want. This donation of her savings for C.M.S. she was supremely happy to give. Her annual subscriptions have risen from a tiny beginning to £2."

Good Words.

From a Subscriber:—"I hope to increase my usual subscription by fifty per cent., and send you this amount, and would urge the Committee to continue their 'Policy of Faith.'"

Another Subscriber doubles her subscription, "Praying He will still bless the 'Policy of Faith' which honours Him."

From a Gleaner:—"Being abroad for a few months . . . I lent my copies of the C.M. GLEANER to an acquaintance . . . who has spent many years in India, and gives a strong testimony to the success of Mission work there. When returning my papers she kindly gave me 5s. for the Society."

From a Friend:—"Having heard of the completion as far as the Lake of the Uganda Railway, I cannot let the occasion pass without an expression of my thankfulness in the shape of an offering (from "a friend") of £25, and hope that it may be used in prosecuting the work you have, I believe, commenced among the poor Pygmies of the Great Forest, if it should be thought fit."

From a Missionary shortly retiring:—"Herewith I enclose a cheque, £10, for the Deficiency Fund. I have just heard that the Committee have sanctioned my retirement in April next, so the best thing I can do is to help another to take my place. Put it, please, without my name, to help send another, by one retiring after forty years."

From Three Sisters:—"In view of the present deficit, we have decided, instead of our usual gifts to each other at Christmas, we will send £3 to the Society. We feel very thankful that the Committee have not withdrawn from their faith practice."

From the Secretary of a Foreign Missionary Band connected with one of the Branches of the Y.M.C.A.:—"The members heard with great thankfulness to God of the decisions of your Committee regarding their future policy, and as a practical expression of their gratitude beg to be allowed to contribute two guineas to your funds."

From a Friend sending a gift to help clear off the deficit:—"I often pray that the money may come in, and I find I cannot do that without sending a little something extra myself. I am trying to get more in my missionary-box than usual, as well as giving to the Kent County O.M. This is the first year I have had my 'dress allowance,' and I am trying to save as much as possible to give to the Lord's work."

From the Vicar of a Country Parish:—"Wanted, to avoid a deficit, £70,000. If each contributor would give one-fourth more—(Will you help?)—then put money in the box or send to the Vicar. Amount of our share £16 1s. 11d."

Special Gifts

Are invited to meet the following grants of Committee:—

Additional for Christ Church Girls' School, Calcutta	£40
Drugs for various stations	15
Losses of a missionary by fire at Metlakatla	40
Additional for new Mission-house, Lagos	300
Repairs, &c., to buildings, Uganda	50

The following anonymous contributions are thankfully acknowledged:—

Girls' Friendly Society, St. John's Wood, 2s. 6d.; A. M. M., for Uganda Mission, 10s. 6d.; R. H. W. C., birthday gift on reaching nine years of age, 9s.; Miss M. M., missionary-box, 2s. 6d.; R. A. W., 1s.; Mrs. B., 2s. 6d.; Pupils at Alpine Lodge, 7s.; Hon. Mrs. A. S., for China, 5s.; A. M. M., 10s.; Miss M. L. S., 4s. 2d.; Miss B., 21; Friend, per M. C., 10s.; Bath, 21; Gl. 494 (including £10 for Medical Missions and £10 for Krishnagar and Nadiya), £30; Mr. W. A. F., 5s. 3d.; Miss A. D. R., 3s. 6d.; Y.W.C.A., Blandford, £1 15s. 3d.; W. G. Y., 5s.; W. H., portion of the Lord's tenth, £2; To help to carry the Gospel over the Sea to my Brothers and Sisters, £1 5s. 6d.; Member of the H.P.U., £1 15s.; Christmas Eve, Torquay, £10; Gleaner, Paignton, for T.Y.E., £1 7s.; Miss F., proceeds of answers to advertisement, 10s. 6d.; Y.W.C.A., Park Road, box, 6s. 6d.; Member of C.E.T.S., 9s.; E. M. B., for new Mission-house, Anuradapurah, 10s.; M. S., 10s.; St. Bartholomew's, Dalton, Missionary Union, 10s. 6d.; N. H., 7s. 6d.; Mrs. S., missionary-box, 7s.; Rev. H. B. M., C.M.S. Faith Policy, 25; Mrs. P., 5s.; M. A. J. C., per *Sunday Strand*, 10s. 6d.; For God, part of Christmas present, £1; G. P., £1; G. S., 5s.; Mrs. F., 1s.; Friend, £25; J. R. F., thank-offering in grateful recognition of all God's goodness throughout the year, £1; Anonymous, 2s.; F. E. C., 5s.; Chrysanthemum, 8s.; Gl. 92,320, £1; Miss M. L. S., 5s.; Mrs. C. N. B., 5s.; Mrs. W., per Gl. 7,447, 5s.; L. C., 5s.; Miss W., 5s.; Poor Woman, 4s.; In Memory of the Rev. J. Casson, £1; Miss M. G., 5s.; Anonymous, £1 5s.; E. P., thank-offering, 5s.; Widow Lady, thank-offering for late mercies, £1; Miss K. K., for Zenana Mission, 3s. 6d.; Anonymous, towards enlarging women's house at Hang-chow, 12s.; R. J. U., 5s.; Profit on Parish Magazines, Stoke Gardens C.M. Association, Slough, £20; Gl. 1,376, for O.O.M., £1 12s.; Young Men's Bible-class, Kilnhurst, 5s.; Gleaner, towards shipwreck losses of China missionaries, 10s.; Ditto, towards losses by fire of Uganda missionaries, 10s.; C. S. H., upstairs and downstairs missionary-boxes, £1 5s. 3d.; G. F., 2s. 6d.; Anonymous, 2s.; Mrs. R. W., 10s.; L. S., 5s.; One who has received God's Blessing, £2.

Sales of jewellery, &c.—Book, £1; Miss C. E. S. (coins), £1 1s. 9d.; Mrs. T. (coins), 5s.; Torquay (jewellery), 6s. 6d.

Towards the adverse balance and increasing expenditure.—Miss N., £25; Mrs. S. E., £5; In Memoriam, £5; Six Years, £1; Mr. and Mrs. W. M. B., £10; Gleaner, in memory of a beloved friend, £5; Gleaner, £1; A. K., thank-offering, £3; R. P., 2s.; L. S. G., £10; Three Sisters, £3; Miss N., £1; Miss T., £1; Thank-offering for my Spared Life, £15; Miss B., £1; Gl. 62,196, 2s. 6d.; Gl. 16,284, £1; Gl. 494, £5; Gl. 109,750, 10s.; Gl. 121,489, 2s.; A. C. J., sale of trinkets, 8s.; E. A., 8s.; Gl. 76,373, 10s.; Mrs. M., 2s.; C. M. A., thank-offering, £1; E. N., 2s. 6d.; M. A. E., 5s.; Miss L. E., £15; Helper, £2 12s. 6d.; Mrs. M., £1; Mr. E. H., 16s.; Gl. 55,171 and 55,172, £1; Gl. 82,334, £1; Incidental Receipts, 1s. 6d.; D. G., Lowestoft, 10s.; Rev. M. R., £2 10s.; Friend, £1 1s.; To Help Send Another, by one retiring after forty years, £10; S. M. A., £50; Mrs. B., £50; Col. J. J. T., for China, £25; Gleaner, £1 5s.; F. D. H., thank-offering, £5; Gleaner, tithe of a legacy, £1; Rev. J. P. H., 25; Ceylon Missionary, £1; Anonymous, £10; W. B. D., 10s.; Miss E. F. F., sixpenny collection, £1 5s.; M. R., 25s. 5s.; G. F. T., £3 12s. 6d.; Balance at end of year, £1; Col. W. A. K., £5 5s.; Gl. 76,195, £1; M. B., 25s.; A. A. B., 10s.; Rochester Gleaner, 10s. 6d.; A. J. G., £1 14s.; Gl. 103,383 and 104,011, thank-offering, 10s.; Miss M. M. H., £1; Rev. W. M. R., New Year's offering, 10s. 6d.; Mrs. W. M. R., sale of shells, £1 11s. 6d.; Miss B., £3; Mrs. B., thank-offering, £1 1s.; Lady, humble thank-offering to the God of all grace in Christ Jesus, 25; E. S. D., including sale of bracelets, 18s. 9d.; Thanksgiving, through G.U., £1; Rev. W. B., £20; V. H. H., £1; Gl. 48, 10s.; Five Gleaners, £1 11s. 6d.; Mrs. C. H. B., £10 10s.; Gl. 33,050, £1 1s.; Thank-offering, 10s.; V., thank-offering to God, 5s.; Miss H., £1; Dr. and Mrs. C. F. L., £2; E. S. C., £3; C. G. 5s.; Miss E. A. Y., £5 5s.; Thank-offering from Gl. 24,415, 5s.; Mr. and Mrs. J. W., £50; Anonymous, C., £100; Gl. 63,032, £5; M. A. H. W., £3; Anonymous, 10s.; Gleaner, E. C., 10s.; M. C., Christmas present, £5; 1 Chron. xxix. 14, £100.

Christmas offerings.—S. J. H., 10s.; Two Gleaners, 2s. 6d.; X. Y. Z., 10s.; Gl. 37,932, 10s.; J. O. and C. D., 6s.; Two Gleaners, 3s. 6d.; Ellie, 10s.; E. S. and S. S., £1; Gl. 49, 3s.; A. H. W., £5; Thank-offering for Christmas Blessings, 5s.; M. B. B., 10s.; Two Gleaners and their Mother, £2; M. C. F., £1.

New Year's gifts.—Gl. 13,335, "That God's way may be known upon earth, His saving health among all nations," £1; Gl. 101,068, 2s. 5d.; Watch Night Offertory at St. James's, Piccadilly, £7; A Working Man, 6s.; Rev. J. G. B. H., £3 3s.

Towards restoration of Metlakatla buildings.—Gl. 26,581 and 26,592, £1; Gl. 4,181, 2s. 6d.; G. E. S., 5s.; Miss M. C. G., 5s.; E. S. C., £3; Gl. 63,032, £5; Gl. 14,830, £1.

Towards Indian Famine Relief Fund.—Mrs. W., factory collection, 8s. 6d.; Widow's Mite, 5s.; Miss E. J. B., 7s. 6d.; Poor Working Woman, 6s. 7d.

£80,000.

Letter to the Editor of the GLEANER.

THE C.M.S. has urgent need of £80,000 more to meet the estimated expenses of this year. Where can the Society look for this large sum that this work for Christ may be efficiently carried on? The first earnest look in faith and trust must be to the Master Who has commissioned His Church to this glorious work, and has so abundantly blessed the Society's past labours. Prayer, faith, work, self-denial—may the Holy Spirit give all the members and friends of the Society grace to fully use all these means. Having looked above, then look around. Our Christian England last year spent over £160,000,000 in intoxicating liquors. Here is a mountain of money that might well be dug at for the need. See this little sum:—

£80,000 £160,000,000
2,000

So a mere $\frac{1}{2000}$ th part of this self-indulgence would set the beneficent missionary wheels humming along at full speed. The Church's self-denying season—the six weeks of Lent—will soon be here. Who of the Church's members will deny themselves of their share of these, at best, luxuries, for the sake of Him Who denied Himself of all—His heavenly throne and glory, and His human life—that we might become the sons of God and heirs of eternal life.

A JOURNEYMAN PRINTER.

London: Printed by JAS. TRUSCOTT & SON, Suffolk Lane, E.C.

Publication Notes.

THE *Speech of Bishop Tucker* at the Brighton Church Congress, which was printed in the *C.M. Intelligencer* for November, has been issued in separate form for general circulation. Copies can be obtained at the rate of 6d. net per dozen, or 4s. net per 100, post free.

We omitted to mention last month that *Mercy and Truth*, the organ of the Medical Mission Auxiliary of the C.M.S., has been increased in size from twenty-four to thirty-two pages. A specimen copy will be sent on receipt of a postcard.

Three new Illustrated Papers for children and young people have just been issued, viz., *Travellers in China*, by Mr. Hope Gill, of the West China Mission; *Heathenism on the Niger*, by J. F. H.; and *India and its People*, by the Rev. J. M. Paterson. These are all supplied free of charge, "India and its People" in small numbers only.

Miss Emily Symons has written a Paper addressed to Children and their Parents, entitled *Come and Help us*, which will take the place of an existing Paper called "Do say 'Yes,'" the latter being now withdrawn from our list. Free of charge for a few copies. There is a blank space on page 15 of the Paper which should be filled up by the Box Secretary before the copies are distributed.

The Fire Porches, by Blanche Garrock, is the title of a new Medical Mission Leaflet (No. 10). Free for a few copies only, or 6s. per 100.

The Society publishes a very useful Paper entitled *Independent Testimonies concerning Missionary Work*, which has been largely used in the past to answer criticisms and objections. A new and enlarged edition has just been issued. Single copies are supplied free of charge; small quantities can also be obtained free for very special gatherings, such as those of Business Men, &c.

A number of inquiries have been made for *The C.M.S. Card Kalendar* for 1902. We ought to have mentioned before, that this Kalendar has been discontinued, owing to the very small demand for previous issues. Friends who may be desirous of having something of the kind to hang up are referred to *The Missionary Block Kalendar* for 1902, published by E. Kaufmann, and supplied by the Publishing Department, Salisbury Square, for 1s. 3d., post free.

The Story of C.E.Z.M.S. Medical Missions in China, India, and Ceylon has been written by Miss Irene H. Barnes, and published under the title of *Between Life and Death*, by Marshall Brothers and the C.E.Z.M.S., at 3s. 6d. net. The book is on sale in the Publishing Department of the C.M.S., 3s. 10d., post free. It is well illustrated, and should be in the Libraries of all C.M.S. Unions; it is also an excellent book for reading at Working Parties and other similar gatherings.

Two other books recently published by the C.E.Z.M.S. have also been added to the stock in the Publishing Department, viz., *The C.E.Z.M.S. Picture Album*, price 2s. net (2s. 4d., post free), and a book on China for children, entitled *Found, Or our search in the Western Valley*, by Florence I. Codrington, published at 2s. 6d., and supplied to friends for 2s. 3d., post free. Both books should find a ready sale.

"The Islingtonian."

The students of the Church Missionary College at Islington have a magazine of their own, which comes out once a year, in December, and records the chief events of the year. The recently issued number is full of interesting matter, occupying fifty octavo pages. With it are given portraits of all the Islington men who have gone out into the mission-field during the year, and of Bishops Burdon, Ridley, Reeve, Grisdale, and Peel, all old Islingtonians. It can be obtained from the C.M. House, price 7d., post free.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. *Price One Penny (1½d., post free)*. Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve 12s.; twenty-five, 24s.

PRaise AND PRAYER.

PRaise.—For the increase of Christianity in India (p. 17). For the co-operation of the Colonies in the work of the Society (pp. 18, 26, 27). That the darkness of idolatry is fast passing away from Santalia and the True Light beginning to shine (pp. 24—26). For the spread of the Word in Bunyoro (p. 28). For blessing on the efforts of Japanese Christians to convert their fellows (p. 29).

PRAYER.—That we may cultivate the grace of giving (pp. 17, 23). For the missionary dioceses of North-West Canada (pp. 17, 18). That the Buddhists of Ceylon may be led out of the hopelessness of their own religion to the blessed realities of the Christian Faith (pp. 20—22). For the various agencies at work amongst the Santals (pp. 24—26). For the new converts at Blacklead Island (p. 29).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams & Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London."

FOR 1902

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In the titles of his chapters the Author has worked out an Acrostic on the word Persia, and he takes his readers across some of the deserts and over the mountains of Persia, tells them about Persian cats, and Persian manners and customs, climate and products, and gives a very thrilling account of the terrible martyrdoms of the old Persian Christians, and a brief story of the C.M.S. Persia Mission.

The Society's Publications may be obtained through booksellers, from the C.M.S. Special Agencies at Bristol, Clifton, Dublin, Newcastle-on-Tyne, Nottingham, and Reading, or from the C.M. House, Salisbury Square, London, E.C. Orders for London should be addressed "Lay Secretary," and cheques, &c., made payable to Mr. D. Marshall Lang.

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ESTABLISHED 1892.

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(IN CO-OPERATION WITH THE CHURCH MISSIONARY SOCIETY.)

Office: 27, Chancery Lane, London, W.C.

OBJECT.—To make known the Gospel of Christ by women to the women of India and other Heathen and Mohammedan Countries.

DONATIONS ARE MUCH NEEDED to enable the Society to maintain in efficiency existing Missions, and to respond to urgent calls to extend its operations.

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CHURCH PASTORAL AID SOCIETY.

Offices: Falcon Court, Fleet Street, London, E.C.

This Society makes 1,001 grants for Additional Clergy, Lay Agents, and Women Workers, in the largest and neediest parishes of England and Wales.

HOME MISSIONARY effort is the necessary complement and support of Foreign Missions. The efficiency of the latter depends closely upon the efficiency of the former. If the heart is weak, the pulse at the extremities cannot be strong.

Secretaries: { Rev. R. G. FOWELL.
A. THOMAS, Esq.

Advertisements, &c., for next month must be sent before Feb. 8th.

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The Natives within the Empire, such as the Red Indians and the Eskimo.

The Church Missionary Intelligencer says:—

"The C.M.S. is often invidiously contrasted with the S.P.G. on the ground that it does not care for our own kith and kin in what we must now call 'all the Britains,' as the S.P.G. does. Supporters of the C.M.S. do not necessarily neglect the Colonies, for they have an extra Society for that specific purpose. But then do they support it? It must be confessed that they do so very partially and inadequately. Now we want all our friends to make such a contrast impossible by heartily supporting the Colonial and Continental Church Society also. The needs are great."

In addition to its larger work, the Colonial and Continental Church Society organizes temporary chaplaincies on the Continent, at health resorts, &c., but for these it makes no appeal.

J. D. MULLINS, M.A.,
 Secretary.

The

Church Missionary Gleaner

MARCH 1, 1902.

 ANGLICAN THEOLOGICAL SEMINARY
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Editorial Notes.

OUR First Lessons for the Sundays in March bring before us two of the great characters of the Old Testament, Joseph and Moses. Joseph—in whose history we see so vivid a foreshadowing of “the sufferings of Christ and the glory that should follow.” *Joseph—Zaphnath-paaneah—“he who fed the world”*—to whom “all countries” came to get food—to whom Pharaoh referred all petitioners—“Go unto Joseph.” So says the Great King to all men now—“Go unto Jesus, Who has, and is, the Bread of Life;” and it is our high privilege to be the King’s heralds to proclaim the glad news throughout the world. *Moses—the leader, legislator, prophet, commissioned to bring Israel out of Egypt, and lead them to the Land of Promise; a type equally striking of Him Who is given for “a Leader and Commander to the people” (Isa. lv. 4), to bring them out of the bondage of sin, and conduct them to the Canaan of blessing. And again, it is our high privilege to go forth and “proclaim liberty to the captive,” and to gather the hosts of the redeemed under the leadership of the “Prophet like unto Moses.”*

Again, all these First Lessons bring us to Egypt. The first Sunday in March tells of the events that led to Israel going into Egypt; the last Sunday in March of the miraculous deliverance of Israel out of Egypt. That was in the days when Egypt was one of the great Powers of the world. What was then the position of Britain? All we can say is that fifteen hundred years later it was still the abode of barbarians innocent even of hearsay knowledge of Egyptian civilization or the story of Israel. And now Egypt is protected and virtually governed by the people of that same distant island in the northern seas. What a history do the annals of three thousand years set forth!

Truly, then, as we read these Sunday lessons in March, we may thank God that in these latter days we are preaching Christ in the land of Joseph and Moses. Let the Egypt Mission of the C.M.S.—its varied works, evangelistic, educational, medical—be specially in our prayerful remembrance during this present month.

Shall this month of March be one of great blessing? Why should it be? Because in very many parishes there are to be special services and gatherings for prayer, with a view to deepening in the hearts of our Christian people a sense of their responsibility to their Divine Master and Saviour in regard to the evangelization of the world. Only let the prayer be united, earnest, definite, and believing, and a blessing there must assuredly be; for God is faithful.

It is exactly thirty years since, on Feb. 23rd, 1872, the Rev. Henry Wright was appointed Honorary Secretary of the Church Missionary Society to succeed Mr. Venn, who was on the point of retiring. Towards the close of that year Mr. Wright came into office. He soon began to make plans for increasing the attractiveness of the Society’s publications, and the first result of this was the appearance at Christmas, 1873, of No. 1 of the new GLEANER, the opening article in which was signed “H. W.” These circum-

stances come back to the memory just now. Henry Wright was drowned in Coniston Lake in August, 1880, after nearly eight years’ devoted service; but his beloved wife lived on to rejoice in seeing four of their children in the mission-field, to take for many years a leading part in the development of women’s work in connexion with the Society, and to be regarded by us all with ever-increasing love and reverence. And now it has pleased God to call her to what she fondly called her “other home,” to be reunited to husband and missionary son, and to be for ever with the Lord. In the name of multitudes of readers of the GLEANER we thank God for the life and influence of Lucy Sophia Wright. We are glad to be able to present on another page portraits of Mrs. Wright and her four missionary children, with some further particulars.

The GLEANER is in part responsible for the absence at this time from the Church Missionary House of the Honorary Secretary, Mr. Fox. Last summer, the Editorial Secretary received an invitation from America to attend the Quadrennial Students’ Convention, to be held early in the present year at Toronto, and to give certain addresses; all travelling and other expenses being paid by the Convention. A similar invitation was sent to Bishop Taylor Smith, and these were to be the only two officially requested to represent England. But the Bishop’s appointment to be Chaplain-General, and the vacancy in the Editorial Department caused by Mr. Mullins’s departure, rendered it impossible to carry out the plan. On Feb. 1st, however, Mr. John R. Mott, the Secretary of the World’s Students’ Christian Federation, arrived in England from the East; and before he sailed on the 5th for America, he had succeeded in persuading us that some C.M.S. representative must go. Mr. Fox accordingly sailed for New York on the 15th by the *Campania*, hoping to be back within a month. There is no doubt that the Convention will be a very great and important gathering, attended by some thousands of students, professors, principals, &c., of universities and colleges in all parts of North America; and a Canadian city being this time the place of meeting, Mr. Fox will have an opportunity he has long desired of meeting the leaders of the Canadian Church Missionary Association.

We ask for the earnest prayers of all our friends for the Convention, which will be in session as this number of the GLEANER appears; and for Mr. Fox, that he may come back to us in health and safety after being made a blessing to the great gatherings he will address.

The tour round the world which Mr. Mott was just completing when he passed through England was a most remarkable one. He left New York on Aug. 27th, crossed the American Continent and the Pacific, spent a month in Japan, two or three weeks in China, nearly two months in Ceylon and India, and then came westward, reaching London on Feb. 1st, as above mentioned. In Japan, China, Ceylon, and India he held many meetings of students and young men. The largest hall in each city was engaged, and in every case but one was crowded out. Letters received from the different places show that the deepest impression was everywhere made, and many hundreds of non-Christian men

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signified their conviction, not merely of the truth of Christianity, but of their personal need of Christ, and their determination to follow Him. Mr. Mott, who was received by the C.M.S. Committee on Feb. 4th, attributes these results, under God, to two things: (1) the union of all Christians in preparing for and promoting the meetings; (2) the fact that all through the months of his tour, prayer for the blessing of the Lord upon the campaign was being offered in no less than thirty-three countries. We have rarely seen the Committee so moved as they were by Mr. Mott's address.

The consecration of Bishop Elwin, for the vacant diocese of Sierra Leone, took place at Westminster Abbey on Jan. 25th, the Feast of the Conversion of St. Paul, in unusual and remarkable circumstances. Canon Gore was to have been consecrated to the bishopric of Worcester at the same time; but, as is well known, he refrained from presenting himself, pending the result of the appeal to the Court of King's Bench. The preacher he had nominated, too, Professor Moberly, did not appear, and the Archbishop of Canterbury had to take the sermon himself, as well as the long service of consecration. His sermon on the Lord's promise to a missionary Church, "Lo, I am with you alway," was most appropriate, and most impressive. Mr. Elwin was presented by the Bishop of Liverpool and Bishop Taylor Smith; and the other missionary Bishop, the Rev. G. Trower, for Likoma, East Africa (a sphere of the Universities' Mission), by the Bishops of St. Albans and Rochester.

The C.M.S. Lay Workers' Union for London, always resourceful and vigorous, is arranging for a great Lay Workers' Missionary Convention, to be held at Exeter Hall on the Society's hundred and third birthday, Saturday, April 12th. At one of the gatherings a special *Laymen's Collection* is to be presented, and it is suggested that all who are willing to contribute should lay by on the seven Fridays in Lent. Fuller details will be found on page 45, and we will only here add an earnest request for special prayer that this Birthday Convention may be abundantly owned and blessed by God.

Missionary books continue to pour from the press. One which we desire specially to recommend is *Between Life and Death*, an account of the Church of England Zenana Society's Medical Mission work. That Society has sent out several lady doctors to labour in C.M.S. fields in India, Ceylon, and China, and this book shows with painful vividness the need of such beneficent work, as well as describing the excellent way in which it is done. The author is Miss Irene H. Barnes, editor of *India's Women*, who has already written on C.E.Z.M.S. work in India and China in her books, *Behind the Purdah* and *Behind the Great Wall*. As already stated, Miss Barnes is shortly joining the C.M.S. editorial staff.

Islam.

THEIR creed, "Surrender"; yet to Him alone
Who the world's Empire as His right can claim,
They pay no homage, nor revere His Name,
Nor bow themselves submissive at His throne;
To other lords they must allegiance own,
Servants of fear and error, lust and shame;
Tho' with the sword they spread a prophet's fame,
Blindly they kneel before a God unknown.

To these so long rebelling 'gainst Thy reign,
Captain of our Salvation, let Thy Word
Ring out their stubborn battle-cry above;
Thou Who for men wast perfected through pain,
Lead them as captives in Thy triumph, Lord,
Surrendered to Thine all-constraining Love.

A. C. S.

Double Giving.

AT this time of anxious, yet, in God's strength, hopeful suspense as to the Church Missionary Society's "ways and means," many suggestions have been offered as to plans for increasing permanently the Income. Money is needed. We do not put it first or foremost; but it is not "nowhere" in Christian thought and enterprise. We do not plead for it chiefly. Our chief motive and aim must be to please the God we love, the only true God, by yielding to Him in the Gospel of His dear Son, and by the Holy Spirit's grace, ourselves, body, soul, and spirit, for personal service where He pleases; service for the setting up of His kingdom and the salvation of the world. It is *His* work from first to last; but He uses us, and He uses, and makes precious, money given to Him. I witnessed once an instance of the ease with which *more* can be given, if the will is present. I was to address a meeting presided over by the late Bishop Lightfoot. The Bishop spoke with great clearness and spiritual power. Then followed the local report and "a few words," and then the collection, which was a good one, more than £11 if my memory serves me rightly. After this the Deputation pleaded for the whole world, but specially for one great field—China. With great effrontery, but I hope with some genuine reality of purpose, the speaker ventured to remonstrate with this order of proceedings. "Would the Bishop pardon me," I said, "if I urged that I had not stated my case? I had not pleaded yet my cause, which was God's cause, in China, when this collection was made. Might there be a *second* collection at the close of the meeting?" The Bishop with the utmost kindness, amused by the strange appeal, consented. We had a second collection the same evening, and it amounted to nearly £12! The kind friends present found (to their surprise was it not?) that God had not had "all the silver and gold" on the first occasion. My plan must of course be only exceptional, and to be applied judiciously and on special occasions. Collections are not often, I think, thus sandwiched between two appeals; but when the first is made from seat to seat, a second opportunity might be provided at the doors. "Look, what he layeth out; it shall be paid him again." A. E. M.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

5. The Country and the People.

WHAT was the country to which the missionaries had now come? Uganda is a sort of undulating plateau, some four thousand feet above the level of the sea, the great Lake on which it borders being over three thousand feet above that level. There is so little general slope in the country that the hollows are usually swamps, from which the water cannot find an exit. With the exception of the malaria thus caused, the country is healthy. Black-water fever, the bane of tropical Africa, was unknown in Uganda until recent years. No missionary has died of sickness in the country itself, though the south end of the Lake is unhealthy, and has cost many lives.

To the west the country rises towards the huge mountain range of Ruwenzori, known to the ancients as the "Mountains of the Moon," about 20,000 feet high, which, with the lakes Albert and Edward Nyanza, forms a natural barrier between Uganda and the Congo Free State. On the lower slopes of Ruwenzori is the kingdom of Toro, whose general elevation is much higher than that of Uganda. Bunyoro, to the north of Toro, borders on the Albert Nyanza, out of which a branch of the Nile flows, to be soon joined by another which drains the Victoria Nyanza. Bukedi and Busoga are large districts on the north and east; Koki and Nkole on the south-west. As Mount Ruwenzori is the great landmark on the west, so is Mount Elgon on the north-east. The latter is an extinct volcano, not so high as Ruwenzori, and ascends by huge cliff-terraces. From Mount Elgon westwards the vegetation is luxuriant, and the land is often covered with forest.

The Baganda are a Bantu race, of intelligence and general capacity far beyond any other inhabitants of Central Africa. Mackay found them apt pupils at the handicrafts he taught them, and Mr. Borup in more recent years has turned out capable printers, carpenters, brickmakers, and bricklayers. Sir H. H. Johnston, H.M. Special Commissioner, in his Report published in 1901,* described the charms and courtesy of the Baganda of to-day, while he also pictured in lurid colours the bloodshed, the slave-raiding, the vice, and the degraded *lubare*, or spirit-worship, of the old pagan Uganda. The horrible scenes of those days colour all the early narratives of both missionaries and explorers. Mackay, for instance, in a letter to the *Times* in 1889, stated that 2,000 slaves were sold out of Uganda every year to Arab slavers, but that there was "tenfold greater loss of life and liberty in the countries raided on by the Baganda."

The government of Uganda, as it existed when first discovered, was on a feudal basis. The *kabaka*, or king, was supreme, and the people had a sort of superstitious reverence for him, even when he was personally unpopular. This explains the influence exerted by the tyrant Mwanga even after he was deposed. Surrounding the king was a circle of great chiefs, such as the *katikiro*, or prime minister; the *mujasi*, or chief executioner; the *gabunga*, or admiral (in charge of the fleet of canoes); the *mukwenda*, or second minister; the *sekibobo*, the *kangao*, &c. These again had petty chieftains under them, and below them were their followers. All these were in a sense the aristocracy of the land. Below them were the Bakopi, or peasants, and Bahima, or herdsmen. In the neighbouring district of Nkole or Ankole—which is wholly pastoral—the Bahima are the predominant race.

The country was divided up into farms, or to use the more frequent but misleading term, "gardens," cultivated chiefly by the women. The chief food of the country was the banana, of which several varieties exist, and goat flesh. There was no need for severe labour. "You tickle the earth with a hoe and it laughs with a harvest" was and is true of Uganda, as of other tropical countries.

6. The Coming of the French Priests.

One other fact of this period should be remembered. On Feb. 22nd, 1879, two years after the first arrival of Shergold Smith and Wilson on the Lake, a party of French Roman Catholic priests arrived in Uganda, sent by the famous Cardinal Lavigerie, of Algiers. The priests at once began to act in opposition to the English missionaries, and not only refused to join in the worship which Mackay conducted at the king's court, but denounced him to the king. M'tesa was sorely perplexed. "Has every nation of white men another religion?" he asked.

The line thus taken by the French priests was continued, and was the origin of the severest troubles which have fallen upon the land and people of Uganda.

7. Mackay and the Reading Sheets.

We have described the beginning of the Mission at some length, but must pass rapidly over some intervening years. Reinforcements came and invalids went home. One party came up by the Nile, helped on its way by General Gordon, then Governor of the Soudan. Another party, which left England in 1882, contained amongst others the Rev. J. Hannington, the Rev. R. P. Ashe, and the Rev. E. Cyril Gordon. At this first attempt Hannington was driven back by dysentery and almost lost his life. Ashe, and afterwards Gordon, reached Uganda.

The one name which runs all through the early period of the Mission is that of Alexander Mackay. Others came and went, but he was there throughout. It was a strange commentary on his speech to the Committee that he alone of the early missionaries remained in the field. He exactly fulfilled the ideal sketched by Stanley in his letter to the *Daily Telegraph*. He could and did turn his hand to anything, and earned the respect of the wayward M'tesa by his resourcefulness and skill.

One mode of work to which he was led has set its mark upon the whole history of the Mission. After he had mastered the language

he began to translate portions of Scripture into it. He possessed a toy press and a small fount of type, which he was forced to supplement with type cut out by his own hand. With this imperfect material he began printing reading-sheets and small Scripture portions in Luganda, and also in Swahili, the *lingua franca* of the coast.

The *mateka*, or first reading-book, as now issued, begins with an alphabet and syllables, the Creed, the Lord's Prayer, and the Ten Commandments, and a selection of texts ("Certain words from the Book of God").† Circulated by tens of thousands, it has been a great power for good. The love of the people for reading when once the art was introduced has been fed by the Word of God, so that in no other country has the Bible itself played so important a part in evangelization. The adherents of Christianity were from the beginning of the Mission known as "Readers," and "reading" was the mark of one who had at least begun to inquire about the Gospel. Before 1890 two or three of the Gospels had been translated, but the great translator did not arise until Mackay had passed away.

8. Sembera's Letter and Dumulira's Baptism.

The work of teaching, preaching, translating, and all kinds of manual labour went on. It was in October, 1881, that the firstfruits appeared. A slave lad named Sembera, who had been coming for instruction, too shy to say what he wanted, wrote a little letter and brought it himself for Mackay to read. "Bwana ‡ Mackay," he wrote, "Sembera has come with compliments and to give you great news. Will you baptize him, because he believes the words of Jesus Christ?"

Whilst Sembera and some others were being instructed for baptism a story reached the missionaries which cheered while it saddened them. A young lad named Dumulira, who had begun to "read," fell ill. In his sickness he begged a friend of his, a follower of the *lubare*, or spirit worship, to fetch the missionaries to see him. The *lubare* lad refused, so Dumulira had no other voice but that of a Gospel which had been lent to him. He grew worse, and felt he was dying. He begged the *lubare* lad to bring him some water and to sprinkle it over him, in the name of the Father, the Son, and the Holy Ghost. Thus was the first convert in Uganda baptized before his death by a Heathen.

On March 18th, 1882, the Rev. P. O'Flaherty, then with Mackay, baptized Sembera and four others. Sembera Mackay, as he was afterwards called, became a valued Christian leader. At Easter in the same year, Duta, a pupil of the Rev. C. T. Pearson, was baptized by the Universities' Mission at Zanzibar. As the Rev. Henry Wright Duta he has become the leading native translator.

A little later a chief named Sebawato was baptized by the name of Nikodemo. Nikodemo Sebawato, like the other two, became a tower of strength to the Native Church. In October, 1883, twenty-one Baganda Christians were admitted to Holy Communion.

9. Mackay's Appeal to M'tesa.

While the work of teaching went on with much encouragement, the efforts of the missionaries to touch M'tesa's heart were in vain. The story of an affecting scene, doubtless only one amongst many, was recorded at the time. Mackay was at the court and had pleaded with the king to become a Christian:—

"M'tesa then began with his usual excuses. 'There are these two religions,' he said. 'When Masudi reads his book, the Koran, you call it lies; when you read your book, Masudi calls it lies: which is true?'

"I left my seat, and going forward to the mat, I knelt on it, and in the most solemn manner, I said, 'Oh, M'tesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it.'"

(To be continued.)

† It is now published by the S.P.C.K. The price in England is 6d., but the enormous cost of carriage to Uganda in the early days, when everything had to be carried on men's heads (£300 a ton), made it more expensive in the country itself.

‡ A title of respect, "Master." § C.M.S. Report, 1884-85, pp. 48, 49.

* Issued as a State-paper, *Africa* No. 7 (1901).



BISHOP NEWNHAM AND FAMILY IN BOAT.

On the Shores of Hudson's Bay.

BY THE BISHOP OF MOOSENEE.

WHEN one is constantly on the travel to speak and preach, it is not easy to find time for thinking out and writing a concise article.

Nevertheless I must do the best I can. I will take the pictures which accompany the article as my guide, and see if they will suggest some phases of our life and work not mentioned in my last article.

St. Thomas's Church (pro-cathedral) at Moose Fort.

This useful, if not beautiful, specimen of "Backwoods," or "Log," order of architecture is familiar, in picture, to many of the elder readers of the GLEANER, and doubtless many remember the entertaining account of its adventures when

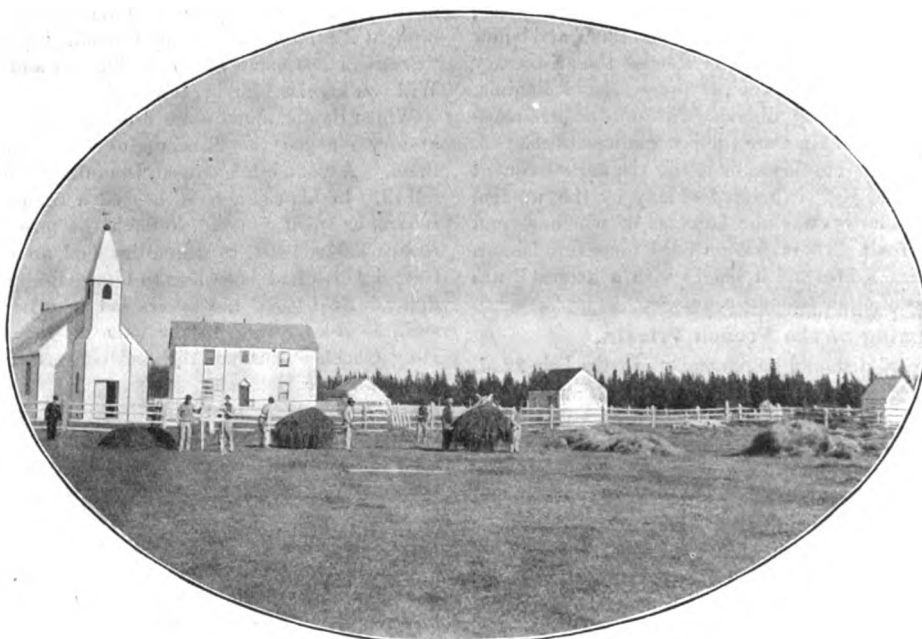
building, as told by my predecessor, good Bishop Horden. It has not much in common with the cathedrals you know best—no dean nor chapter, no choir men and boys; no Lady Chapel nor cloisters. But it serves its purpose as a parish church, large enough for our English-speaking congregation and our Indians in winter, but hardly so for our summer congregation of Indians. In our climate we have to consider heating capacity more than seating capacity; and if it were amply large for our summer flock, it would be a serious tax to heat it properly in the winter.

We do not labour under the terrible disadvantage of treeless Churchill, where I found them hauling for long distances wood of a size and nature that we would not think of using; but still the fuel question is a weighty one. Though the face of the country is almost covered with different kinds of fir-trees, yet a proportion of this makes very bad fuel; and when a fixed population, needing constant stove-fires for eight months in the year, has been cutting the best trees for a century or more, it follows that we must go a good deal further for our fuel than they did formerly. In fact it takes nearly the whole staff of

the Hudson's Bay Company's servants, and their herd of fifteen or twenty oxen, two or three months each year to cut and haul their fuel; while getting the fuel for the Mission takes the time of a man and a lad for nearly the whole winter, and the exertion and vigour of our one ox, and sometimes we have to hire a few of the Company's oxen to finish. And, by the way, the Bishop has to be not only a shepherd, but also at times an ox-herd, or rather a trainer of the three-year old, who is coming on in succession to the veteran, promoted to the Bishop's larder. And I have heard it said that a "snap-shot" of the *mistooshish* (steer) at one end of the rope, and the *kiche-ayumé-awekimow* (Bishop) at the other end, careering through deep snowdrifts, or being dragged along the snow upon his—ches—would be a prize for the GLEANER.

But I have wandered rather far from the seating capacity of our pro-cathedral. Our Indians do not mind crowding, and naturally prefer sitting on the ground, but even so, it is as much as we can do some Sunday afternoons to find room for every one. It would do your heart good to see and hear us (I leave the nose out of the question, for reasons) on such an occasion. The church packed, some old people sitting on the floor near the font and harmonium, and children on the chancel steps and in front of pulpit, a few

infants now and again lifting up their voices or striving to visit their neighbours, but in general a decorum and attention exhibited. But as doors and nearly all the windows have to be closed because of the mosquitoes, and the thermometer outside probably registers eighty or eighty-five degrees in the shade, the heat is very trying, and the atmosphere soon becomes still more so. A large proportion of the adults, at all events, have Prayer-books, and still more have hymn-books, and nearly all know the hymns by heart, so



FORT GEORGE IN SUMMER.

that we have hearty responses to the prayers and Psalms, while



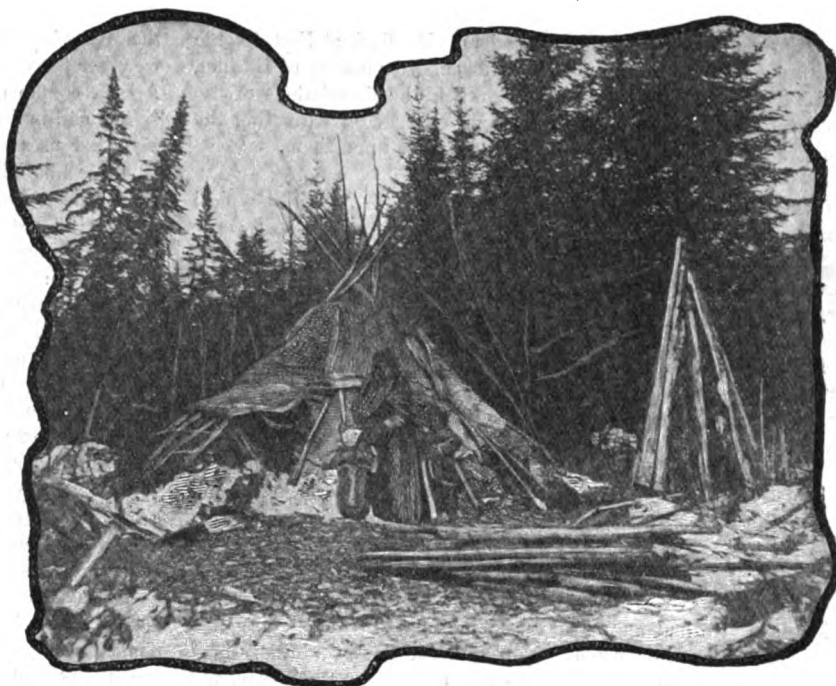
"FLYING POST," AN OUT-STATION OF BISCOTASING.

the hymns, to tunes well known to all Church of England congregations, are sung in good tune but slow time by everybody present. Strict attention to the sermon is the general rule, evinced by their faces, and often by their remarks afterwards.

Perhaps it is not generally understood that Moose Fort is on an island, a few miles up the Moose River, so that except in winter no one can come or go except by boat; and indeed if we were on either bank of the river we should be no better off, for the land is mostly swamp, to be travelled only when the swamps are frozen up. Moose Fort is the centre and capital of the diocese, geographically, commercially, and ecclesiastically, the favoured spot to which the eyes of the missionaries and traders throughout the vast diocese turn longingly, and to visit which is considered almost like going into the giddy world. For it is the one port which receives one ship a year, and to which mails come thrice a year, and on these exciting occasions there are sure to be three or four visitors from other stations, while there are ten or twelve English-speaking families (not necessarily of British blood) all the year round. Add to this that potatoes and vegetables grow well, and that cows are kept, so that one can have milk and butter. And indeed we are well off, and we know it, and feel deeply for those at the outposts who have none of these luxuries.

Compare our lot for instance with those two amazingly self-sacrificing men living with, and almost like, the Eskimo at Blacklead Island, with only one possible chance for letters or provisions from the outer world, or for white faces each year, and that not a certainty; living in perpetual winter, in the tiniest cabin, except when they exchange it for the foul and nauseating Eskimo *igloo*, and to a large extent on the flesh (I can hardly call it "meat") of the seal, whale, or fish. All honour to Peck, Bilby, and Greenshield, whom I am proud to number on the staff of Moosonee, though I am unlikely to meet them for many years.

Some other stations, as Churchill



INDIAN ENCAMPMENT.



ST. THOMAS'S, MOOSE FORT.

and even York, and perhaps Fort George, come about half-way between the luxuries of Moose Fort and the desolation of Blacklead Island.

Yet "Moose City," as I have seen it called in honour of its cathedral, is not even large enough to rank as a village, consisting only of some five or six log-houses and some ten or twelve log-cottages. Its resident population is about fifty or sixty, English, Scotch, and Natives, employes of the Hudson's Bay Company, and, in addition, all the summer we have something over three hundred Indians.

Fort George

is situated on the east coast of James Bay, about a fortnight's journey in canoe or open boat from Moose Fort. It is the home of the Rev. W. G. Walton, who also visits Great Whale River. The picture shows his comfortable house and the tidy church.

The house was built by Mr. Walton to replace the somewhat worn-out and insufficient house which the Rev. E. J. Peck and his family managed somehow to inhabit. The old house was no longer fit for use; and, as at Moose Fort, the new one was built by the kindness of friends, with very little call on the funds of the diocese. It is plain, but roomy and comfortable, and in no way luxurious. Fort George is a much smaller place than Moose Fort, having only two or three dwelling-houses of any sort, and a very small staff of Hudson's Bay Company employes; but I fancy it has nearly as many Indians, though they are not there so long.

Here also there are daily services in the church while the Indians are there, and daily school, which is held in the church, and the Indians appreciate both. Mr. Walton has also to visit Great Whale River from time to time, by open boat in the summer and by dog-sled in the winter, a journey of from four to eight days each way. He could not possibly maintain the work as it is done but for the valuable help of his wife in the school, and of some Natives, men and youths,



THE REV. A. C. ASCAH PREPARING TO START WITH DOG-SLED. OLD MISSION-HOUSE AND NEW DITTO.

who act as pupil teachers and lay readers. His flock at Fort George is composed of Indians, that at Great Whale River mainly of Eskimo, but also of Indians. The Rev. E. J. Peck laid the foundations of the work true and deep, and Mr. Walton is engaged in extending the foundations, and in building up a Native Church upon them.

Flying Post.

Of this I have only space left for a few words. It is a typical "inland post," far removed from the base of supplies, with only one or two houses for the Hudson's Bay Company's servants, and visited by about two hundred Indians for only a few weeks in the year, and an *awful* place for mosquitoes. The difficulty of properly caring for the spiritual needs of such a place is immense, and it is wonderful that our Christian Indians there have advanced even as far as they have. It is one of the many posts visited by the Rev. J. Sanders, and he cannot possibly be there for more than a week or two in the year. During another few weeks the work in church and school is carried on by an earnest Indian. Mr. Sanders really needs a helper or co-labourer in his large district with scattered people, and the church itself needs thorough repairs or rebuilding.

The picture of the Rev. A. C. Ascah (who had to leave owing to failure of health), and his dog-sled, merely shows how the missionary travels when he is sacrificing comfort and ease to save expense to the Mission. He had an unusually small sled and team of dogs, and only a lad to help him; which meant that the dogs could only haul his baggage, while he would have to run almost the whole way, and to do his share of hard work at each camp. This may be done by the native-born and bred missionary, but I do not advocate it *as a rule* for one who is not so brought up.

I trust these lines may extend a little the knowledge of our surroundings, call forth your sympathy, and suggest grounds for praise and prayer.

Giving.

THOUGHTS ON 2 COR. VIII., IX.

BY THE REV. H. P. GRUBB.

II.

THE graciousness of this grace of giving is made to receive in these chapters an almost inconceivable fulness of manifestation. On all hands we are surrounded by words which are the mountain-peaks of giving. Studded over the thirty-nine verses we find no less than *sixteen* expressions which indicate the superabundance, the unchecked overflow of giving. Let us briefly examine them. The most general term, that rendered "*bounty*," occurs four times, and means "blessing"; that bounty "which blesses him that gives and him that takes." Chap. ix. 5, 6: "I entreated the brethren . . . to make up your . . . bounty, that the same might be ready as a matter of bounty." "He that soweth bountifully shall reap also bountifully" (marg. R.V., with blessings). The word rendered "*liberality*" occurs three times, and corresponds perhaps nearest to our word "benevolence," that giving which is the outcome of a single eye, of a good heart. Chap. viii. 2, ix. 11, 13: "They glorify God for the liberality (marg. R.V., singleness) of your contribution." A third term, rendered also "*bounty*" or "*abundance*," lays stress perhaps upon the unconstrained fulness of the gift, such overflow of giving as is the result of a "bountiful" harvest. Chap. viii. 20 (R.V.): "Avoiding this, that any man should blame us in the matter of this bounty." Thus the first term for "bounty" will appear to emphasize the benefits to the recipient, "liberality" the spirit of the giver, "abundance" the fulness of the gift.

Now for an Apostle to speak of a gift as "liberal" is a high commendation, but to speak of the "*riches of liberality*" is an approach to the godlike. This he does *twice*, heightening the idea of liberality, with the thought of "riches" attached to it. Chap. viii. 2: "The riches of their liberality." Chap. ix. 11: "Ye being enriched in everything unto all liberality." Might he not have stopped there? Can any giving exceed "the riches of liberality"? Yes, it can, if

the giving be "a grace," and by the addition of the word "*abound*" we enter the regions of the godlike. No less than *six* times does the Apostle couple the word "abound" with the thought and the fact of giving, and in its use the first time (chap. viii. 2) gives the tone to all his other uses of it. "The Churches . . . *abounded* unto the riches of their liberality." The words themselves of the Apostle mark four stages, or rather three only, in the ascending ladder of giving; for, for the first, the mere act of giving something, he finds no word at all. His first stage is liberality; the second, the riches of liberality; the third, abounding unto the riches of liberality. Let any one dwell upon the words, and repeat them over, and first apply them to himself, and then to Christian society, and there will be twitches of conscience and uplifting of hands, and wonderment at the exceeding grace of God. It is worth while reading the passages side by side, that by their redundancy they may be engraven upon our memory:—

Chap. viii. 2: "The Churches of Macedonia *abounded* unto the riches of their liberality." Ver. 7: "As ye *abound* in everything . . . see that ye *abound* in this grace also." Chap. ix. 8: "God is able to make all grace *abound* unto you; that ye . . . may *abound* unto every good work." Ver. 12: "The ministration of this *service* *aboundeth* also through many thanksgivings unto God."

There is here no Old Testament standard of the giving of a tenth. God's rule of arithmetic is not "Be fruitful and *add*," but "Be fruitful and *multiply*." In all God's dealings toward us the characteristic is that of "over-and-above-ness" (St. John vi. 13). God *abounds* unto us that we may *abound* unto every good work. How often are we reminded of the "depth of His riches," of "the exceeding riches of His grace," of "the unsearchable riches of Christ," of "the riches of His glory." How often, alas! on the other hand, both in the spiritual and material sphere, may that inscription be placed over the door, the house of one "that layeth up treasure for himself, and is not rich toward God" (St. Luke xii. 21). "Formerly," said a lady once in humble circumstance who afterwards became rich, "Formerly I had the shilling means, but the guinea heart; now I have the guinea means, but the shilling heart."

In North China on Field Force Service.

BY W. HOPE GILL, of the West China Mission.

(Continued from p. 19.)

THE next few days we spent in Tientsin, having a good deal to do in the way of preparations in the convoy, which started five days after our arrival. The weather was very severe, strong east gales blowing and hard frost every day, so that starting out on this overland journey with this military convoy was not a bright prospect. This was more especially so for us, as we were told we could have no "mounts," i.e., horses of our own to ride, and also that no nice Peking carts, covered over with canvas, and with warm padded seats, were provided either. These carts are usually taken by all people travelling in those parts, the Europeans always using them in the winter months specially, as they are able to keep themselves warm with sheep-skins, furs, and wraps. Although these carts have *no springs*, and jolt about in a terrible manner over the rough uncared-for roads, yet they are to be preferred to the open carts of the British Indian Army transport, *with* good springs, for these latter are mere open trucks, built very strongly for the roughest travelling, not for men to sit in as travellers. These transport carts were our lot in this journey, however, and we had to content ourselves with using these as best we could, sitting in amongst a lot of goods or upon a whole cart load.

Before proceeding with an account of our journey with the convoy, I must mention a few facts relating to our quarters in the Tientsin Bank, which will not be without some interest. The bank is in a very prominent position on the main front road facing the river at Tientsin, consequently during the late siege it came in for a good share of shells, all fired from the Chinese city walls, which did great damage to this massive pile of buildings. The front rooms were well riddled

with the effects of bullets and small shell as well. For example, the room I was sleeping in was the third room from the actual frontage, yet it had in its walls no less than thirty-seven distinct holes, some huge ones, where whole shells had come through the walls, bursting inside the bank at various places. The two outer rooms were of course even more riddled with bullets, as each of the walls were of brick and the outer ones of stone. My room was more protected, yet it was a curious feeling one went to bed with the first night I was there, sleeping in the remains of a besieged bank, the whole frontage of which was in ruin to a great degree. In some parts the destruction done was complete, leaving nothing but piles of ruins and utter desolation. There were quite a few firms at work there again, and business gradually regaining its normal state. Seeing all the native city conquered by the Foreign Powers, and policed by them, was a strange sight, each nation having a hand in the government, so that the colours of the various nationalities were seen on all hands.

The day for the convoy to start came, and having an escort of some forty men of the Hong Kong Regiment, the long string of transport carts, some seventy or eighty altogether, started off, each drawn by two mules, driven by Indian "followers," and accompanied by four English officers, besides ourselves. Having been commended to the Lord's care by our C.I.M. brethren there, we left with glad hearts, going to "the front" in this entirely new experience in life, being assured that "I AM WITH YOU all the days" held as good on *this* service as in any more direct missionary work. I must here state that my empty sheath was in Tientsin refilled by dear good Dr. Edwards, of T'ai-yuen-fu, the capital of Shansi, so well known now to all my readers. His kind gift of a Revised Edition of God's Word was most welcome, and did yeoman service during my time with the China Field Force.

Two extra carts had been attached to the convoy to take our baggage, &c., so on starting we managed to make a seat in each for ourselves, wrapping up in good strong sheep-skins, being the only effectual garments that keep out those keen winds which we experienced nearly all the way to Peking. Picture if you can our convoy of mule carts, winding its way in and out the many valleys and crossing the frozen streams, passing many a deserted village, and coming through a small town partly in ruins, and under one or other—or sometimes a *few*—of the European Powers, with their national colours flying everywhere, till one's eye got wearied of seeing how unnecessarily these rags—for they were seldom anything better—were displayed on all hands.

I must now hasten to tell you about our arrival in Peking. The weather the next few days was pretty severe, but the bitterly cold wind had dropped, which made our travelling much more pleasant. Although we were daily riding as best we could in these springless carts, exposed to all weather, and sleeping sometimes in strange primitive abodes, with nothing but hard bricks and a mat of thin bamboo make under us, we kept well, and enjoyed the food we had at the various stations we stopped at, where the officer in command of the line of communications was always kind. Occasionally I had opportunity of witnessing for the Master, and two or three nice talks with officers along the way.

It was a strange sight to be really within a short distance of the great capital city of the Celestial Empire, as we saw the huge walls and gateway towers appearing gradually before us. The road was very winding and rough the last day, and the country more undulating than before, so that the appearance of the walls and gates of Peking was somewhat sudden. We had an escort of a body of the 1st Sikhs for the last ten miles, and so our entry into the city was more imposing, although quiet. Far from there being any crowds of Chinamen near watching our approach, it was most remarkable that they were conspicuous by their absence, and very few were to be seen even inside the first gates we entered by, but on entering the second gates further on we were glad to see Peking was not altogether deserted by its rightful inhabitants.

The destination of our convoy was the Imperial Carriage Park,

inside the Tartar City, and there we at length arrived shortly before dark. My fellow-traveller I asked to take charge of our goods and stay by them there while I went off at once to report our safe arrival at the headquarters office.

On arriving there I produced our credentials, and had an interview with the Deputy Assistant Adjutant-General, who put me in the right direction to find quarters for the night, which was fast coming on. Snowing hard, too, made things unpleasant, but I asked for an escort to take me back to the Carriage Park, and to bring us both with our baggage to our allotted quarters. My companion was shivering in the cold in the big yard there when I returned, and I was glad to cheer him up with the good news—we had been given a shelter in the headquarters staff buildings, which formed a big residence of one of the former, or a few of the former, court officials.

It was nice to find we were being looked after by the servant of Major Manifold, now Lieutenant-Colonel in the Indian Staff Corps; he was very kind, and tried to help us in many ways, those first few days, when we were in the midst of strangers; he had travelled a great deal in Burmah and had been through our province of Si-chuan on his way from Bhamo to Shanghai, so was quite acquainted with a number of West China missionaries, having stayed with those whose stations he passed through. Colonel Manifold was the principal medical officer attached to General Gaselee's staff, and is still in China on another long journey with a surveying party for the British Government.

Words cannot express the strange feelings that filled one, those first few days in Peking; to see oneself surrounded by these vast imperial buildings, all now in the actual possession, or under the actual control, of our Government, with our flag flying at the entrances, with not a Chinaman about, was too strange. Yet all very real, for one had but to meditate for a few moments, and all the horrors of what took place there a few months previously came vividly before one, and I said, "God moves in a mysterious way," and will work out His own purposes through all. On the fourth day after arrival I received my "Orders from Headquarters," to the effect that I was to be attached to Lieutenant-General Richardson's staff, as interpreter to the Cavalry Brigade under him.

The following morning I went round and made arrangements to get my baggage conveyed to my new quarters, and in the afternoon Colonel Manifold took me over to see General Richardson in the illustrious Temple of Heaven, or, as it should really be called, the Altar of Heaven. It was a long four-mile walk through streets thick with dust, which nearly succeeded in blinding our eyes, so strong was the wind against us. The Altar of Heaven is inside a great park, which is some five to six English miles in circumference, surrounded by a huge wall, with only two entrances, with quite a few sacred buildings used by the Emperor and Court on the three special days in the year when he does sacrifice as the Son of Heaven on behalf of his vast empire.

The Cavalry Brigade were quartered in the most suitable of these sacred buildings called temples, and it was inside this that I had quarters given me, into which I moved the next day. This block of massive stone buildings was surrounded by three distinct moats, each moat surrounding the wall adjacent to it; the four entrance gates into this set of buildings were situated at each point of the compass, approached by well-built white marble bridges over these moats, so that when I reached the interior courtyard I felt like being inside a fortress, reminding one of the great fort at Allahabad, where the River Jumna empties itself into the great Mother Ganges.

The officers of the Cavalry Brigade staff numbered eight, and with them one's lot was cast while attached to the force. They made me feel one of themselves the first evening, as we all sat round a big log fire after dinner, they asking me all the latest news from the outside world, not one of them then knowing what my vocation in life was! That night I asked my Father, Who knew them each, to bless my testimony amongst them.

(To be continued.)

Some Scenes in Japan and their Significance.

BY THE REV. W. P. BUNCOMBE.

I.—Mount Fuji—or Fujiyama.

ON a clear day the traveller who approaches Japan by steamship from the American route will, before he can see any other land, be pointed to a beautiful white cone rising out of the western horizon. "That is Fuji, the first point of Japan we see," the ship's officer or an old traveller will say; and thenceforward the mountain will be eagerly watched by the passengers as it rises gradually more clearly into view. The Japanese may well be proud of their wonderful old volcano, for its form



THE SACRED MOUNTAIN, FUJI.

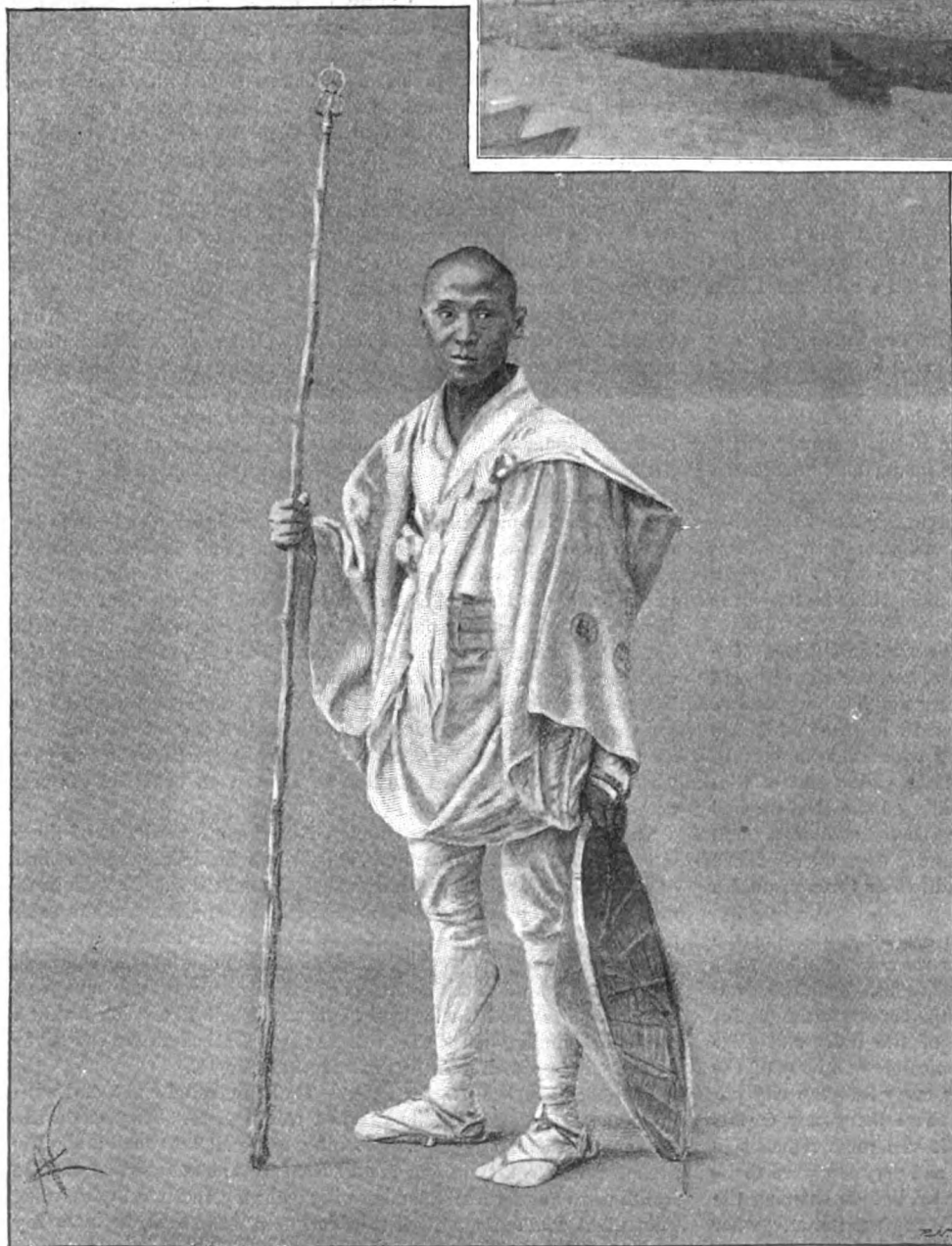
is as nearly perfect as a mountain can be. And proud they are, and sing its praises in verse, and depict it on every description of article, from the most expensive lacquer work down to a half-farthing teacup.

The photograph in our picture was taken either in the late spring or early autumn, because the snow line is still high up. In summer nearly all trace of snow disappears, while in the winter Fuji is white almost to the foot. Its height is 12,365 feet, a height easy to remember, for there are the twelve months and the 365 days. No eruption has been recorded since January, 1708; but near the crater steam still issues from crevices sufficiently hot to cook an egg.

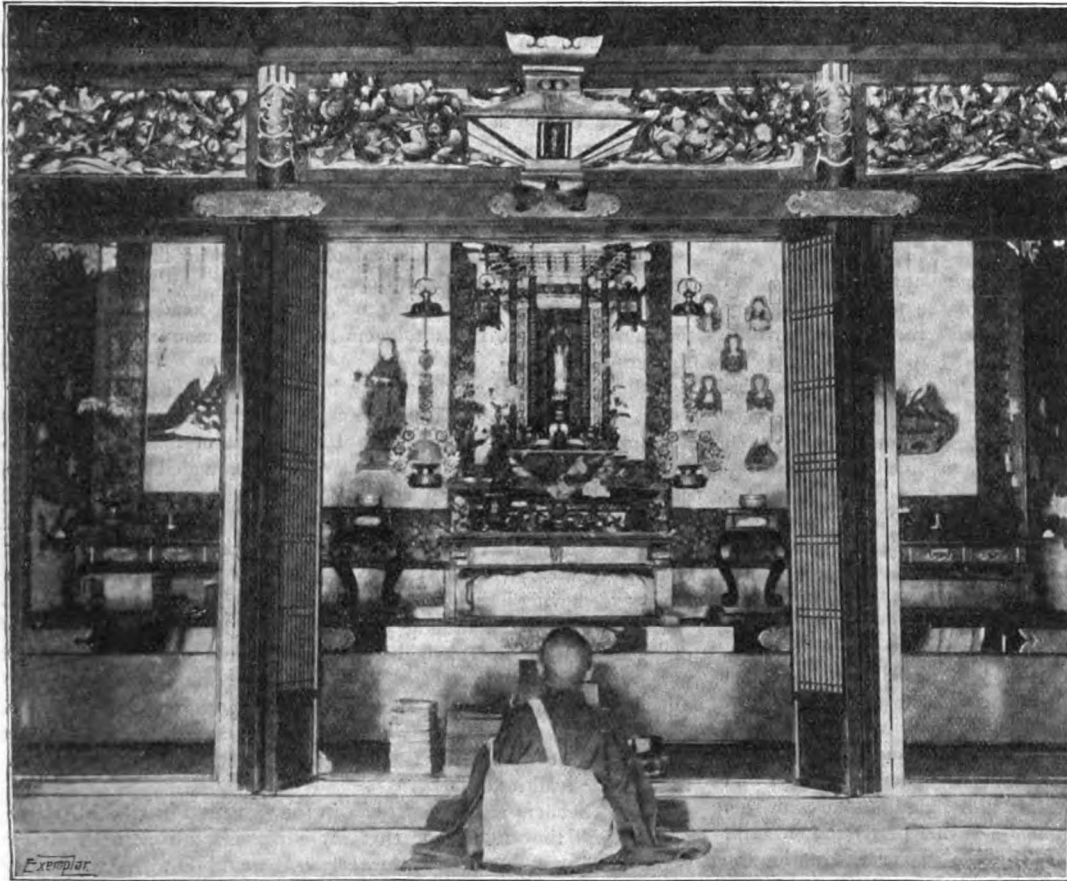
It is about fifty miles from Tokyo, the capital of Japan, and from the upstairs verandah of the C.M.S. Mission-house a very good view of it can be had in clear weather. But some of the most beautiful views I have had of it were from the hills of Bōshu, on the other side of the Tokyo Bay. The sea below; the lower land and hills hidden by clouds; and only the top—just the white part in the photograph—visible above the clouds, high above the sea, looking like a mountain, of perfect form, coming down from the heaven to earth.

Fujiyama (yama = mountain) is a landmark for near a hundred miles in every direction; and *Fujimiru*, that is, "see Fuji" place, is a common name for spots on hills in distant places, whence the favourite mountain is to be seen.

The ascent of Fuji is, of course, the



A JAPANESE PILGRIM.



JAPANESE BUDDHIST PRIEST AT MORNING PRAYER.

ambition of visitors to Japan, but though living within sight of it for six years the writer has never attempted it. July and August and the early part of September are the months when the mountain is open for ascent. Formerly women were not allowed to ascend further than the eighth station, or tea house—there are ten stations to the top—and the first lady to ascend was Lady Parkes, in 1867, as late in the year as October. Now ladies are frequently in the parties of tourists going to the top, and even Japanese women ascend with the bands of pilgrims.

Of course, in a land where every striking feature in the scenery is turned into a shrine, and supposed to be the abiding-place of some deity, so great a feature as this mountain would be no exception: and Fuji is supposed to be inhabited by a lovely goddess whose long name means "the princess who makes the blossoms of the trees to flower."

Thousands of pilgrims ascend every year; for instance, 18,824 persons were recorded as ascending in 1896.

That brings us to our second picture.

II.—The Japanese Pilgrim.

Pilgrimages in Japan are much more of a social than private character. There are associations in every village or country district, the members of which subscribe a *sen* (farthing) a month, and then at the proper date a number of representatives are chosen who undertake the usual local pilgrimages. This is to one or more celebrated place. The pilgrims in Shikoku, for example, visit the chain of temples on a beaten track right round the island; those from the provinces around Tokyo ascend Fujiyama in the summer, or go to Narita, in the Chiba prefecture, where there is a most popular god called Fudō, whose worship is supposed to ensure prosperity and safety.

As a rule the pilgrims have no particular dress, but those who go up Fujiyama and other high mountains dress in white and wear very broad straw



JAPANESE FUNERAL PROCESSION.

hats. Last July, when the writer was returning from a visit to Bōshu by one of the little steamers which run to different ports on the Bay of Tokyo, a band of one hundred and fifty pilgrims, men and women bound for Fujiyama, boarded and crowded the little vessel at one of the ports. They were all dressed much like the man in the picture, without the slightest distinction between the dress of the men and women. The pole in the man's hand is to assist in the mountain climbing, and there is a little bell at the top. As they ascend the bells ring, and they chant a short prayer, "*Rokkon shōjō, O Yama Kaisei*," which means, "May our six senses be pure, may the weather on the mountain be fair." As the words are classical Chinese, very few of the pilgrims have any idea of the meaning, as is indeed the case with most of the invocations the Buddhist worshippers use.

All pilgrims are not, of course, representatives of a village association; there are very many going on their own account, some to recover health—which as the result of the pilgrimage they often do, the fresh air and the outdoor exercise proving just the medicine they needed—others seeking some temporal advantage, a few to accrue merit for themselves. Each popular shrine has its own festival days, and at these times the pilgrims come in thousands. Formerly they all walked the whole distance to the shrines, now there are railways to all the principal ones, and many branch lines are entirely supported by the pilgrim traffic.

III.—The Third Picture

brings us to the inner part of one of the temples, such as the pilgrims visit. The great temples have branches in most towns and villages. For instance the great deity of Shikoku is Kōmpira, the seamen's and fishermen's god, and there are temples for Kōmpira everywhere. Another of the most popular is Kwannon, the goddess of mercy, who corresponds very much to the Virgin Mary in Roman Catholic countries. The shrine in the picture is apparently a shrine of Kwannon. Her figure is enshrined above the altar, and the reader will notice the incense braziers on either side, the hanging lamps, and lanterns hung from the carved ceiling above; while on the altar are flowers and vases, reminding one very much of a Roman Catholic shrine for the Virgin Mary. The priest is going through one of the set services, which he is reading in a sing-song, monotonous voice from the book in his hand. As it is all in the old classical Chinese very few of the laity can tell one what it is, and the priest himself is reading without understanding much. Besides his book he has a bell and in many cases a drum, and when the prayers are going on, the voice and the drum can be heard for some little distance around the temple. At one of the places which the writer frequently visits there is a small temple next to the house used as the Christians' church and preaching-place, and the bright singing, and the prayers and reading in the people's tongue, and preaching of the Word of the living God in the one place, are a bright contrast to the monotonous, and to all listeners meaningless, incantations to that which can never hear nor help, in the other. Thank God the light is breaking in on the darkness of ages all around.

IV.—The Japanese Funeral.

Will you stay a moment and think over this picture? It is a photograph of a funeral that really took place, and the people you see are most of them, perhaps all, still living in Japan, and *may* still be won to Christ and to eternal life, which the poor soul who has just died was not. Inside that hearse, borne by a pole on the shoulders of four men, is a box, either square, or tub-shaped, probably in this case square. The poor man's body has been put in in a squatting attitude, his head bound down to his knees, and the limbs bound together so as to occupy the smallest possible space. The box is quite small, just large enough for the crouching body. There is nothing of the peacefully laid-out body, with eyes closed and hands crossed upon the breast, the laying-down for the long sleep in the narrow bed, that mark the Christian's coffin. They say that it is the attitude of the unborn child. But be that as it may, the custom is discarded at once when they become Christians.

The funeral in the picture is that of a poor man. There are no flowers, which are profusely used where the family can afford them; there are no caged birds to be liberated as offerings at the grave; the one priest, bareheaded at the head of the procession, is on foot, instead of riding in a *jinriksha*, and the attendants are very few. Funerals are oftentimes most lavishly expensive, and are one of the chief sources of revenue to the Buddhist priests who conduct them. The funeral ceremonies of the late Dowager-Empress, who died in 1897, cost 700,000 yen = £70,000, and lasted for several weeks. It is quite usual for the friends and relatives to send money presents to help pay the funeral expenses, and when any noted servant of the State dies the Emperor usually sends a handsome donation for the funeral. A few foreigners have been honoured thus by the Emperor.

Ordinary funerals are generally in the evening, sometimes after sunset by lantern light. The services are somewhat elaborate, though the amount of ritual depends on the amount of money available. Bodies are cremated or buried, but even if cremated the ashes are deposited in the graveyard and a post or stone raised over to mark the spot. The graveyards are, if possible, on the slopes of hills, and the little stones that mark the remains of the departed standing thickly together, cannot fail to remind us of how many have died never having heard of the Gospel of Christ's salvation.

How frequent the funeral procession is! By God's blessing, on evangelistic work in Tokyo during the year just passed some 7,500 persons in that city professed a desire to become Christians. But during the same year the Buddhist priests performed the funeral ceremonies of some 60,000 who died in the same city without the knowledge of Christ. How small are our expectations compared with the terrible realities of facts!

When Gleaners see *photographs* in the GLEANER in which Natives appear, will they remember that those persons are actually living people, and pray for them as they certainly would do were they to see them in the flesh. It will not be in vain. Hereafter they will be gloriously surprised to find that So-and-so, whom they were led to pray for by seeing him *only in a photograph*, was wonderfully brought to the light and saved *in answer to their prayers*.

After Thirty Years.

AN INCIDENT FROM JAPAN.

MANY C.M.S. meetings have listened in past years to Mr. Ensor's deeply interesting accounts of his life and work in Japan thirty years ago, when the great revolution had just made it possible for missionaries to go there. He baptized a few Japanese converts, but several of them have long since been lost sight of. In the last number, however, of the little magazine issued by the Guild of St. Paul—the Association which supports the St. Andrew's and St. Hilda's Missions at Tokyo started by Bishop E. Bickersteth—there is a letter from Bishop Awdry, of the diocese of South Tokyo, which contains a striking account of one of Mr. Ensor's converts, who has now turned up, and who believes that "some 600 or 700 Japanese owe their baptism under God to Mr. Ensor and those whom he baptized":—

"At two o'clock a very interesting man came to see me, Mr. Kojima, aged 57, one of the seven or eight whom Mr. Ensor, the first C.M.S. missionary in Japan, baptized. Mr. Kojima tells me that he estimates that some 600 or 700 Japanese owe their baptism under God to Mr. Ensor and those whom he baptized, a rich harvest, surely, and a blessed one when the day comes which shall reveal these things. Mr. Kojima himself, when he was preparing to confess his faith in Christ, broke with his father, got himself disinherited, and changed his name (what it was originally I do not know), because in those early days, Christianity being wholly unlawful for a Japanese, his father and all his family would have shared the ruin in this world which his profession of faith brought on him, though they were not believers. I cannot tell his whole story, but he shared cruel imprisonment, while quite a young man, with multitudes of Roman Catholic Christians near Nagasaki, who had secretly kept up all they could of

Christian knowledge and rites (not very much, no doubt), at the peril of their lives, for more than eight generations. He was put in a large iron collar with an iron bar on his shoulders and chains on his neck, hands, and feet when brought to trial for his Faith, and then was sent to Tokyo, or Yedo as it then was called, a month's journey in a closed palanquin night and day, in which he nearly died by suffocation. It happened that he was carried through his native village, and some people opened the shutters and looked in while his bearers were away at breakfast, and recognized him. He could not safely give them a verbal message, but he wrote, as the Japanese often do, a little sonnet or 'uta' in the Japanese metre, viz., five lines of 5,7,5,7,7 syllables, as follows, and sent it to Mr. Ensor:—

Torawareshi
Ware wa Azuma de
Shisuru to mo,
Kimi todomarite
Hirake Hi-no-moto.

"Though I, who am taken prisoner, should die in Tokyo yet, Sir, stay and enlighten Japan." *Azuma*, the 'Eastern Place,' stands for Yedo or Tokyo. *Kimi*, Sir, is Mr. Ensor. *Todomarite*, 'stay on;' do not be daunted because of the risks which you bring upon your scholars. *Hirake* is used first of opening wide, thence of revealing, and from this also of civilization: a very suggestive sequence of thought, considering the character of the last fifty years of Japanese history. Mr. Kojima must have thought of all this when he used the word to express the opening up of this country, its opening to a wider outlook, to civilization, and to the Gospel. *Hi-no-moto*, 'the source of the sun,' identical in meaning with *Nihon* or *Nippon*, which we pronounce 'Japan'; the 'Land of the Rising Sun.'

"This was a noble message in the spirit of old Regulus. Mr. Kojima doubts whether it ever reached its destination; but the missionaries *have* stayed on, and Mr. Kojima, who has lived the first half of his life in old Japan, knowing nothing of the Gospel, and the second half as a Christian in New Japan, so completely changed, looks forward and says he believes the country will be Christian in fifty years. God grant it, and that it be more truly Christian, more enlightened and self-controlled through Christianity than those which are now called Christian countries. He says, and doubtless it is true, that the many Japanese Christians now are not so zealous as the few were in those days of persecution; but after thirty years of trial, while the Gospel day is gradually dawning, his faith and hope are bright and clear; and shall we doubt?"

We sent this to Mr. Ensor, and it has greatly interested him. The facts were new to him, but he has no reason to doubt their accuracy. They are a significant illustration of our Lord's words, "One soweth and another reapeth."

The Mission-Field.

UGANDA.

Self-Extension.—The Church in Uganda has started a "Navvies' Mission" on a small scale. Two teachers have been sent from Mengo to work amongst the Baganda who are being employed on the railway embankments at Ugowe Bay on the Victoria Nyanza.

Mengo Cathedral.—The walls of the new church are finished, and a good portion of the roof ready for putting up. Some considerable difficulty has been experienced owing to the distance timber had to be carried. A huge scaffold forty-six feet high had been erected for making the roof.

According to *Mengo Notes* (the magazine printed and published in the Mission, which, by the way, will in future be called *Uganda Notes*) the bricklaying is the finest piece of work of its kind in the country, although nearly all the men engaged were beginners. Some thirty of them are now working for the Government, building the barracks required by the military authorities for the Indian contingent.

The Tribes of the "Great Forest."—Bishop Tucker, in his speech at the Brighton Church Congress, told of the baptism of the first of the mysterious Pygmy tribe discovered by Stanley in his journey through the great Aruwimi Forest. The Rev. A. B. Fisher, of Toro, says this convert is too young yet to go out as a teacher to his tribe, being only about twelve years of age, but it is hoped that when he grows up he will do so. He is now teaching a little children's class. Five others of the same tribe are now learning to read in Luvoro (the language of Toro and Bunyoro), while still retaining a knowledge of their own language. During a recent visit to Mbogo, Mr. Fisher baptized three women and two men of another tribe, called Bambubu, living on the borders of and in the Great Forest. Of these and the prospect opening out he writes:—

"By God's grace these five will seek to win others of their mysterious tribe to a knowledge of Christ our Saviour. There are three other

tribes we are most anxious about, the Babamba, the Barega, and the Bakonjo, none of whom have as yet come forward for baptism. . . . I am convinced that if we can only get hold of some of the great Barega tribe that we have the key to unlock the Central Soudan itself."

NORTH-WEST PROVINCES OF INDIA.

Death of an Experienced Missionary.—We are sorry to hear of the death of the Rev. T. Carmichael, of Annfield, on Jan. 16th. When accepted by the C.M.S. in 1885 he had been working in the North-West Provinces of India in connexion with another Society since 1878. After a short course at Islington College he was ordained by the Bishop of London on Trinity Sunday, 1886, and in the autumn of the same year he sailed for India. He was stationed at Gorakhpur and Basharatpur. In 1887 the Bishop of Calcutta admitted him to Priest's Orders. In 1889 he was appointed to Meerut, and shortly afterwards took charge of Annfield, an agricultural Christian settlement in the Dehra Dun Valley, about 150 miles from Meerut. His son, Mr. T. A. Carmichael, is a C.M.S. missionary in the North-West Provinces.

SOUTH INDIA.

Self-Support, Self-Extension, and Self-Government.—To encourage self-support, self-extension, and self-government, and the establishment eventually of independent Indian Churches, many years ago Native Church Committees and Church Councils were brought into existence in the Society's Missions in India. The Madras Native Church Council was organized in 1867. All its office-bearers are Indian Christians, and everything connected with the C.M.S. Native Churches in Madras is under their control. Under the Council Church work has made rapid progress. Thirty years ago there were only about 400 members in all the congregations in connexion with the Church Council, while last year they numbered 2,349. The contributions have risen from Rs. 300 to nearly Rs. 5,000 per annum, and every year nearly Rs. 22,000 passes through the hands of the Council. Besides meeting the current expenses of the work it has raised an endowment of Rs. 15,000, and as a centenary memorial and as "some proof of the gratitude of the Indian Christian community for all that the Society had done for them," a portion of this endowment has been utilized for a "C.M.S. Centenary Hall." This hall was formally opened by the Bishop of Madras on New Year's Day. It is hoped that it will be a centre of useful work, and that, in the words of the Archdeacon of Madras, "it may serve as a lighthouse sending forth beams of light, beams of charity, and beams of peace amongst the people." An account of the opening of the hall is published in this month's *C.M. Intelligencer*.

CEYLON.

A Buddhist School for the Use of Christians.—The Rev. J. G. Garrett, in charge of the Central Kandyan Itinerancy, says, a number of village men, led by their chiefs, some years ago built a Buddhist school and furnished it. It failed, and they went to the nearest C.M.S. school some four miles off praying that "your honourable Society" would help them. They made over the building, blackboard, benches, desks, and all to the Society for fifty years, and one hundred children are daily learning Christian texts now in a building raised by Buddhists to teach Buddhism.

JAPAN.

Christian Communion by Telegraph.—Great blessing has followed conventions for the deepening of the spiritual life held during 1901 by the Rev. F. B. Buxton, of Matsuy, in the diocese of Osaka. One result of these conventions, we read in a recent report of the Mission, has been that a great longing for the salvation of others has been aroused in the hearts of many Christians. It is cheering to hear of some of these joining themselves into bands, and going about from village to village preaching the glorious news of the Gospel of Christ. In one of these villages as many as 500 gathered together to hear the message, thus proving that it is "not by might, nor by power," but by God's Spirit alone that hearts are moved. From another place we hear of some of these earnest witnesses for Christ walking a distance of nine or ten miles through deep snow to preach the Gospel in places where it had not been heard. One who decided for Christ during the special preachings is a clerk in a telegraph office, who though far separated from Christian fellowship in the usual sense of the word, is able, at nights when the wires are not being used, to hold communion by telegraph with three or four fellow-Christians who are also telegraph clerks in different parts of the district.

Mrs. Henry Wright and Her Four Missionary Children.

MISSIONARIES all over the world will be deeply touched by the news of the death of Mrs. Henry Wright, widow of the former Honorary Secretary of the Society. After a short illness, with merciful exemption from bodily pain, she passed away in perfect peace on the evening of Feb. 7th. Not a few of our senior brethren who went out during Mr. Wright's Secretaryship, or before, will gratefully remember the house on the top of Hampstead Heath where they were received with such bright Christian hospitality; and still more—especially the women missionaries of the past fourteen years—are familiar with the residence of Mrs. Wright's widowhood, Avening House. But we in London saw her, not only at home, but at work, as for several years occupying the chair of the Ladies' Candidates Committee; and both the C.M.S. and the C.E.Z.M.S. learned to repose great confidence in her as a judge of character, and a faithful upholder of the spiritual principles of both Societies. Professor Jowett, the great Master of Balliol, once said of Henry Wright, when an undergraduate at that college, that "his simplicity of character in seizing upon the right and doing it, amounted to a kind of genius." It seems to us that the words were no less applicable to Mrs. Wright.

Eleven of Mr. and Mrs. Wright's children lived to grow up; and of these, four have gone out as missionaries. We present with great pleasure the likenesses of the four, surrounding that of their honoured and now lamented mother. Many readers will like to be reminded of them. Agnes Lucy

Wright went to China in 1888, and in 1894 became the wife of the Rev. W. S. Moule, now Principal of the Ningpo College. Henry Francis Wright went to India in 1890, and died at his post in 1894. Annie Featherstone Wright went out with him, and Katharine Christina Wright in 1893; and these two sisters, after some years' work at the Alexandra School at Amritsar, are now in charge of the similar Girls' Boarding School at Agra. They, alone of the family, were far distant from the death-bed, and to them our special sympathy goes forth.

And as there have thus been four Wrights in the mission-field, so there have been four children of Henry Wright's sister, Mrs. Wigram. One, now the Principal of the Lahore Divinity College; one, his sister, afterwards Mrs. Edmund Carr, who died last year; one for a time in Uganda (now a home clergyman); one just gone out to the Punjab. Eight out of eighteen, from what has been practically one family circle. What an example to Christian parents, and Christian sons and daughters! We might add Miss Lucy Leslie-Melville, of the Ceylon Mission, daughter of Mrs. Wright's brother, bearing both the maiden name and the Christian name of her revered aunt. "The children of Thy servants shall continue, and their seed shall be established before Thee."

E. S.

A Memorial to Mr. Perkins.

WHEN I was in India in the early months of 1893 I visited, among other places, the little village of Bahrwal, in the Punjab. At that time there was residing there, in a very modest bungalow, a remarkable missionary, the Rev. H. E. Perkins. Mr. Perkins had been a Government official for thirty-five years, and in that capacity had been a great friend to the missionaries. His last post was that of Commissioner of Amritsar. He was a great linguist, and had used his knowledge of Indian languages both for the Government and for the Missions. At the end of his thirty-five years' service he retired, but instead of coming home, as most men would do, he at once joined the C.M.S. as an honorary missionary; and the very city of which he had been chief ruler, Amritsar, saw him working as a lay evangelist. Then the Bishop of Lahore ordained him, and he and Mrs. Perkins settled at Bahrwal, in a purely rural district. After a few years he came to England, and he died the year before last.

I gave a short account of my visit in the GLEANER of January, 1894; and, in particular, of my having the honour of laying the first stone of a new village church which Mr. Perkins was going to build. In that church the Christians of Bahrwal now regularly worship, ministered to by their own pastor, the Rev. Wadhawa Mall, whom I saw there in 1893. In that church a tablet in memory of Mr. Perkins has now been put up; and Mrs. Perkins has given me a letter sent home to her by Mrs. Weitbrecht, describing its unveiling. The inscription is—

"To the glory of God, and in loving memory of Henry Edmund Perkins, M.A. Oxford, this tablet is erected. He laboured in the

service of Her Majesty the Queen-Empress of India from 1856 to 1886. He preached the Gospel of good tidings in this country from 1886 to 1894. He founded this Mission-station and erected this church, and fell asleep in Christ at St. Leonard's-on-Sea on Sept. 5th, 1900.

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—St. John xv. 16."

I copy the following from Mrs. Weitbrecht's letter:—

"The church was well filled, there being 100 people sitting on the floor in orderly rows and looking so nice and Christian. You will know what I mean; though they were mostly poor working folk, they were so much cleaner and more tidy than ordinary folk of their class, and intelligent-looking too.

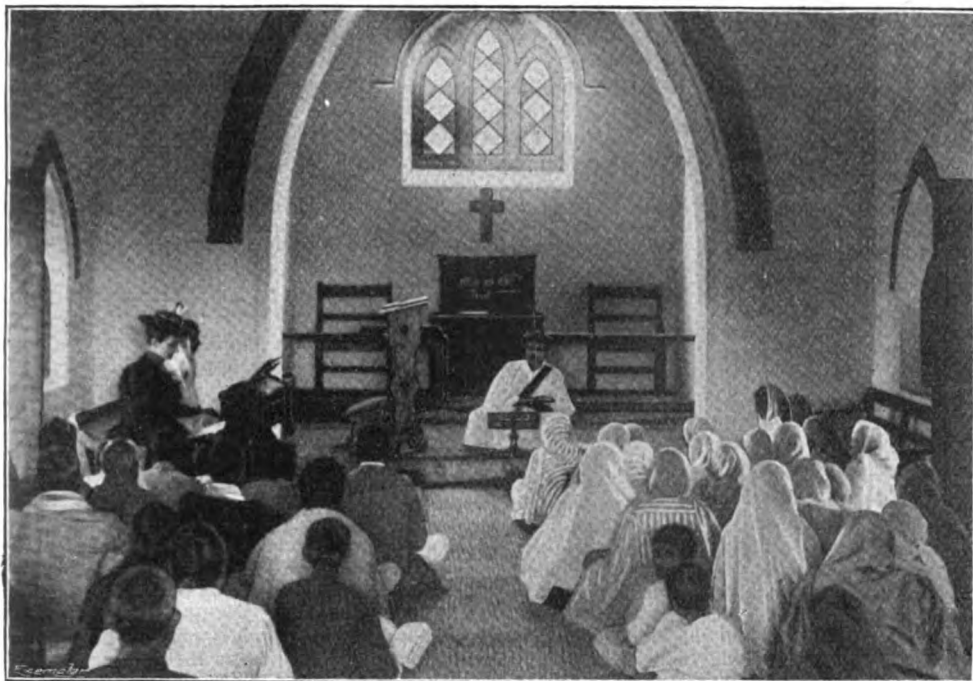
"Miss Bose was at the organ with the girls of the school by her. She had chosen 'How lovely are the messengers' as her first voluntary. We first sang a new hymn to a very pretty tune, 'Jesus Christ is risen.' The school children knew it, and Padri Wadhawa Mall read each couplet before it was sung—a very good plan. Then we had the Lord's Prayer and the sentences which follow it. Then Ps. xc., read by Mr. Wade in Urdu, after which Padri W. Mall read for a lesson Rev. vii. 9—17, turning it into Punjabi as he went. Again Mr. Wade took the lead with the Nunc Dimittis, read in Urdu, and the Padri went on with the Apostles' Creed and three Collects, that for the Twenty-third Sunday after Trinity coming in most appropriately. Then we sang the Urdu version of 'Light's abode, celestial Salem,'



Mrs. Walter Moule.
Miss A. F. Wright.

MRS. HENRY WRIGHT AND HER
MISSIONARY CHILDREN.

Late Rev. H. F. Wright.
Miss K. C. Wright.



INTERIOR OF BAHRWAL CHURCH, THE REV. WADHAWA MALL PREACHING.

and Dr. Weitbrecht gave a short address on your dear husband's life, taking as his motto the one on the tablet from St. John xv. 16, and showing what a fruitful plant in the garden of the Lord he had been. They listened most attentively, and at the close one of the early Bahrwal converts, a nice-looking old man, stepped forward and removed the cloth, revealing the tablet. It is very neat. The heavy black Gurmukhi letters contrast with the delicate graceful Persian lines below them. The service closed with some more prayers, including the Collect for All Saints' Day, and Miss Bose played the last tune in *Hymns Ancient and Modern*, 'For all the saints who from their labours rest.'

This is a very simple incident; but it is well to recall Mr. Perkins's remarkable career, and to be reminded of these humble Punjabi peasants with their own church and their own pastor—for whom I would ask the prayers of my readers. Indirectly, too, we see the influence of other missionary institutions. The Rev. Wadhawa Mall was trained at the Lahore Divinity College, which Mr. French (afterwards first Bishop of Lahore) founded thirty years ago; and Miss Bose, the organist, is an Indian lady who was trained by Miss Hewlett, of the C.E.Z.M.S., at St. Catherine's Hospital, and now works a small hospital in the village, of which Mrs. Weitbrecht also writes warmly. Thus we see how many have been "chosen and ordained" by our Divine Master to "go and bring forth fruit"; and the fruit is "remaining" before our eyes.

Mrs. Perkins also sends me a letter from Mr. Rowland Bateman, mentioning a visit he lately paid to Bahrwal. "I felt," he writes, "as if I were in a little heaven on earth. There was a beautiful, holy, peaceful energy which one could feel the force of, and on the faces of the workers there was a glow which told how warm and happy were the hearts within. When the Padri and Miss Bose and I knelt before the simple memorial tablet, we could do nothing but praise God."

Mrs. Perkins adds that the whole cost of the tablet, Rs. 87 (nearly £6), was defrayed by the Native Christians themselves, out of their love for Mr. Perkins.

Notice in the picture above that the pastor sits to preach, as is the custom in Punjab villages. I myself had to do so at Sultanwind.

E. S.

PROPOSED CONVENTION OF C.M.S. LAY WORKERS.

IN view of the ever-increasing importance of missionary effort and of the present position of the work of the Church Missionary Society, the Committee of this Union are arranging a one-day Convention of C.M.S. Lay Workers, to take place at Exeter Hall, London, on the Society's next Foundation Day, Saturday, April 12th, 1902, consisting of three sessions—at 11.30 a.m., 3 p.m., and 6.30 p.m. respectively.

The main purpose of these special gatherings will be to endeavour solemnly to realize before God the greatness and glory of the Mission which Christ has committed to His Church in the evangelization of the world, the enormous nature of the task, and the demand on the individual Christian for unwearied prayer, diligence and self-denial in carrying out the Master's command to "preach the Gospel to every creature."

Invitations are extended to all C.M.S. Lay Workers—Officers of Associations, Sunday-school teachers, members of Lay Workers' Unions, Gleaners' Unions, Missionary Bands, and others not included in these. The morning and afternoon sessions are restricted to men; the evening session (at which the Archbishop of Canterbury will preside) will be open to ladies as well. The Committee look

mainly to the Metropolitan Lay Workers' Unions and Bands to furnish the members for such a Convention, but they have regard to the general body of Lay Workers, both Metropolitan and Provincial, and invite them to participate. Hospitality will be found for those from a distance, if required, from Friday or Saturday till Monday.

At the Afternoon Session, as a way of assuring the Parent Committee in some practical way of sympathy and support at the present juncture in going forward in faith that God will provide the means for the necessary requirements of the work, it is proposed that a special collection be taken on behalf of the Church Missionary Society, which it is thought by warm-heartedness and enthusiasm might be made to reach one thousand guineas. It is suggested that all who will shall lay by, or collect, week by week, during the period from Feb. 14th to March 28th (seven Fridays and coincident with Lent), thus forming a special denial period for this great work, finishing on the anniversary of the day when our Redeemer laid down His life for the world. Of course the collection will not be limited to amounts contributed by this plan, and no amount will be too small either for laying aside weekly or for giving in one amount at the time. "Let every man do according as he is disposed in his heart."

Rev. W. Mall. Miss Bose.
WORKERS AT BAHRWAL.



WE are writing at the close of only the first week of the Conferences of Branch Secretaries referred to in our last, but we have already heard enough to know that they have been warmly appreciated and have, we believe, been a means of blessing to many.

The result of the Conference at one centre was an informal resolution to make such a gathering an annual affair, without either asking Headquarters for a Deputation, or troubling them to make arrangements. This is a step to be thankful for; mutual help and prayer among our Branch Secretaries cannot but be a blessing to the Branches. Although several provincial cities now have their Gleaners' Anniversary, we believe that hitherto Norwich has been the only place at which an annual Secretaries' Conference has been held for any large area.

We have recently received two interesting reports, those of the New South Wales and Canadian Branches of the Union, both of course for 1900-1901. The former reports 235 enrolments during the year, being thirty-five less than the previous year, making on the roll 2,285, only 1,676 of whom have renewed their membership. Three new Branches have been registered, and three disbanded, so that the total still stands at fifty-nine. The report regrets that the attendance at the monthly meetings of almost every Branch was on the decrease, and urges the Gleaners to prayer and effort in this direction. On the other hand it is reported with thankfulness that the receipts of the Union "show a large increase," the sum of £209 18s. 7d. having been received, including £44 17s. 4d. for the support of their "O.M."

The Canadian Report gives an increase during the year of 183 Gleaners, bringing the total to 4,053, but has to report an even larger percentage of non-renewals than New South Wales, more than one-half having failed to renew. The Branches have decreased to fifty-eight, as only four have been added, while seven have been disbanded. But the tone of the report is, to our mind, distinctly cheerful—Branches are taking up work among the young; are circulating missionary periodicals, distributing boxes, and using personal effort to win new workers, while gifts to the "O.O.M. Fund," though not yet sufficient for the year's support of the missionary allocated, are "slightly larger than those of last year." And what is best of all, our friends are not satisfied with themselves, but close their report with an earnest appeal to their Gleaners—"to go forward and pray and work more earnestly, remembering that 'the Lord is at hand.'" We are glad to note a warm word of thanks to Miss Etches, a member of our G.U. Committee now visiting Canada.

We should like to pass on to our Gleaners some words added by the Executive of the Canadian Church Missionary Association at the foot of the letter sent out by the C.M.S. Committee to the Gleaners last autumn. They wrote:—"That there is something wrong has been sadly evident, or there would not be any lack of funds, of interest, of prayer. The remedy will be found not in mere outwardly attractive meetings, nor in an arousing of warm enthusiastic feeling, but in each Gleaner being led by the power of God the Holy Ghost to see this lost world as He sees it, Who gave His own life not for us only, but for the whole world."

Gleaner No. 3,066 having seen the suggestions made by Gleaner No. 321 in our last number (p. 30) supplements them with the following:—

"In cycling it has been my practice to put in 1d. to my missionary-box on returning safe and unhurt from an excursion. It is only a small offering, and merely an acknowledgment of God's care, but it would mount up during the year.

"Also, people often save up their threepenny-pieces for a specific object. Would it not add to the contents of our boxes if we put all these coins that we receive in change into them? My sister and I have done this for some years, and it is surprising to see how many of these coins come our way, and help to swell the amount collected in the year.

"These are but *gleanings*, but Ruth was 'sent into the field to glean,' and the 'ephah of corn' she collected was made up of *grains* of wheat."

Gleaner No. 723 asks if we are continuing to pray for Mwanga, the

ex-king of Uganda, now an exile in the Seychelles Islands. Let us all be reminded to do so. At one time, under Mr. Roscoe's influence, he seemed "not far from the kingdom of God." We believe he now attends Christian services in the island of his banishment.

New Local Branches of the Gleaners' Union.

Bath, St. Paul's: Sec. Miss E. Heard, Oakridge, Camden Road, Bath.
Halliwell, St. Peter's: Sec. Mr. P. Roscow, 193, Vallett's Road, Smithills, Bolton.
Lewes: Sec. Miss C. Were, Roslyn, Wallands Park, Lewes.
Matlock Bath: Sec. Mr. H. H. Cubley, Montpellier, Matlock Bath.
Wendy: Sec. Miss F. Richman, Church Farm, Wendy, Royston.

Candidates and Vacancies.

WE are thankful to be able to report the acceptance of six new missionaries since our last issue. They are Miss A. Baker, who comes of a well-known missionary family long connected with Travancore, where she also has lived and worked, though not hitherto as a missionary of the Society. Miss W. A. Westlake, L.R.C.P. and S. Edin., who is in practice at Sheffield; Miss R. E. Howard, of St. Albans; the Rev. P. B. Davis, B.A., Curate of Holy Trinity, Sydenham, a son of the late Rev. B. Davis, of the N.-W. Provinces of India Mission; and the Rev. G. H. Moule, B.A., Curate of Wareham. Mr. Moule is also the son of a missionary—Archdeacon Moule, of China. He married Miss Bernau, who was recently a C.M.S. missionary in Japan, to which country she hopes to return with her husband at the end of the year. Lastly, Mr. Sedley Dear goes as an accountant to Sierra Leone, thus relieving Mr. Denton, who is a trained schoolmaster as well as an accountant. Mr. Denton will take the work of Method Master in connexion with Fourah Bay College. Our readers will remember that in October last we asked for special prayer that this post might be filled, and will not forget to thank God for thus setting Mr. Denton free to take it.

In November last we asked for prayer in connexion with another vacancy for an accountant in West Africa. This need has now been met by the appointment of Mr. P. Graham, who recently held a similar post in East Africa.

The Home Preparation Union had a very happy and useful meeting at Salisbury Square on Jan. 31st. The special aspect of preparation for service which was chiefly dwelt upon was Bible study. Some of the Correspondents and other workers met the Headquarters staff in conference at five o'clock on the subject of how to improve the schemes for helping the members of the Union in Bible study. Then followed tea, when members and their correspondents met in social intercourse. This was followed at 7.15 by the meeting proper, when a most useful and illustrative address was given by the Rev. J. M. Willoughby, on "How to study the Bible." One could wish that many more intending candidates had heard the address, for insufficient Bible knowledge is a very sadly frequent cause of our being obliged to decline an offer of service. Before a young man or woman can be accepted even for training, there must be a fair knowledge of God's Word, otherwise much of the training will be useless. It is not enough to be able to give a moderately accurate account of a few of the best known stories, and to quote, without many mistakes, some of the most familiar texts. The missionary candidate should have a good idea of the history contained in the Bible. He should know something of the teaching of its different parts; the Epistles, for example, should be something more to him than a happy hunting ground for favourite texts,—he ought to know something of their topics. To acquire the sort of Bible knowledge needed means regular, daily, painstaking, and purposeful Bible-reading. This is possible for all, even for those who have no time and opportunity for much study of a deeper kind. Mr. Willoughby's address emphasized the necessity for aim in Bible study, and the importance of the use of the intellect as well as the cultivation of a devotional spirit; it pointed out that the foundation for all further Bible study is the regular, continuous reading of the whole Bible; and further that there is need both for the minute study of individual texts or words, and for taking a "bird's-eye view" of a whole book, or of a period of Bible history.

On looking over a list of places urgently needing medical missionaries this year, we are constrained to ask for special prayer that in addition to those already accepted there may be at least seven more medical men and two more lady doctors accepted and available for service by the end of the coming summer. Several more lady missionaries who are also trained nurses are much needed.

D. H. D. W.

Home Notes.

THE Committee, at their meeting on Jan. 21st, received the new Commissioner of Uganda, Colonel Sadler. He was addressed from the Chair by the President, and also by the Rev. H. E. Fox and Bishop Tucker. In replying he expressed hearty sympathy with the Society's work, and mentioned that Mrs. Sadler was accompanying him to Uganda, as she had done in other parts of the world.

On Feb. 4th the Committee had interviews with the following returned missionaries:—Dr. H. White, of Persia; Mr. S. W. Donne, of Bengal; the Rev. J. J. Johnson, of the North-West Provinces; the Rev. and Mrs. W. P. Buncombe, and Miss O. Julius, of Japan. Miss Hamilton, an independent worker in Japan, who took charge during Miss Tristram's furlough of the Girls' Boarding-school at Osaka, was also present. Having given cheering testimony as to the progress of the work in their respective spheres of labour, the brethren were commended to God in prayer by the Rev. J. B. Whiting.

Another interview of much interest during the month of February was one with Mr. J. R. Mott, the Secretary of the World's Christian Student Federation. Mr. Mott is returning to America after a visit to the branches of the Federation in Japan, China, Ceylon and India, and thrilled the Committee with his account of the wonderful movement going on among the students in those lands. An account of the tour is printed in this month's *C.M. Intelligencer*.

The Society has lost a Vice-President by the death of Dr. Bousfield, Bishop of Pretoria.

The Bishop of Sierra Leone, the Right Rev. E. H. Elwin, has accepted the office of Vice-President of the Society.

The Society has lost an old and staunch friend by the death of the Rev. W. S. Bruce, a member of the Committee and formerly Hon. Secretary of the Bristol Association. Mr. Bruce was elected an Hon. Life Governor in 1885.

The Rev. C. W. Thorne, formerly a missionary of the Society in Bombay, has been appointed Association Secretary for the dioceses of Gloucester, Bristol, and Worcester. The Rev. J. E. Padfield, Association Secretary for the dioceses of Canterbury and Chichester, has been transferred to the dioceses of London and part of St. Albans.

The Bishop of Mackenzie River, the Right Rev. W. D. Reeve, addressed the members of the London branch of the Clergy Union on Jan. 20th. Much interest was aroused by his account of the pastoral and evangelistic work of his diocese, including as it does the only station of the Society within the Arctic Circle.

On Jan. 13th the members of the London Lay Workers' Union had the pleasure of hearing from Bishop Newnham some account of the work among Indians and Eskimo in his vast diocese of Moosonee. The Rev. Canon Flynn, newly appointed Central Secretary, was also present and spoke.

The Rev. A. K. Finnimore, formerly of the Mauritius Mission, and now Association Secretary for the diocese of Rochester, addressed the London Ladies' C.M. Union on Jan. 16th, telling of the work among the mixed races of Mauritius.

Sales of Work have been held as follows:—Folkestone, St. John's, £26; Great Yarmouth; Hoddesdon, £101; Ilkley, £20; Rostrevor, £30; St. Albans, £168; Scarborough, Holy Trinity and St. Mary's Sowers' Bands, Jan. 14th; Shardlow, Jan. 22nd, £25; Stowting, £28.

This letter was addressed to the Rev. P. G. Wood (Association Secretary), and given to him at a C.M.S. meeting at Wrexham in January:—

"A contribution from a young working man, who on being shown a diagram of the annual expenditure of the United Kingdom, contrasted with the small amount spent on Foreign Missions, was so impressed that he was determined to apportion part of his earnings in order to do his share. He encloses £1 12s. 9d., wishing it to be put on the collecting plate at the evening meeting, and hopes to make it an annual offering."

We have received accounts of the efforts of three parties of carol singers, whose energies are applied to raising funds for the C.M.S. From Belfast we hear of Mrs. Crossley's party of singers, who were out on Christmas Eve, and again on New Year's Eve. Their collections amounted in all to £6 7s. The second party was organized in connexion with St. Martin's, Birmingham, and in spite of the bad weather experienced, £17 had been realized at the time of writing, and the hope was expressed that a total of £25 would be ultimately reached. From Birkenhead, the *locale* of the third band of singers, we hear the "choir" consisted of five Sunday-school boys, aged from about nine to fourteen, and untrained in singing from music. For a few weeks previous to Christmas two seasonable hymns were practised, and also a missionary hymn. Printed notices were handed to sympathetic

members of the congregation (St. Mary's) in order that they might expect a visit. On Christmas Eve the singers sallied forth and received a most cordial reception from the friends. The boys were regaled with mince-pies, &c., at several houses, this, of course, adding substantially to their enjoyment. The expedition finished up a little after midnight with the sum of £1 6s. collected. Having, however, through pressure of time and other causes missed visiting some friends, a second visit was made on New Year's Eve, when 10s. more were added to the funds, the total, 36s., going to fill the boys' special C.M.S. missionary-box. As the idea of this party was started through seeing the matter mentioned in the *GLEANER*, we publish the above account in the hope that some Sunday-school teacher or teachers may be stimulated to make an attempt for themselves next Christmas (D.V.).

Publication Notes.

FRIENDS of the Society, and especially active workers, are frequently called upon to answer **Objections to Foreign Missions**. A booklet bearing this title, written by the Rev. A. H. Arden, deals in an admirable manner with some of these objections, and, although it is not in any way exhaustive, will be found very helpful. The original edition, published privately by Mr. Arden, is out of print. A new edition, with some slight emendations, has now been issued by the Society. Price 2d., post free. For purposes of distribution, twelve copies will be supplied for 1s. net, post free where necessary, direct from the C.M. House, or the special agencies in Bristol, Newcastle, &c.

The story of the Uganda Mission is described in a very succinct manner in an Occasional Paper (No. 38) just issued by the Society, under the title of **The Evangelization of Uganda**. This Paper is free of charge for general distribution, and is well suited for circulation previous to the visits of Bishop Tucker, or of missionaries from Uganda, with a view to call attention to the work which is being done in that country, and to create a desire for further information from the lips of those who are taking part in such work.

A booklet entitled "**Number One**" and **his Home**, by the Rev. Prebendary Fox, has been printed for general use. It is a plea for a more correct view of the place that Christ should occupy in our prayers, gifts, and work. Price 1d. (or 1½d., post free), or 9d. per dozen, post free.

A Continent in Darkness is the title of No. 12 of the series of Sunday-school Lessons. This is now ready for distribution, and can be obtained on the terms already stated in the *GLEANER*. A list of previous issues will be supplied on application.

Copies of a leaflet for letters, entitled **Epiphany Stars**, a lyric on the manifestation of Jesus Christ to the Wise Men of the East, by the Rev. H. V. Hebert, have been placed on sale at the C.M. House, Salisbury Square. A specimen copy and particulars of prices will be supplied on application to the Author at 20, Highfield Hill, Norwood, London, S.E., or to the Lay Secretary, C.M.S., Salisbury Square.

Copies of the fourth series of Dr. A. T. Pierson's **Miracles of Missions** (paper covers, 1s. 6d., post free; cloth, gilt top, 3s. 4d., post free) have been added to the stock of outside books kept in the Publishing Department, Salisbury Square, for the convenience of friends. Also the S.V.M.U. book on **India: Its History, Darkness, and Dawn**, by the Rev. W. St. Clair Tisdall, of the C.M.S. (paper covers, 1s. 9d., post free; cloth, 2s. 3d., post free). The latter book will be found very helpful to those members of C.M. Unions who make India their particular study.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

PRAISE AND PRAYER.

PRAISE.—For the lives and influence of a missionary-hearted family (pp. 33, 44). For the great blessing attending the conferences of students in Asia (p. 33). For the results of early sowing in Japan brought to light after many days (p. 42). For the development of self-support and self-government in the Madras Mission (p. 43).

PRAYER.—For the Egypt Mission (p. 33). That the forthcoming special services may deepen in all hearts a sense of responsibility in regard to the evangelization of the world (p. 33). For the Quadrennial Students' Convention at Toronto (p. 33). That the Holy Spirit may confirm and strengthen the impression made by the recent effort to influence students in India and the Far East (p. 33). That the proposed convention of the Lay Workers' Union may be abundantly owned and blessed by God (pp. 34, 45). That the needs of the Society, both in men and means, may be fully met (pp. 34, 46). For isolated workers in North-West Canada (pp. 36—38). For success in efforts to reach the Pygmy and other tribes in the neighbourhood of Toro (p. 43).

Financial Notes.

ALTHOUGH so far there is no indication of a larger income than that of last year, yet "the Lord's hand is not shortened that it cannot save." Should He not send the larger income. He may, perhaps, effect the same object by means of a smaller expenditure, as indeed is the case to the present date, although no grants have been withdrawn from the Missions for the past year. There are indications that the utmost care in the spending of the money is being taken in the Missions, and the letters from the missionaries on this subject are most encouraging. We are also again greatly encouraged by the expressions of interest and sympathy from friends at home.

Towards adverse balance of last year, £7,810 has been received; £4,671 is still needed, which it is earnestly hoped may be cleared off by the end of March.

Extracts from Correspondents' Letters, &c.

F. H. writes:—"This being the Coronation year, I send you a special donation of £1,000."

The comparatively large sum of £13 10s. 1d. has been received from the boxes of the Homes for Working Girls in London for the past year.

Several more subscribers have intimated their intention of doubling their subscriptions.

A gift of £1,000 has reached us in connexion with a contemplated special effort at Newcastle.

A lady sends £50 "after reading that excellent little book, *What do I Give, and Why?*"

A friend, in sending £89 towards the adverse balance, says:—"I trust the dishonour of a deficiency will be wiped off."

The mother of a medical missionary in China, in sending a donation towards the deficiency, writes:—"I thank God for 'the faith and hope' the C.M.S. have in Him Who is able abundantly to supply all their great need of money; we must trust and pray, and we shall see what the Lord can do for us."

The widow of a missionary writes, in sending a donation:—"During the past year my children and I have been kept in good health, and, consequently, I have had but trifling medical expenses; other causes have lessened our general expenditure. I therefore enclose a cheque for £10 to be employed as you deem best."

S. H. M. D. writes:—"Last July I thankfully sent £50 to the C.M.S. in most hearty recognition of the maintenance of the resolution to act in faith and not fear; and beg now to add another small thankoffering, wishing it could be £5,000 instead of the £50 I can afford. May it be entered a thankoffering for the sustained faith-action of the Committee, with gratitude for their example in trust."

A friend, sending £100 towards the adverse balance of last year, adds, "and most earnestly hope that our Society will have received what is wanted by the end of March."

Another friend, sending £10 for the same object, adds, "I trust that God's servants who have the means will not allow the Society to be crippled by a deficiency."

M. H. C., in sending £54 7s., writes:—"I have for the last year been intensely anxious to extract every farthing I could from my purse. This is from a special fund that will never be available again. May God keep the C.M.S. on the old lines, even *His Own Word*."

A domestic servant will be glad to give 103 threepenny coins for the 103rd birthday of the C.M.S. (April 12th) in addition to her ordinary subscription, if 103 other domestic servants, male or female, will do the same. Special bags for these offerings may be obtained by sending one penny stamp to R., Witherley Rectory, Atherstone.

A friend writes:—"I cut out the enclosed as being such a very good idea, and write to ask if something cannot be made of it. I am sure we would gladly increase our subscription one-third and shall do so, but so many would do the same, were it put before them, without feeling the strain at all." The enclosure was as follows:—

"To the Editor of the 'Life of Faith.'"

"SIR,—I read with care your paragraph in the *Life of Faith*, Dec. 24th, about the deficiency in funds of the C.M.S. At first the mention of £100,000 more at least being required filled me with dismay and depression. It seemed so hopeless. But a new thought came to me. By what you state it seems that the deficiency is one-third of the present income. Then if every subscriber would give one-third more, the whole difficulty would be solved. Surely there are thousands who could make their 1s. into 1s. 4d., their 5s. into 6s. 8d., their £1 into £1 6s. 8d., and so on, without feeling the pinch severely. And surely I may hope that there are also thousands who would gladly deny themselves something in order to make known to the Heathen the Name they love above every name. I am going to try it for myself. I am sure that setting such a definite aim before us, hopefully trusting the Lord to enable us to attain it, must bring a blessing.—X."

From the Missions and Missionaries.

Amongst the communications from the Missions the following are of interest:—

"Thankoffering for the first year spent in the mission-field."

A Mission secretary, in sending his annual subscription, writes:—"I

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was very glad to see that the policy of the Society is not to be altered, and trust the needed funds may be forthcoming."

A late missionary, in sending a gift towards the £80,000, writes:—"It is a unit in this great ocean, but may help, and may stimulate others who, like me, are not rich, to do likewise."

The Punjab and Sindh C.M.S. missionaries have contributed £62 3s. 4d. towards the adverse balance.

A missionary in the field writes:—"I wish very strongly to protest against the cutting down of the estimates for next year and the disallowance of new work. But I wish at the same time to join in economizing funds as far as possible, and therefore I write this to request that you will reduce my allowance through 1902, if I am spared, by 25 per cent."

Another missionary in the field writes:—"From the time I landed in this country in November, 1891, I have received a conveyance allowance, only part of which I have spent, as I have used a bicycle, and occasionally hired a carriage. I feel I have no right to retain what is unexpended of the allowance, so send this (£59 15s. 4d.) as a first instalment. May the Lord pour out upon us all a spirit of devotion, and even of sacrifice, in this time of need in answer to so many prayers."

A missionary writes:—"I shall be glad if you will deduct 5 per cent. from my stipend for next year, which I do not mean to interfere with my subscription: and perhaps if many could do the same it would help to place things on a better basis."

A missionary and his wife send £20 as a New Year's gift.

The following anonymous contributions are thankfully acknowledged:—

S. E. B., 5s.; E. J., 5s.; Miss W., missionary-box, £1 1s. 6d.; Bible-class Collection, men of H.M. Navy, Royal Sailors' Rest, £1 15s. 3d.; Gl. 108,831, 2s. 6d.; H. L. T., missionary-boxes, 5s. 6d.; Anonymous, 5s.; Gleaner's Christmas Contribution, £1; God's Tenth, 10s.; Mrs. S., 2s. 6d.; Miss M. H. W., for Keewatin Diocese, 5s.; E. A. S., 10s.; Mr. L., 10s.; H. S. P., 6s.; S. L., 2s. 6d.; S. S., 7s.; Miss L. N. P., 5s.; Sheet, Hants, missionary-box, £1 6s. 6d.; Epiphany, 2s. 6d.; Mrs. S. B. P., 5s.; Railway Man, 8s.; From a Friend in U.S.A., 5s. 2d.; Miss M. G., for Uganda, 2s. 6d.; Chrysanthemum, 6s.; Two Weeks' Income, £1; In Loving Memory of E. N. M., 7s. 6d.; Anonymous, 9d.; Miss L. S. N., £50; Khalsa Prayer Union, for work amongst Sikhs, £39 12s. 11d.; A. B. C., 5s.; Carlislebrook Gl. 119,838, 5s.; Anonymous, 10s.; E. M. K., 15s.; D. Brown, pocket money, 2s.; In Memory of A. M. M., £100; Thankoffering for Family Mercies from Gl. 4,148, £10 10s.; J. G. S., "The Lord is my Shepherd, I shall not want," 14s.; Kate R., 4s. 6d.; Q. E. F., towards losses by fire of Uganda missionaries, 5s.; A. J. K., and wife, 4s. 4d.; Misses L., missionary-box, 5s.; Anonymous, missionary-box, 4s.; Homes for Working Girls, £13 10s. 1d.; Thankoffering for the First Year spent in the Mission-field, £10; Miss H. K., 48 11s. 6d.; Misses P., 5s.; Gl. 18,497, for O.O.M., 4s. 6d.; Gl. 18,495, box, basket, &c. (including 12s. for O.O.M.), £1 15s. 3d.; Subscriber to *Gospel Light*, 2s.; Gleaner, for Sierra Leone, 10s.; Ilford Evangelical (including 5s. for Bishop Ridley's work and 5s. towards his losses by fire), £1 10s.; E. L. G. (annual), £1; Gl. 1,376, £50; Eleven Per Cent., £1; Anonymous, for Ceylon, £1 10s.; Widow's Mite, 5s.

Towards the adverse balance and increasing expenditure.—Instead of Christmas Cards, 5s.; Thankoffering for Legacy Received, £50; Mrs. W., £30; Gl. 9,392, 10s.; Miss M. A. S., £2 2s.; Candidate, thankoffering to God for special guidance, 10s.; Gl. 2,469, 10s.; One who prays that more may follow, 2s. 6d.; A Returned Missionary, £10; Miss T., £1 11s.; F. M. A., £1; W. R., 5s.; Miss M., 11s. 9d.; Gl. 59,699, 5s.; Gl. 65,516, 45s.; H. J. W., thankoffering to God for His many mercies, 10s.; Sissie, £29; J. J. B. P., £59 15s. 4d.; Friend, £10; Gleaner, £4; C. A. N., £3; Mrs. J. C. R. W., £3; S. H. M. D., thankoffering for the sustained faith-action of the Committee, £50; Gl. 46,822, 10s.; F. H. S., £1 7s.; E. N., £1; Cambridge Gleaner, present recently received, 10s.; Dr. H., £7; Canonbury Gleaner, 5s.; Mrs. W. S. L. A., £10; R. H. P., £10; Altrincham Church Lads' Brigade, £1 6s. 9d.; Miss A. B., £50; H. B., "The Lord will provide," 8s.; Gl. 123,437, 5s.; Late Missionary and his Wife, R. M. M., £5; Gleaner, part proceeds of abatement of income tax as suggested at County Union Meeting, 10s.; Two Sisters, for blessings received during 1901, £4; Aurangabad Native Church Offertory, £1 16s. 1d.; Miss A. M. D., £2; Somersetshire Gleaner, £100; Gleaner Laid Aside, sale of jewellery, £10; Mrs. and Miss L., £5 10s.; Miss L., £1; Miss A. L. P., £1; Gl. 10,714, £1 10s.; Anonymous friend, £5; G. H., 4s. 6d.; Gl. 55,248, 1s.; Auntie B., £1; Miss McC., £2; Rev. J. R. M., £20; K. M. N., £25; Miss M. S. (sale of coins), 6s. 11d.; Thankoffering, £50; Punjab and Sindh Missionaries, £62 3s. 4d.; Mother of a Medical Missionary in China, £15; Truth Seeker, 10s.; Scarlet Fever, 10s.; Miss K. D., £5 7s. 10d.; F. G., £10; East Finchley Branch G.U., £2; G. B., £100; H. B., £1; F. C. H., one-fourth more, £17; M. M., £5; M. H. C., £54 7s.; H. E. C., £1; Gleaner, M. L. N., £5; Mr. T., 10s.

New Year's Gifts.—Miss W., £10; F. E. L., Gleaner, £2; Gl. 19,807, £5; E. A. H., thankoffering, 10s.; Rev. and Mrs. T. H., £20.

Sales of Jewellery, &c.—A lady (work from India), £5; Anonymous, £2 14s. 6d.; A Gleaner, £1 3s.; A friend, £1 7s. 6d.; Anonymous, 1s.; F., Leamington (medals), 1s.; Miss E. M., 9s.; Gl. 111,589, 15s.; Miss T. (coins), 2s.; Miss E. C. S. (coins), £1 15s.; Mrs. B. B. S., 15s.

Towards Indian Famine Relief Fund.—Miss M. D., 5s.; Invalid, 5s.; Miss F. M. B., Men's Bible-class, 10s.

Towards Metlakahla losses by fire.—W. H. B., £1; Gl. 17,237, 10s.; Three Gleaners, Penzance, £1 1s.; M. M., 5s.; E. L. G., 10s.

Postage Stamps.

We greatly regret that owing to want of space the acknowledgments of packets received must stand over until the April number.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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Advertisements, &c., for next month must be sent before Mar. 8th.

SWAHILI and other African Languages. Private coaching or tuition by correspondence.—Apply to Miss A. Werner, 20, Dry Hill Park Road, Tonbridge.

HELP, in money or saleable articles, earnestly solicited for C.M.S. Sale of Work, to be held (D.V.) March 13th, in large East London parish of 16,000 poor. Gifts gratefully acknowledged by Vicar, the Rev. W. Muirhead, St. Thomas' Vicarage, Stepney; or by Mrs. Ford, 392, Commercial Road, Stepney, London, E.

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The

Church Missionary Gleaner

APRIL 1, 1902.



Editorial Notes.

OUR First Lessons for the Sundays in April give us glimpses of the wilderness-life of Israel, of the forty years before they could enter the Promised Land. Why was this long period of punishment and probation necessary? It was not God's original purpose for them. It was part of that purpose to take them to Sinai, that there they might have the revelation of God's holy law, and His directions touching worship, sacrifices, &c.; but after that, they were to march straight into Canaan. Why did they not? The answer is given, even more solemnly than in the history itself, in Heb. iii. and iv. "They could not enter in because of unbelief." And the apostolic writer quotes the Ninety-fifth Psalm—the familiar *Venite*—"To-day, if ye will hear His voice, harden not your hearts . . . as in the day of temptation in the wilderness: when your fathers . . . saw My works forty years."

This is the warning which our C.M.S. circle needs just now. Are we to go forward into the Canaan of blessing, fearless of the "walled cities" and the "sons of Anak," and with unflinching faith in our great Commander? Or are we to shrink back in unbelief, because one alarming obstacle faces us, and so be sent back to wander in the wilderness?

The Gleaners' Union Secretaries' Conferences of February have been followed by the Lent Meetings for Prayer and Self-Denial in March. As we write, we know but little of the results of these gatherings; but as far as can be ascertained, some two thousand parishes have joined in the movement, in one way or another; and we may be quite sure that in so far as the prayers offered have come from the heart, and been based on the certain promises of God, they have been, and will be, abundantly answered. As for the self-denial, the Society has deliberately refrained from putting forth any particular scheme, and from even suggesting what is called a formal "self-denial week." Whatever has been done in that direction has been spontaneous. Many letters from individual friends have been most touching, and show how deeply the need is felt by many of God's children. But we ask this—Is the "self-denial" taking shape in dedication to foreign service, whether of self or of sons and daughters and brothers and sisters? *That*, more than anything else, we want. When the servants of the Lord go forth in His Name, those other servants who cannot go will assuredly be led by His grace to maintain them.

One of our missionaries in the Punjab, who is in the field at his own charges, sends a gift of £1,000 to help the Society in its time of financial need; and he writes these significant words:—

"I should be glad if some of the rich Christians could be provoked to some really large gifts, annual if possible. I am quite sure that if the earnest Christians of England *really* knew the opportunity and the need, they are more than able to meet it. But the need is not this £80,000, but strong reinforcements. I believe the Punjab is not looked upon as relatively worse off than other fields, but one can only feel that the present distribution of our 'forces'—the word is a sad irony—is very magnificent, but it is not war; while all the time the openings for taking possession in the name of the Lord are increasing day by day. As regards the actual deficiency this year, I partly rejoice at it, because I hope it is going to drive into self-support those who

would not be coaxed into it. But at the same time bricks and camels both need straw, and if the P.C. has to continue paring us down, those of us who can afford financial help will be obliged to give it to their under-supplied brethren in the field rather than to the home funds, which we think can fairly claim to be a charge on our brethren at the other end of the rope. So my own intention is to help rather at this end, but the accompanying is a special contribution towards the present distress, and will, I trust, help also some at home to relieve their congested balances."

We did not refer last month to the translation of Bishop Copleston, of Colombo, to the See of Calcutta, because at the time the GLEANER went to press there was some uncertainty whether he had accepted the appointment. We can now express our sense of the real loss to Ceylon involved in the departure of a Bishop who for more than a quarter of a century has laboured there with singular devotion and ability. In the early days of his episcopate there were differences between him and the C.M.S., but these were settled by the wisdom of the Archbishops and Bishops at home to whom the questions were referred, and the Society ever since has had cause for grateful appreciation of the Bishop's work in the island. We are able, therefore, to welcome Dr. Copleston's appointment to Calcutta, where his lengthened experience in Missions will find abundant scope. The succession in Ceylon is a grave matter, and highly interesting; for it is the first time that a diocese in the real mission-field with a constitution,—i.e., where many native clergymen and laymen have votes as well as Europeans,—has had a right to elect its own Bishop. Perhaps it will delegate this right; but it is not obliged to do so.

About twenty-two years ago, a tall, fine, soldier-like general from India joined the C.M.S. Committee, John Gray Touch (pronounced Tooke). He had long been intimately associated with the Society's Missions, having been a member of the Corresponding Committees both in Calcutta and Madras. Many officers from India dislike or despise Missions, but not those who are true and living Christians. For the last hundred years the best friends of missionary enterprise there have been military and civil officers; and when they have retired and come home, they have thrown themselves into the work of administering the Missions which they have known personally. Of these General Touch was one. For many years, until ill-health absolutely forbade it, he was one of the most regular of our Committee-men; and his high Christian principle, sound judgment, and intimate knowledge of the work proved of the utmost value. He frequently spent four and five days a week in Salisbury Square. Even Thursdays, which are never used for Committee meetings (it is the day of the Secretaries' "cabinet"), saw him regularly in the House for the open Prayer Meeting at four p.m. Now, after prolonged bodily suffering, he has gone to his rest. We miss him much; and we thank God for giving us such men.

Two veteran missionaries have been taken from us almost simultaneously, who laboured many years in the hard fields of the Mohammedan East, Sigismund Wilhelm Koelle and John Zeller. Both were Germans from Württemberg. Both were trained, first at the Basle Seminary, and then at the C.M. College. Koelle was at Constantinople during the

larger part of his missionary career. After the Crimean War, there were inviting openings for preaching the Gospel to the Turks, several being baptized; but the Turkish Government threw them into prison and closed the Mission-houses of both C.M.S. and S.P.G. Koelle, however, continued to hold the fort for many years, receiving inquirers secretly, and distributing Christian books. Zeller was one of the first two C.M.S. missionaries in Palestine, and his service there extended to forty-six years. He only retired to Germany last year, and very quickly has been called to the presence of his Lord. Koelle had lived in London for some years. We feel the loss of these faithful old German missionaries, who did such noble work in former days. There are very few survivors now.

But Koelle was an interesting man in another way. He was a learned and accomplished linguist. He had studied Arabic under the great scholar Ewald at Tübingen, which University conferred on him the Ph.D. degree. His first mission-field was Sierra Leone, whither he was sent fifty-five years ago. He taught Hebrew in Fourah Bay College, and young Africans, sons of rescued slaves, were to be seen reading the Old Testament in the original. During five years there, he collected specimens of one hundred African languages and dialects, and on his return to England, these were published in a very large square volume, in parallel columns, entitled *Polyglotta Africana*. This work was submitted to the Institute of France, in competition for a prize provided for by a legacy bequeathed by Volney, the French sceptic. The Institute awarded the prize to Koelle; and the infidel's gift went to a Christian missionary.

One of the most remarkable of recent missionary biographies is that of Dr. Verbeck, of Japan. He was one of the first missionaries to enter the long-closed empire in 1859, and for nearly forty years he laboured there. He was a Dutchman by birth, and went out in connexion with the American branch of the old Dutch Reformed Church. Many of the brilliant Japanese who have been the makers of Modern Japan came under his teaching and influence in their younger days, and when they came into power they turned for counsel to their old teacher. The book is a revelation of the important part he played in suggesting and planning the reforms and developments that have astonished the world. Scarcely anything was known of it in his lifetime. It was essential to his influence that it should be exercised only behind the scenes. The biographer is Dr. W. E. Griffis, the eloquent American writer whose *Mikado's Empire* is one of the best and completest books on Japan. The publishers in England are Messrs. Oliphant, Anderson, & Ferrier.

Last year the C.M.S. Anniversary fell on the earliest possible days, April 29th and 30th. This year it falls on the latest possible days, May 5th and 6th. The Sermon at St. Bride's is to be preached by the Rev. E. A. Stuart. Among the speakers at the Meetings will be the Bishops of London and Durham; Bishop Ridley, of Caledonia; Bishop Tucker, of Uganda; Bishop Tugwell, of Western Equatorial Africa; Bishop Hoare, of Victoria, Hong Kong; and Sir W. Mackworth Young, K.C.S.I., late Lieutenant-Governor of the Punjab. Mr. Fox's Breakfast on the Thursday cannot be given this year, as that day happens to be Ascension Day.

In addition to the ordinary gatherings, there is to be a series of half-hour meetings of women only, for prayer, on the Wednesday afternoon, arranged by the Women's Department. For these gatherings tickets will be supplied after April 15th by the Lady Secretaries at the C.M. House.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

10. The First Martyrdoms under Mwanga.

IN October, 1884, M'tesa died as he had lived—intellectually, perhaps, convinced of the truth of the Gospel, but in heart and life a Pagan. Throughout his reign the missionaries had endured many disappointments, but they enjoyed on the whole liberty to carry on their work. They learned the value of his protection when his son Mwanga succeeded to the throne. Mwanga was a youth of eighteen when he became king. "A thoroughly bad man," is Sir H. H. Johnston's opinion of him. Fickle, vicious, cruel, treacherous, his character showed its bad points from the beginning. So long as he retained any power he was a baneful influence not only on the Mission, but on his country.

At the end of that year, 1884, the number of baptized Christians had increased to eighty-eight, and the missionaries in residence were Mackay, Ashe, and O'Flaherty.

Mwanga seems from the first to have listened to Arab and other Mohammedan advisers and the pagan chiefs who induced him to believe that the white man would "eat up" the land. Thus fear, rather than religious hatred, though the latter no doubt had its influence, incited him to violence against the missionaries themselves and all who consorted with them. All the three missionaries were in frequent danger of their lives.

The first outbreak occurred in January, 1885. Mackay had obtained the king's leave to go across the Lake, and was on his way to the shore when the Mujasi, one of the leading chiefs, with a large following, seized the lads who accompanied Mackay, on the pretence that they were attempting to leave the country. Appeals to the *Katikiro* (the Prime Minister) were roughly rejected, but some of the lads escaped. They told of the horrible fate of the rest. Seruwanga, Kakumba, and Mr. Ashe's boy, Lugulama, were taken to a place outside the capital. To quote Mackay's journal for Jan. 31st:—

"[They reported that the three lads] were then bound alive to a scaffolding, under which a fire was made, and they were *slowly burnt to death*. Mujasi and his men mocked them, and bade them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear lads clung to their Faith, and in the fire they sang, 'Killa siku tunsifu' (the hymn, 'Daily, daily sing the praises')."

Mr. Ashe at a later period expressed some doubt about the story that the lads sang hymns in the flames, but we can only print the account as sent by Mackay himself, a careful, trustworthy witness; it was taken down immediately after the event from the reports of eye-witnesses, and the circumstance is not one likely to have been invented by Africans. No other part of the story has been questioned.

11. Growth in the Dark Hour.

The missionaries now began to make preparations in view of the likelihood of their being forced to leave the country. They chose half a dozen "of the more staid and advanced men," of respectable standing among their fellows, to be leaders or elders and to conduct services at various centres. The little printing press was set to work and 1,000 copies of some Church prayers, texts, and hymns were struck off and circulated. The number of readers increased in spite of the peril, and included even some of the Mujasi's men. "One of these," wrote Mackay, "was so impressed by the behaviour of our dear boys under torture of knife and fire that he has determined to pray also." By the end of May twenty more had been baptized. About this time the king became friendly for a time, saw Mackay in private, and gave the missionaries presents. The work went on apace.

A few months later the king grew alarmed at the prospect of a German "invasion," and rumours of white men who were approaching Uganda by the north end of the Victoria Nyanza became frequent. Towards the end of October the rumours took definite shape. A tall middle-aged man who had lost a thumb, accompanied by a youth, was said to be approaching Busoga, and the king had ordered them to

be seized, and was determined to kill him. By this the missionaries felt sure that the older white man was their Bishop,* and waited in sickening suspense for the issue, being themselves in extreme danger of their lives. On Oct. 30th Mackay wrote in his journal:—

"After dark, Ismail came to tell us that messengers had returned from Busoga with the tidings that the white men had been killed, with all their porters. . . . Oh, night of sorrow! What unheard of deed of blood!"

12. The Fate of the First Bishop.

We have already mentioned (p. 35) that the Rev. James Hannington was a member of a party that went forth in 1882, and was driven back by fever. He returned to England, where he gradually recovered his health. Then he was offered and accepted the arduous post of Bishop of Eastern Equatorial Africa. He was consecrated on June 24th, 1884, and sailed in October. After visiting the coast stations he set out for Uganda on July 22nd, 1885.

The route through Zanzibar, Saadani, and Ugogo to the south end of the Lake had by this time become thoroughly well known, but it involved journeying through very unhealthy country, and necessitated a dangerous voyage across the Victoria Nyanza in boats or native canoes in order to reach Uganda. Krapf had long before suggested a more northerly route, so as to reach Uganda direct, and Mr. Joseph Thomson, the explorer, had travelled among the savage Masai, a tribe of fierce nomads, through whose country the route lay. The supposed dangers of the route did not outweigh its advantages in Bishop Hannington's eyes. He took with him the Rev. William Jones, an African whom he had just ordained deacon. All the anticipated dangers of the journey were safely passed, and Hannington's real peril was one which could not have been foreseen.

King Mwanga gave heed to the Arab traders, who suggested that this white man was coming by "the back door" into Uganda, in order to "eat up the land," and so played upon the king's fears that he ordered the traveller to be arrested as soon as he arrived within the territory of Uganda. Unaware of this new danger, Hannington pushed on ahead with a small party of the rest of the caravan, and at length saw from a hill the waters of the Nile, as it leaves the Victoria Nyanza, "about half-an-hour's distance" in front of him. Before he could reach it, he was suddenly seized by some men who had followed him. He was thrust into a hut, and kept close prisoner. His porters, forty-six in number, were captured with him, but were allowed more liberty. His captor was Luba, a chief of Southern Busoga, under the suzerainty of Uganda.

Messengers were sent to Mwanga for further orders. Meanwhile the Bishop, racked with fever, passed his days in prayer and study of his Bible, and writing. His diary, marvellously recovered by Mackay a few weeks afterwards, contains entries up to the very last.

The news which reached Mackay and the other Uganda missionaries bore the stamp of truth, and was, in fact, of a kind which no Native could have invented. According to these rumours, so Mackay noted at the time:—

"They kept him aloof from his men and his goods, but allowed him his bedding and his Bible and one or two other books. He occupied his time in writing much. When they were about to kill him, he bade them tell the king that he had purchased the road to Buganda with his life, and that he died for the Baganda."

The messengers returned from Mwanga with orders that the white man was to be put to death. He was led out with his porters, and speared to death. Four of the porters escaped, and carried back the news to the rest of the caravan, which was waiting, under Mr. Jones' leadership, a few days' journey behind. Mr. Jones lingered on the spot for a time, hoping against hope, and then reluctantly guided the caravan back again. They passed in safety through the dreaded Masai

* It turned out that there was no second white man. The Bishop's cook, Pinto, was taken for one by the Natives.

country, and thus once more demonstrated the value of the route. It was a melancholy procession which made its way at length to the Mission stations on the coast. At its head was carried a mournful flag of blue trade-cloth, which bore in white letters the word "ICHABOD."

Their sorrow made the inscription natural to them, but never was motto more mistaken. Indeed, "the glory" had not "departed." Hannington did more for Africa by his death than in his life. Within a few weeks after the news came to England, fifty men had offered themselves to the Society for service in the mission-field; and Hannington's name has continued ever since to be an inspiration to many.

13. Braving the Anger of the King.

After the murder of Bishop Hannington, Mwanga was for a time in dread lest the white men on the coast should take vengeance, but was soon emboldened to go on in his career of crime. The three missionaries, Mackay, O'Flaherty, and Ashe, were in frequent danger of their lives. For instance, on one occasion he sent for Mackay. Before Mackay obeyed, the missionaries knelt in prayer.

"Very humble," wrote Mr. Ashe, speaking of Mackay, "very weak, very childlike he was on his knees before God; very bold, very strong, very manly afterwards, as he bore for nearly three hours the brow-beating and bullying of Mwanga and his chiefs."

The king tried by threats and promises to find out how they had discovered the Bishop's murder. "What if I kill you," Mwanga cried. "What could Queeni (Queen Victoria) do? What could she or all Europe do?"

The Roman Catholic Père Lourdel was present, and attempted to speak. "If I killed them," interrupted the king angrily, "should I spare you?"

However, for that time he let them go, though repeatedly afterwards he tried by secret plots to compass their deaths. Probably, Mackay's great mechanical ingenuity, which the king found useful to himself, had much to do with the safety of the missionaries, Roman Catholic as well as Protestant.

In this period of strain, within a fortnight after the Bishop's murder, the first sheet of the Gospel of St. Matthew was printed and circulated among the converts. The exact date is worth recording: it was Nov. 13th, 1885. "Times of peril were always printing times," Mackay used to say. "Every proof-sheet," he wrote, "we distribute several copies of among our people, and have their corrections and emendations before going to press. They take a deep interest in the work in this way, and are proud to have their own Gospel."

(To be continued.)

Empty Vessels.

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth."—(2 Tim. ii. 20.)
"Empty vessels."—(2 Kings iv. 3.)

THE waning centuries have well-nigh sped,
Yet souls for whom the Precious Blood was shed

Expectant wait, amid the deep'ning gloom,
To hear the herald-call: "Yet there is room!"

"Room" for all saints—within the guarded fold;

"Room" for all sinners—ah! our love is cold:

Outside, those "other sheep"—and we, at Home,

Hinder His Advent, though we urge Him—"Come!"

The Master's House is furnished with His ware,

Chalice and pitcher, empty, and to spare,

Of gold or earth, to hold His Gospel-Wine:—

Which shall He consecrate for use Divine!

Lord of the Universe! Thy vessels we,—

Sin-marred, unworthy to be used by Thee.

But make us meet to bear the Saviour's Name;

Our Honour, He! and His, our secret blame.

A. M. L. FARROW.



MRS. WOOD'S SEWING CLASS, MAMBOYA. (SPIRIT MOUNTAIN IN THE DISTANCE.)

Superstition in Usagara.

THE accompanying pictures come to us from a deeply-interesting part of the mission-field, yet one which we feel is more or less unknown to many of our readers.

The country known as Usagara is six degrees south of the Equator, and is 130 to 200 miles from the East Coast. It is a hilly country and has a number of small streams. The soil in most places is fertile; but periodical droughts, combined with the ravages of the locusts, make agricultural pursuits a very precarious mode of getting a livelihood. The climate is fairly healthy, but both Natives and Europeans have occasional attacks of fever. The heat is not excessive, the mean temperature (in the shade) being about 83°. The rainy season lasts from November till May, but frequently there are long spells of dry weather in the midst of it, which cause failure of the crops and consequent starvation for the people. Wild beasts and game of various kinds are pretty plentiful in places, and one with the wherewithal for hunting need not go long without fresh meat. The lover of flora could delight himself to the full in gathering posies and fresh specimens of various wild flowers. And the bird-fancier would declare that he had never elsewhere seen such lovely plumage.

There are two races of people in the Usagara country — the Wasagara and the Wagogo. It is the former who inhabit that part of the country represented by our pictures. In Mamboya and its vicinity they are called Waka-

guru. They are a quietly disposed people and fairly industrious. They grow corn, sweet potatoes, cassava, bananas, ground nuts, peas, sugar-cane, &c. They keep sheep, goats, and cattle. Their houses are bee-hive shaped, with thatched roofs coming close to the ground. They practise polygamy, but otherwise are not nearly so licentious as some neighbouring tribes. Their amusements are smoking, dancing, draught-playing, hockey, and gossiping. In appearance they are short, fairly muscular, with dark-brown complexions, slightly thick lips, and mildly extended nostrils. They are rather a cowardly people, and not intelligent looking.

With regard to their religion, the Wasagara seem to worship one supreme being, whom they called Mulungu (God), as well as the spirits of their forefathers, which they call "Milungu" (the plural

form). They are a religiously inclined people, as may be seen from the number of fetish huts, such as we see illustrated in two of our pictures. Their worship is, of course, largely propitiatory, but they have, in addition, an occasional sort of "harvest thanksgiving" service to show their gratitude to the "milungi" for having accepted their sacrifice and blessed their crops.

The two portraits of "medicine-men" illustrate another feature in the religion and customs of the Wasagara, i.e., the belief in witchcraft.



MEDICINE-MAN OF THE WA-NYAMWEZI, WITH TWO GOD'S-HOUSES.

This is the bane of the country—it enters into almost everything. All losses, crosses, and disappointments are supposed to be the result of witchcraft. Hence the great demand for charms, and the superstitious awe and reverence with which the witch-doctor or "medicine-man" is regarded.

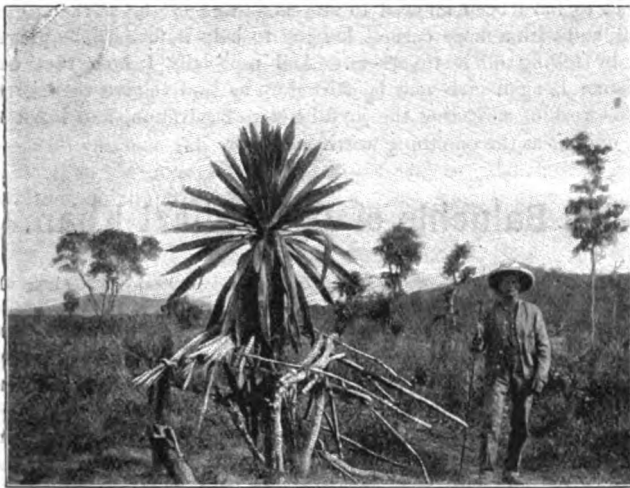
If a chief expects an attack of illness, he takes a calabash containing corn and goes to a medicine-man, and hands him the calabash without mentioning the object of his visit. He then goes to another house to sleep for the night. The sorcerer, on retiring for the night, puts the medicine under his head. Next day he brings out his rattles without speaking to any one. After a time he breaks the silence by saying "Myume"; those present reply, "Itajile." He rattles a second time and grunts, and then asks the chief whether he has not come for so-and-so, and repeats "Myume." If he happens to hit on the right thing, the chief and his party reply "Itajile"; if otherwise, they remain silent. If he is unable to name the thing they have come about, he goes to consult the spirits supposed to be

present in a pot of medicine which he has prepared. After many incantations and much speaking into the pot, he calls out "Myime," and if right, the applicants reply "Itajile," and if not, they tell him the name of the thing; whereupon he gives them medicine with directions how to use it. It may be that they are to sprinkle certain people with the precious fluid, as well as to swallow bullets themselves. Another part of the directions is, that they go around the bounds of the chief's territory, taking with them gazelle's horns containing medicine, which they bury at intervals. On a mission of this kind they have directions not to look behind. Sometimes they are told to take fowls and let them loose on the main entrance to the king's palace in order to intercept the approach of the enemy.

When a witch-doctor accuses one person of bewitching another, and there is no direct evidence forthcoming to sustain the charge,



PRINCIPAL MEDICINE-MAN AND CHIEF, MAMBOYA.



A GOD'S-HOUSE, MAMBOYA.

The dracoma palm was planted when the house was built, and its flourishing condition is looked upon as a favourable omen.

then the *mbanga* (ordeal) is resorted to. The accused has either to drink a poisonous decoction, or to plunge his hands into boiling water, or take up a burning ember, and if he escapes harm he is pronounced innocent.

Missionary work in this country was started in 1876, and in 1880 Mr. Last went to establish a station at Mamboya. A fresh impetus was given to the work in 1893 by the arrival of lady missionaries. There are at present two ladies stationed at Mamboya, Miss Ackerman and Miss Spriggs.

As may be well imagined, the ministry of healing plays an important part in the promotion of Christ's cause in Usagara. "The fame of the white man's medicine has reached far and wide, and as a result many come long distances to have their ailments treated at the Mission. Even the Masai lose their suspicious dread of the foreigner when told that he can cure them. They rejoice at the thought of having a *muganga* (doctor) within reach, who is able to cope with their ailments. So they come and build kraals near the Mission station in order to be under the care of the doctor. Ulcers, caused by jiggers, and ophthalmia, are their chief complaints. Whilst under treatment they have the Gospel daily preached to them. Time would fail to relate all the instances in which the medical work has

proved a most useful help in overcoming prejudices, disarming opposition, softening hard hearts, gaining affection, and removing barriers generally."

Plague, pestilence, and famine have seriously affected the work in Usagara and in East Africa generally, and our missionary brethren and sisters in that country greatly need to be constantly supported by the prayers of God's people at home.

A Sunday in Camp.

BY MISS A. M. SAMPSON, C.M.S.
Girls' Boarding-school, Calcutta.

THOUGH I have been many years in India, I have never spent a Sunday in camp before. I am an

educational missionary. I was going to say "only," but I dare not say that when I remember what a solemn and responsible work it is to train Christian children, and to do all in one's power to teach them to be witnesses for Christ among the Heathen around. But it is a very pleasant experience to come out into the villages, and at least to see, if not to share much in, the glorious work that is being done among them. As it is to me a novel experience, I should like to tell something of how it has impressed me, for the benefit of those who cannot have the same privilege.

Our camp is in the Howrah district of Bengal, the tents are pitched under the shade of some mango-trees. In front is an open space of stubble rice-fields, but bounded on all sides by trees. To our left is a little rising ground, surmounted by a belt of thick trees, with tall palms rising here and there among them. A tank lies beyond the trees, and on the other side of the tank above the stone steps leading down to it are two old ruined Hindu temples, which, reflected clearly in the water below, make a pretty picture.

This is the land of tanks; they are plentiful in all directions, and add to the picturesqueness of the scenery. But the reason why this place was chosen for the camp was the number of villages which are accessible all round. Buried among the trees in every direction are numberless little groups of cottages. In some of these an English lady has never been seen before. Great is the excitement when she enters the village. In many the name of Jesus has never been heard, and there has been no messenger to tell them the way to heaven. But they want to hear, and there is no lack of invitations



MAMBOYA CHURCH : EASTER DECORATIONS.

on all hands to come into their houses and tell them "the words of Jesus."

The party here consists of two ladies and two Bible-women. (I am only here for a few days, so I do not count.) Each lady takes a Bible-woman and they go in different directions, going from house to house, wherever opportunity offers, for five or six hours in the day.

I should like to tell of some of the daily experiences, but must pass on to describe our Sunday, the first Sunday of the year. We rise with the sun and take our early breakfast, feeling rather cold. By-and-by, when the sun is a little higher, we sit out under the trees, and enjoy a delightfully quiet time for reading, such as it is impossible to get in Calcutta, or take a quiet stroll a little farther away for meditation. After our later breakfast, about twelve o'clock, we all met together in our tent for service, we three, the two Bible-women, and the three servants, one a Christian, and the other two Hindus. The doorway was darkened by a little group of lads leaning forward to see and hear all that was going on within. One of us read the service, and another gave a short address, just a word for the New Year, on "forgetting the things which are behind, and stretching forth unto the things which are before."

Sunday being the day of rest, we spend it in resting and recruiting for the week's work. But after tea, two of us, my sister and myself, set out for a stroll, only intending to have a quiet walk together, but it proved to be a very interesting one. As we wound about among the trees and tanks we were invited into several houses; we stepped inside the courtyards of some, just to say what we were here for, and promised to come another day and tell them more, and passed on.

Having entered the main road we came to a Hindu temple, and seeing a very large image inside, we went near and saw it was Kali, the hideous idol with the skulls of her slaughtered enemies round her neck. Some women were on the steps, and they told us that they brought offerings to Kali to prevent her doing them harm. This gave us the opportunity to tell them of our Saviour, Who, instead of destroying life, came to save life, and they were quite ready to listen. But, as a young man was there who seemed inclined to argue and make fun, we withdrew.

The women followed us and led us to a tank near by, close to a Brahman village, and here we sat down on the steps leading down to the water, and some sixteen or seventeen Brahman women, as well as children, were gathered before us in a few minutes. My sister told them the story of the Prodigal Son, and showed them how we had all sinned against our Heavenly Father, and how He longed to have us come back to Him. They listened so eagerly, and begged us to come again and tell them more. They had never heard before. The tents will be gone in a few weeks, and there are so many houses to visit. How it made one long for them to have more opportunities. We had to pass on with a promise to come again.

A little farther on we came to a large tank, quite a lake, with most picturesque scenery all round. It was here that some of our C.M.S. missionaries had encamped last year to preach to the men. A large *mela*, or religious fair, is held here once a year, and preparations were already being made for it. Large numbers of people, Hindus as well as Mohammedans, come from all the country round, to visit the shrine of a Mohammedan *pir*, or holy man, who is said to have died 200 years ago. We saw the shrine, and looking in saw the tomb of this saint, raised upon a platform, covered with a red cloth, and decorated with flowers. In front of it is a large tree, and from its branches hang a number of little toy horses made of clay, also bits of brick tied on. The Moulvie in charge of the shrine told us that these were offered by childless women, that they might be blessed with children. Many too who have sick children bathe in the tank for their recovery. We talked a little to the Moulvie. He was very bigoted. We asked why they worshipped a dead man, and told him of our Saviour, Who has risen from the dead. He said, "But you can't see your Jesus, and we can at least see the tomb of our Patali" (the name of the saint). He promised to read some books however, which we said we would bring for him, as he may not leave his post.

We then turned towards home, as it was growing dusk, and night comes on apace in this land.

That evening, as we sat talking to the Bible-women after dinner, we told them of our visit to Patali's shrine, and one of them, who was baptized only about a year ago, said she knew all about it, for she herself had come when she was a Hindu to bathe in that very tank at the *mela* for the recovery of her child. We were much interested to hear this, and she too, as she did not know she had come into the very neighbourhood again as a Christian to preach the Gospel. We were telling her too of a young man we had met who had said to us, "If you will give me Rs. 1,000 I will become a Christian." She told us how people often said to her, "What did you get by becoming a Christian? Did you get any rupees?" "But," she went on, "I did not come for that. I came because I knew I was a sinner, and I wanted forgiveness and peace." "And did you get what you expected?" we asked. It was delightful to see the look of joy and content on her old face as she said with decision, "Yes, mem, I did indeed!"

Thus ended my Sunday in camp. But the work will go on. There seem no end of opportunities around here, crowds of unvisited villages stretching all round. But unless workers and means are forthcoming many of these simple village women will only hear once in a lifetime. It would be easy to get a house here, and all would welcome a Mission in their midst. But where is the missionary?

To-day I am going back to my work in the great city, thankful indeed to have been allowed to see something of the work and its needs, and with a more earnest longing to help it forward by prayer and by telling of it to others. And especially I long that our Christian Bengali girls may be stirred up by God to give themselves to this work of spreading the joyful news of salvation, and learn to look upon it as the one thing worth living for.

The Baluchis of Dera Ghazi Khan.

NOTES BY DR. GASTER.

[Dera Ghazi Khan is one of our line of Medical Mission stations along the Afghan frontier, in the country called the Derajat.]

BALUCHISTAN always suffers terribly from drought, but this year a plague of locusts has intensified the barrenness of the country, of which Sir Charles Napier said that it was "the place where God threw the rubbish when He made the world."

And the people live up to the reputation of their country, having supplied its deficiencies by raids upon their neighbours until British restraint compelled them to cultivate sufficient land for their immediate wants.

The women fetch wood and water and do other heavy work, while it is sufficient for the men to swagger about with their long black curls hanging over each shoulder, a long sword at their side, and a small shield at their back.

Not a man amongst them can read or write, and if one suggests that some of the children should learn they merely reply that it is not their custom.

Near Fort Munro, where the C.M.S. hospital stands, the Government have made several large *bunds*, or embankments, by means of which plenty of water is always available, and many trees grow very well. Although the Baluchis have had these object lessons before them for many years, they do not attempt to copy them, but prefer to wander with their flocks amongst the barren hills in search of grass and water.

The great idea of a Baluchi is to have a good mare and a gun; the latter is generally very primitive, and is sometimes fired by igniting tow with a flint and steel.

One day I met a Baluchi when I happened to be carrying a gun. He salaamed and said that he had a bad knee; would I give him some medicine for it? I examined the knee, but could find nothing wrong.

He then said, "Salib, will you give me some *topis* (caps) for my gun?" I replied that I had come to heal and to preach the Gospel,

and that if he wanted caps he must apply to the Deputy-Commissioner for an order; his countenance fell, but his gait showed no inconvenience from the knee as he walked away.

The Baluchis are Mohammedans, but they appear to show as little earnestness in their religion as they do in the care of their country. Day by day I read a passage and speak to the out-patients and others as they squat in the verandah waiting to be seen; most of them listen keenly and are greatly interested, my *mumshi* (language teacher) sometimes reading from the Rev. T. J. Lee Mayer's recent Baluch translation for the benefit of those who do not know sufficient Urdu.

A few at first resented the preaching, and tried to dissuade others from listening, but there has been no real opposition, and no Moulvie has appeared on the scene.

One man was very much struck by the fact that Mohammed is dead whereas Jesus Christ is still living, and refused to be silenced by a companion who said that he ought not to discuss such things. Another asked that we should stop preaching because if our words were true they made him responsible before God.

Several educated Government servants are exceedingly friendly, and though Mohammedans have listened attentively to the teaching of our Lord's Divinity.

Three men came late purposely the other day so as to miss the address, only to find that I was equally late (unintentionally), and sat down to listen to St. John xx. and an address on the Resurrection.

The in-patients' friends are often troublesome; sometimes four or five turn up with a patient, and about enough flour in a kid's skin for a couple of days, expecting the inexhaustible "Mission" to support them all till their friend is well. A regulation for only one attendant to each patient, and such food allowance as is indispensable, has done something to cure this.

One day I found a small army of stalwart Baluch "friends" lounging on the Mission *chârpais* (rough wooden bedsteads), one of which had given way under the weight of the two or more loungers. I had to tell them that the hospital was not an inn, and locked the *chârpais* up.

In the same way they will come at night and make themselves comfortable in a small room intended for one patient and a helper, lying all over the floor and not improving the patient's atmosphere. Some were very incensed at the removal of the *chârpais*, and said they would report it to the Deputy-Commissioner!

Large numbers have heard the Gospel, but a missionary is needed for Baluchistan who would go with horse and tent and visit the numerous Baluch camps, which are seldom pitched for more than a fortnight in one place. During the summer months much work could be done in this way to reach a people into whose tongue the translation of the Bible is nearing completion.

Women's Schools and Station Classes in China.

BY MISS M. E. CLARKE, *Fuh-ning, Fuh-Kien.*

WOMEN'S schools, women's station classes—the terms always seem to somewhat puzzle home friends! So often are the questions asked, "What is a women's school?" "What do you mean by a station class?"

The answers are simple: A women's school is one to which the wife of any Christian man may come for two years to be instructed in the way of God more perfectly.

A "station class" is a three months' school to which the wives of "inquirers" are invited, and where they are taught the "old, old story" so new to them.

These answers given, another question naturally arises, "How can women leave their homes and attend school?"

At home such a thing would hardly be feasible, but Chinese custom

renders it practicable, and with a limited staff of workers it is at present the only means whereby the women, scattered through a wide area, can be properly taught.

In China, as each son marries he takes his bride to his father's house; thus, under one roof many families, more or less nearly related, are usually to be found.

Here is a case in point. Three married sons lived with their old mother. They all became inquirers, and wished their wives to come to school. First the eldest brother's wife came, the others doing her share of cooking and housework. Later on the second sister-in-law came, the first taking her place in the family economy.

Shall we visit a school for a few moments? The number of scholars may vary from ten to thirty. The day's work begins early; 6 a.m. is sure to find them up and about. Housework and cooking occupy them until breakfast, at 7 a.m. This cleared away, and the bowls and chopsticks washed, all assemble at 8 a.m. and look over the verses to be repeated that morning until prayers, at 8.30. A hymn is sung; perhaps the visitor questions the *singing*. Never mind, it is heartfelt praise from many of them, and it is their best. Then, after a brief prayer for the Holy Spirit's teaching, a portion is read, verse about, by all who can read, and a simple explanation, intermingled with questions, given. A short prayer is followed by the Lord's Prayer, in which all join.

The morning verses come next, each woman repeating one from the "100 Texts," the meaning being carefully questioned in and questioned out. Then regular study commences; some, with the Matron's help, read aloud their appointed tasks, going over and over until the strange characters have fixed themselves in their memories.

Others form into classes, where the meaning of what they have already learned to read is carefully and very simply explained; or some "sweet story of old" told them slowly and plainly, "line upon line." This lasts until 12, then dinner is cooked and eaten; at 2 p.m. work begins, and goes on until 4 p.m. Until supper, about 5.30, the women do needlework or chat, or whatever they wish. After supper comes an hour's study, and then the school day closes with worship of Him to Whom their "morning hymn ascended," and Whose "praise now sanctifies" their "rest."

Often we find the women eager to make the most of their opportunity, beginning work much earlier than their time-table suggests, and carrying it on long after the hour required. Even before 6 a.m. and after 10 p.m. have we heard the hum of their voices reading.

Here and there, from various sources, come testimonies which show that the lessons have not been in vain, and that the same Spirit Who opened the hearts to receive them has enabled the lives to live them out. Here we are told of one who is doing all in her power to lead her neighbours to the knowledge of what she holds so dear. There we hear of another who, amidst persecution, is letting her light shine.

A catechist brings in word from a country village that since coming back from school Ale-Mû has been so different, so gentle and docile; her husband and mother-in-law are delighted, and want to learn the doctrine which has so changed her.

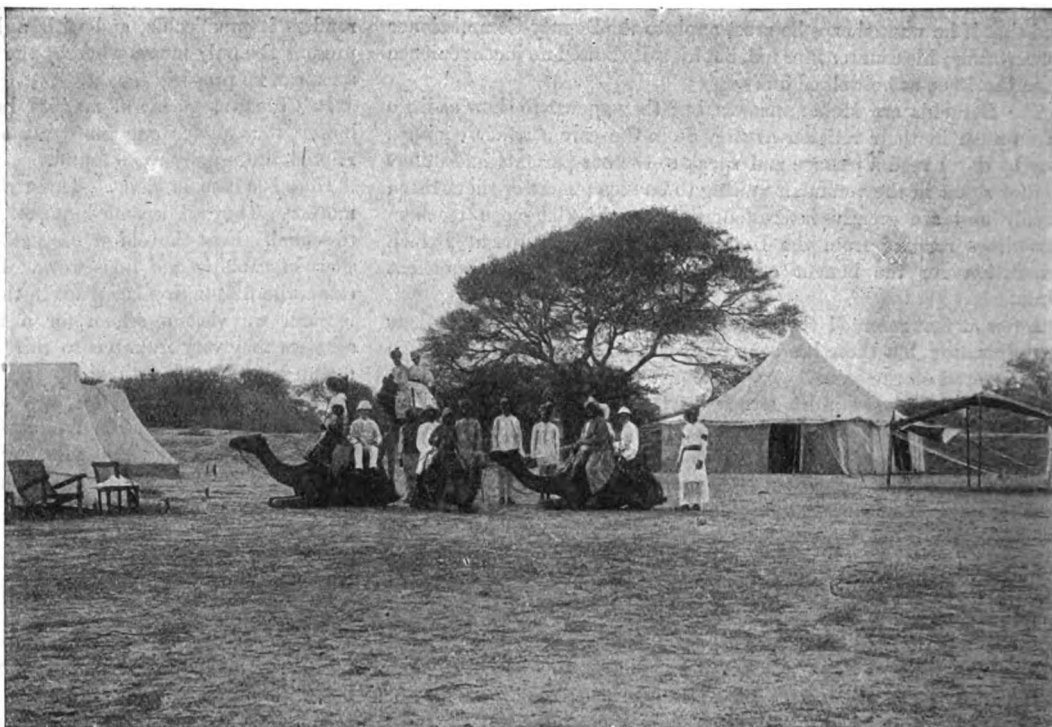
On a dying bed we find one who had been with us for three months. "I cannot worship" (i.e., have family prayers) "as we did at school," she says, "but I pray lying here. I cannot get up to kneel, but I can still pray." From that squalid home, where she stood alone in her faith, she went a few days later "to be with Christ."

As we visit one village and another and see the manifest change in many who have been at school, and find them plainly showing Whose they are and Whom they serve, seeking to lead in others, we thank God and take courage. From such visits we return to our work of teaching, "precept upon precept, line upon line, here a little and there a little," for they are so ignorant and sometimes so dull of perception, though anxious to learn. We start afresh with cheered hearts, having seen that our "labour is not in vain in the Lord."

Rivers of Water in Dry Places.

BY MRS. A. E. BALL, *Karachi, Sindh.*

THE country of Sindh must still be classed under the heading "dry places." Its physical features are best summed up in the word "desert," and from a missionary standpoint the retrospect of many years of patient seed-sowing calls forth Isaiah's plaintive words, "I have laboured in vain, and have spent my strength for nought and in vain." We Sindh missionaries have indeed need to encourage ourselves in the Lord our God, and to gather hopeful assurance from the precious promises scattered over the pages of his Word. To my own soul the one little word "doubtless" in Ps. cxxvi. 6 has many a time come as the balm of Gilead. When you, dear GLEANER readers, have your interest stirred and your zeal kindled by hearing the grand news from harvest fields like Uganda, let your prayerful sympathy go out in greater measure than ever to the as yet dry places of the earth, and entreat God to cause waters to break out and streams in the desert (Isa. xxxv. 6). We have the mighty River Indus flowing through Sindh, and its course is marked by green and fertile fields, whilst all the land beyond the reach of the Indus water is dry and barren. We long for the spiritual



PLAGUE WORKERS' PARTY, KARACHI.

river of the knowledge of God to reach the hearts and consciences of the people of the land, that our desert may become a garden of the Lord.

Let me ask you an examination question, dear reader. Do you know where Sindh is? How I wish I could see your puzzled face at the moment you read this! Now do take your *Gleaner's Atlas*—(of course you possess one of these wonderful aids to missionary knowledge and interest; if not, ask your G.U. Secretary to write for one for you to-day)—and find India and look at the north-west corner of the map of India. I know Sindh is still a *terra incognita* to just a few Gleaners; are you one of the few?

Look at this group of camels, mounted by some helpers in plague work, with the tents in the background. You know that camels are called the ships of the desert, and we make very large use of these ships in our desert of Sindh. The preaching tours in the districts during the cooler weather would be impossible without these enduring four-footed ships. Camel riding needs some practice ere the mounting of the creature is divested of its earthquaky, rocking sensation. Imagine the two camels in the small picture brought to your door, where the white-draped driver with a peculiar call causes the animals to kneel down; they obey, with yet more peculiar responsive



MISSION-HOUSE, KARACHI.



CONFERENCE OF SINDH MISSIONARIES.

[The names looking from left to right are the Revs. P. Ireland Jones, R. Sinker, W. J. Abigail, J. R. Fellows, A. E. Redman, A. H. Abigail, and J. Redman.]

grunts, which to the uninitiated ear sound like unwilling protests. The driver slides off the kneeling animal; fastens cumbersome-looking wooden frames in the way of saddle on the humps, on which cotton quilts and blankets are adjusted; then we get into this primitive but fairly comfortable seat and our ship with a mighty snort gives a sudden heave forward, another one backward; again a lurch forward, a bang backward and we are hoisted high above all mere horse riders and soon become accustomed to the swinging trot and enjoy moving forward in the silent, leisurely mode through the sandy tracks of the desert. Abraham journeyed in this way, and we are curiously carried back in thought to patriarchal times and muse on the unchanged customs of Eastern life; for journeying on a camel's back is peculiarly provocative of quiet musings. There is no

clang and clatter of hoofs, for the soft-footed creature has a perfectly noiseless tread in the soft sand; its stride is even, and the motion has a cradle effect of a quieting, soothing kind on the mind.

The last camel ride I had was taken from the Mission-house in Karachi, which you see in the picture; a big building of mud bricks, built originally for Government official purposes, which when no longer suitable for this object was handed over to C.M.S. for a very small purchase-money. The



NORTH INDIAN CAMELS.



BIHISHTI (WATER-CARRIER).

large house has been a boon, for it has not only served as the resident missionary's quarters, but for many years has been a sort of missionary hotel; for Karachi is a harbour—please look at your *Gleaner's Atlas* again—and numbers of missionaries arrived at or left from that port.

The plants and creepers look and are charming, but are apt to encourage snakes, and I have vivid remembrance of the upstairs window, where you see our little girl sitting on the ledge, for a snake lay coiled on that very ledge; they even make their way into the roof and have an unpleasant habit of finding an entrance into the house.

A two hours' camel ride from this house brings us to the quaint mosque at Maggar Pir, which you see in this picture. It looks picturesque, and near it is the celebrated pool full of alligators, which are considered sacred animals and are fed and taken care of by the Mohammedans in charge. You notice the large Mohammedan brick tombs on your left side of the picture, and as we stand on the mosque steps we look upon hundreds of tombs, many of them in the last stage of dilapidation. Mohammedanism is the ruling religion in Sindh. We know Jesus shall reign there ultimately, but our hope seems



THE MAGGAR PIR MOSQUE.

long deferred, and as we look upon the closely filled Mohammedan graveyards in Sindh, we pray that the noble motto of the Student Volunteers, "The evangelization of the world in this generation," may fill the hearts of all God's people; of you too, dear Gleaner, who reads these words. You know, of course, that there is no such thing as a Hindu graveyard; for the Hindus burn their dead. The Parsis, or so-called fire-worshippers, expose their dead on their high "Towers of Silence," where they are quickly disposed of by the vultures, which seems to us a horrible idea, but is considered a very sanitary mode; and the Mohammedans bury their dead.

There is a little rest-house at Maggar Pir, so we alight from our camels to have a rest and make some tea, ere we go to visit the Leper Asylum close by. The water for our tea we have had to bring with us from Karachi, for the Maggar Pir water is not of the "clear as crystal" kind; indeed the water obtainable in many parts of Sindh is distinctly a danger, and one large town is becoming depopulated on account of its bad water. So the water-carrier (see picture) is a very important personage in our country. The Indian name for him is *bihisht*, i.e., the heavenly one, from the word *bihisht*, which means heaven. The idea which in a hot, dry country is connected with water-supply has ever been one of eager desire and blissful satisfaction; hence the association of the water-carrier's name with heaven. We missionaries are water-carriers in another sense of the word. May the souls of the people in that dry and thirsty land soon hunger and thirst for righteousness, and may the number of missionary *bihishtis* in Sindh be multiplied! Look at the picture (p. 57) which represented all the C.M.S. water-carriers in that country a year ago. You see seven *bihishtis*, but alas! the number is now only really four men; for one of the seven was only a visitor in Sindh; another, through sore bereavement, has been obliged to come home; a third, after more than twenty years' patient water-carrying, has broken down in health and been obliged to leave Sindh, though we hope it is only for a while; of the remaining four, two are young recruits not skilled as yet in the difficult Sindhi language, though already able to give the invitation, "Ho, every one that thirsteth, come ye to the waters."

This leaves only two experienced missionaries; one of the two must come home on furlough next year, the other has had a very serious accident lately, and this, together with the strain of many years of solitary effort, toiling and striving to water the hard, stony ground of Upper Sindh, makes it urgent for him to have fellow-workers. Where are the fellow-workers to come from? God has given the precious abundant supply of water in His holy Word of truth. Will He say of you, dear reader, or of me, "I was thirsty and ye gave Me no drink"? Those souls in that land of Sindh are thirsty, though they know it not. Who, then, is willing to consecrate himself unto the Lord, and become a water-carrier in Sindh? We sorely need reinforcement, that we may be able to hold the fort, for we are hard beset. In olden times missionaries were sent out two and two. Now we are, in but too many instances, fighting the battle one man in a large Mission station by himself, with no brother *bihishti* to share the burden; and this too often results in the breakdown of the solitary worker. The empty treasury at Salisbury Square and the lack of candidates are mountains that faith can remove; doubts and difficulties we should make into "footstools for faith to kneel upon," and all we Gleaners can hasten the time when the knowledge of the Lord shall cover the earth as the waters cover the sea.

Giving.

THOUGHTS ON 2 COR. VIII., IX.

BY THE REV. H. P. GRUBB.

III.

WE have glanced in these chapters at the principal expressions, dealing with the question of giving. Let us now notice in the givers themselves the demonstrations of this grace and of its fulness.

(1) *They gave according to their power* (ver. 2, R.V.). And ver.

11 (R.V.) St. Paul asks that "there may be the completion also out of your ability." Less than this is not giving in the Christian sense. Less than this is needless hoarding, with self in some form as the god to whom the hoarded offering is being made. Some give, and most give, according to their spirit. These Churches gave according to their power; and if this, their principle, the first principle of giving which makes a gift acceptable to God, were acted upon even only by the Church's communicants, abundance, not poverty, would characterize the treasures of God.

(2) *They gave beyond their power* (ver. 3, R.V.). In this second step of giving they entered the regions of self-denial. It is not self-denial to give what we can. It becomes self-denial only then when we give what we cannot part with without self-denial. But the call to deny one's self is the chiefest and most frequent trumpet-call in the ears of the followers of Christ. How many cuttings off of superfluities, even of supposed necessities, do these words imply on the part of these Churches! How many long hours of overwork and how much practice of little ingenuities! How often it might have been (for the speech is of Churches, not only of individuals), the curtailment of some pomp, or of some luxury in the adornment of their public worship, to find money for poor Jews, their natural enemies!

(3) *They gave of their own accord*. Read the whole of ver. 3 as in the R.V. "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord." They had, of course, to be *told* of the need, otherwise they could not have known of it, but they had not to be *pressed* to give. The Apostle "asked the Lord, and told His people." They were like a spring that flows underground, but the moment the bore finds it out, shoots skyward irrepressibly.

(4) *They would take no refusal* (ver. 4, R.V.). "Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints." Yes, the Apostle's tender heart did not wish to take the gift of so much self-denial. Keep it for yourselves, he said, you want that as much as the Jews. But they besought him "with much entreaty" to take it. Words could not well be stronger, for, they added, if you do not take it we cannot take our share, nor give proof of doing our share, in helping the saints. It is not enough to offer our prayers for them, we must be *represented* visibly before them. We cannot go from Philippi to Jerusalem; you can. And you can take our money, that will represent us, that money which is a part of our very selves ("this grace"). How many noblemen, how many public bodies, will entreat to have a share in, to be represented at, the forthcoming Coronation! These Churches entreated to have a share in the suffering members of Christ, that they might be represented also at His coronation.

In Memoriam.*

ADELAIDE MARY MOULE.

BY HER PARENTS, BISHOP AND MRS. G. E. MOULE.

OUR Mary was given to us in 1859 when we were living as missionary-novices in a native house, glazed and ceiled and otherwise improved, in a busy street within the walls of Ningpo. We had no garden, and on two sides the thickness of a single brick was all that separated us from our Chinese neighbours. It was not the most healthy dwelling for a little child, and Mary suffered again and again from infantile maladies. Next year, however, at the instance of our senior missionary, afterwards the revered Bishop Russell, we moved into an airier house just vacated by our friends the Goughs, who had left on furlough. This with its little garden, and opening on a military parade ground, was better in every way for the abode of a family. And it was roomy enough to accommodate not only us, but also our dear brother, the Rev. A. E. Moule, who with his wife joined us in 1861 and shared the house with us when we were at home till we took our first furlough in 1867. Here we stood the T'ai-p'ing siege, and one of us for a time was at the mercy of the victorious besiegers, though

* Extracted from an article in the *Chinese Recorder*, January, 1902.

without sustaining any harm. Mary and her mother had left a fortnight earlier to seek medical advice for the latter at Shanghai.

The tide of invasion, turned by British intervention at Ningpo in 1862, gradually receded till in the spring of 1864 Hang-chow and practically the whole province were free of the invader. In the autumn of the latter year, reluctantly yielding to the persistent entreaties of two Chinese catechists, a tentative visitation was made by me of Hang-chow, Shao-hsing, and the smaller cities, with the result that we rented a native house in Hang-chow, which, improved and slightly enlarged from time to time, has been our family abode—out of England we call no earthly dwelling *home*—ever since; our two youngest sons having been born in it. Our first immigration as a family was in the autumn of 1865, when a brother and sister had been given to our Mary, both, like her, natives of Ningpo.

In 1867 we took our first furlough, having been in China—one of us since the spring of 1858, the other since 1857.

At the end of that furlough, Mary, instead of returning with us to China, was sent to a ladies' school at Clapham, where, besides receiving useful instruction in music, modern languages, a little Latin, and so forth, she formed friendships with schoolfellows of the greatest value to her Christian character, and some of which she retained to the last. Her holidays were spent at her grandfather's vicarage in Dorsetshire, where my mother's holy influence, even more than my father's, made an impression on her which never faded. Here also three of my brothers, especially the youngest, now Bishop of Durham, finding her a ready pupil, gave her first lessons in Greek and also in general and, especially, Biblical reading, which she never ceased to follow up. When she left us the other day she was able and was accustomed to study her Bible with the illustrative help of the Greek original, and of French, German, and Latin translations, besides reading it freely in Chinese, both Classical and Mandarin. But the study of her life was the English Bible, and that in the Authorized Version, in the preference for which she was a convinced pupil of the late Dean Burgon's. Of this Bible her memory was a nearly perfect concordance. It was one of her many auxiliary branches of humble service to enlist members for the "Bible and Prayer Union," and to encourage them in persevering Bible study, when personal intercourse was impossible, by correspondence. She recruited for the Union with equal diligence among the Chinese schoolgirls and other young Christians to whom she had access. Besides other work in our boarding-school, one daily duty, hardly ever intermitted, was Bible study with the matron.

To return to earlier years. Our beloved child was never otherwise than dutiful and affectionate, helpful to her mother and devoted to her sister and brothers. But in 1877, about the time when our saintly mother was taken from us, a change was perceptible, which we could not but ascribe to a fresh impulse of the Holy Spirit. And during the twenty-four years since then, her Christian character has shone with a steady light which her friends recognized, and to which some of them, since her departure, have borne affectionate witness. Music and books, including poetry and fiction, history, biography, and scholarship, were always her delight. But neither music, her chief love, nor desultory reading, was ever allowed by her to interfere with her duty, or chill her interest in "the best things." Her duty, after her return with us to China in 1881, was for five or six years the instruction of her two youngest brothers. The three elder were left in England. Of these the second and third had been her pupils, both before and after their return to England in 1876. The four brothers so taught went from her teaching to school in England, and three of them to Cambridge, where two obtained first-class honours in classics and one a second class. One of them, called home just nine years ago, also passed high for the Indian Civil Service. They all owed an untold debt to their sister.

Our child, there is no doubt, distinctly preferred other studies and pursuits to those of the missionary. If it had seemed right and possible, she would gladly have carried on those studies in which she had initiated her brothers, at a high school or ladies' college in England. But she had truly learnt to look to her Lord, and, under

Him, her parents, to guide her in determining "what He would have her to do." And so when she found herself, on our return to Hang-chow in 1887, without young brothers to teach, she lost no time in seeking other work—soon to excite her keen interest—in assisting her parents in missionary and pastoral duties. To do this she threw herself heartily into the study of Chinese, spoken and written; in which her proficiency was such that, besides school teaching and visiting, she was able to give valuable help to more than one lady in her first studies of Chinese, and to furnish, both to the occasional paper of the "Bible and Prayer Union" and to the Chinese *Missionary Gleaner*, several translations of narratives and other articles from the corresponding English papers. She was not, however, a recognized missionary of the C.M.S. till, in 1894, with her sister she was accepted as an agent "in local connexion."

We did not dream, and I doubt if any of her friends dreamt, of so early a close to her earthly course and entrance into rest. She had an apparently strong constitution, and always deprecated inquiries about her health. And our apprehensions were rather of the grief we should cause our child by leaving her than that we should be left behind to mourn the darkening of our house and the breaking of a staff of our old age. We knew indeed that her heart's action was not strong, though, we believed, without any organic disease. We knew that great griefs, such as the sudden loss of the beloved brother in 1892 whose death is mentioned above, the awful tragedies of last year, and some special sorrows of the current year, had apparently weakened the elasticity of her nature. We pleaded with her from time to time, but in vain, that she should allow herself more relaxation. Our supply of labourers is never adequate. Her sister had been invited to fill an important post at Ningpo, which was likely to be given up without her help. Mary, glad that her sister was able to accept the transfer, worked harder than before to fill up in some measure the vacuum created at Hang-chow. Thus she was "fulfilling her course" as October drew to a close. . . .

She kept every engagement down to Wednesday night, the 30th October, when she went cheerfully with her mother to church, and for the last time played "Nunc Dimittis," and the hymn "There is no Night in Heaven." Next morning she was obliged to confess herself ill, and welcome Dr. Main's visit. He at once pronounced her case serious. . . . His last visit was on the morning of Nov. 4th. The dear sister at Ningpo, and her married brother at Shao-hsing, were summoned by telegraph. But this was hardly done when her mother, watching at her pillow, on which at length she was quietly sleeping, noticed the breathing to cease and the head to fall forward on her mother's arm, and she was gone. The Master had come and called for her.

The Mission-Field.

TURKISH ARABIA.

"What an untold blessing a Medical Mission is."—Miss Butlin, who has recently moved from Baghdad to Mosul, writes:—

"I felt 'out of the world' enough at Baghdad, but now I begin to wonder if I have ever been in it. How can one live in the twentieth century with Jonah's tomb and the ruins of Nineveh always before one's eyes? Mosul consists of a mass of houses jammed close together, so close that you could almost get over the whole town jumping from roof to roof. The streets are so narrow that two persons can just pass each other, and down the middle of them run the drains of the town.

"In the midst of this uninviting town there is our tiny place sending out a light into the darkness, a place where dirt and disease, and pain and ignorance are all fought against, a place where God's Word is read every morning, and where the Moslems of Mosul are hearing the truth. This is the dispensary. What an untold blessing a Medical Mission is! No need to beg the Mohammedans to come to us, here they all are every morning in the dispensary court, all brought by that magical person the 'doctor.' I wish you could come to one of my morning meetings. This is how I manage. First Dr. Sutton has to be banished from the court, for if just the tip of his nose is visible, the thoughts of my congregation are upon 'medicine.' So he takes the workers to his house adjoining and has prayer with them. Then I appear in the court, 'Come quickly, quickly, the doctor has gone to prayer, we must pray too.' They scuffle into the

room and sit down. Then I begin, as simply as ever I can, for they are very ignorant, and I nearly always have most attentive listeners. To-day I counted fifty, and they sat on my boots."

INDIA: BENGAL.

A Word of Warning.—Writing from Baranagar on Dec. 5th the Rev. A. Le Feuvre says:—

"Again and again during the past year have the godless, self-centred, pleasure-loving lives of the Europeans in Calcutta been thrown in one's teeth when preaching to a crowd in the streets. We are talking about Empire, civil and religious, but let us see to it that the unbelief and idolatry of the units which make up an Empire do not eventually rob us of the position in which God has for some wise purpose placed us.

"Other empires have come and gone, crushed in the moment of their greatest glory; other Churches, by their idolatry and Sabbath-breaking, have been robbed of the light they had—their candlestick has been removed. . . .

"You have not yet sent me a fellow-worker, and yet our Master's way was 'two-and-two.' Are we wiser than He in our haste to compass the world? An old missionary said to me the other day, 'The cause of all my trouble has been because they have always put me to work *alone*.'"

INDIA: NORTH-WEST PROVINCES.

"Salvation a word with many sides."—The athletics of St. John's College, Agra, are largely in the hands of the Christian boys. At the Annual Athletic Inter-Collegiate Tournament at Allahabad, recently held, some eight or nine colleges entered for the various events. St. John's students were very successful, carrying off five first prizes and four seconds, "but what is more important still," the Rev. H. B. Durrant writes, "the tone and spirit were admirable." He has had the same experience as other C.M.S. missionaries: teams were willing to play matches with his boys, who would play no other native teams—a cheering indication of what Christianity does for the Indians. Quoting Bishop Thorold, Mr. Durrant says, "Salvation is a word with many sides to it, and to save, not only each man, but as much of each man as possible, is Christ's purpose and the Church's duty."

An Awful Idea of Heathenism.—Miss M. Cadman-Jones, of Meerut, wrote on Nov. 27th in her Annual Letter:—

"Just now I am out in camp at the great yearly mela at Garhmaktesar. There are said to be 2,000,000 or more people present. The encampment stretches for at least a couple of miles along each side of the Ganges. The crowd is wonderful to behold. Though I have lived in London all my life I never saw anything like it, even at Queen Victoria's Jubilee. Every now and then in a burst of enthusiasm a knot of people would shout out, '*Ganga-ji hi jai!*' Then another group would take it up, and shout and wave their arms. Every now and then by the road-side you see a hideous idol made of mud, and painted, lying on the ground with a little tent over it, or an idol in a cart, or a faqir sitting naked on iron spikes. The whole place seems given up to idolatry. We visited the women from tent to tent, generally getting a ready entrance and attentive hearers. Of course sometimes we were rudely repulsed, and many only listened out of curiosity, but some seemed really hungry for the Word of Life, listening eagerly and begging us to come again."

WESTERN INDIA.

Need of Workers.—At Aurungabad there were 150 adult baptisms in 1901, representing scarcely a third of those who desired to be baptized. "It is so difficult," the Rev. W. C. Whiteside says, "in the present paucity of workers in the Mission, to give any instruction after baptism, that it becomes the more necessary to accept only such as can give a sufficient account of the Faith they profess."

Baptism of Mahars.—In the Junir district the Rev. L. B. Butcher recently baptized seven families of Mahars in the villages of Sarole and Savergaon. He writes:—

"The men walked all the way to Sinnar to see me



CHIEF YELLOW BEAR.

NORTH-WEST CANADA.

Chief Yellow Bear.—

In the GLEANER for December, 1899, p. 190, we published an account of the work of the Rev. J. Hines in the Devon Mission, in the diocese of Saskatchewan, and among the pictures which accompanied the article there was one of Chief Yellow Bear burning his heathen charms. Mr. Hines now sends us a photograph of the chief who was confirmed at Shoal Lake with eleven other persons by the Bishop of Saskatchewan during his visitation of that part of his diocese in June last. The Bishop was deeply impressed by the work done by Mr. Hines. With funds raised during his visit to England on furlough he has built churches at the Pas and Cedar Lake, an excellent Mission-house at the latter place, and school-chapels at Birch River, Red Earth, Shoal Lake, and Moose Lake. From these funds he also supports a teacher among the non-treaty Indians at Birch River, and helps to support others.



VIKITOLIYA, NAMASOLE OF TORO.

Kinugasa San, of Fukuoka.

BY THE REV. A. B. HUTCHINSON.

IT is now some eighteen years since I baptized Mr. Kinugasa. His wife was already a member of the Methodist Church. A relative named Tsuda, then one of our theological students at Nagasaki, was largely instrumental in bringing him to decide for Christ. He held a responsible position in the bank at Fukuoka. Not long after his conversion both husband and wife cheerfully devoted a tenth part of their income to Christ.

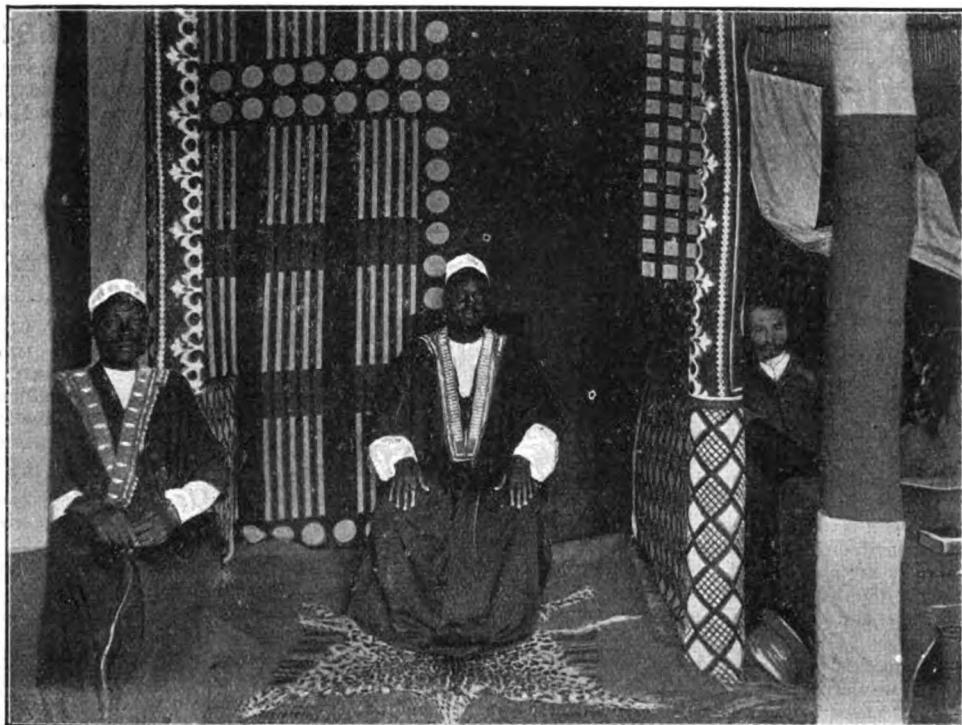
Some two years after becoming a Christian, Kinugasa San remarked with great earnestness, "What a wonderful thing is Christianity. I wake in the night, when all is dark and still, and kneeling, I pray to the great Creator and Sustainer of all things, and know that He hears me." He has always been a firm believer in the power of prayer. He was some years since entrusted by the bank with authority to carry on a lawsuit to recover a large sum of money



KINUGASA SAN.

from a Buddhist temple. One of the officials of the shrine had "borrowed" the seal from the abbot without his knowledge and applied the money thus obtained to his own purposes. Kinugasa San asked the prayers of his fellow-Christians for guidance and help. The suit was successful and he did not forget to ask all to join in thanksgiving to God.

Always a cheerful and liberal giver to works of mercy, he has this year given 1,500 yen (£150) towards erecting a church at Wakamatsu, in the Kokura district, where he has been manager of a branch of the Fukuoka Bank for several years. Ever ready to help a brother in need, he has frequently provided at the Poole Memorial School and other places for the education of the children of necessitous parents, to the great advantage of the Church of Christ. As an active member of the Church Council and as elected member of several triennial Synods of the Church of Japan he has done good service in the cause of truth. As a member of the Standing Committee of the Kiu-shiu diocese he has rendered invaluable aid by his wise and loving counsels. His prayerful endeavours to induce those under his influence to become Christians have met with much success. May he be long spared to us and may many likeminded be added to our ranks!



KING DAUDI KASAGAMA IN COUNCIL.

Some Pictures from Toro.

ALL readers of the GLEANER are familiar with the features of Daudi Kasagama, King of Toro. But his Katikiro (Prime Minister), his mother, and his band of musicians have not hitherto figured in these pages. The first of the accompanying pictures (from photographs by the Rev. A. L. Kitching) represents King Kasagama and his Katikiro in their robes of state, seated in council on a Monday morning. Each week the Court is held for trial of disputes and cases of every description, most of the big chiefs being in attendance, ranged on either side of the king. The pleading of a case sounds to a

European almost hopeless confusion, as frequently both litigants, several witnesses, and two or three spectators are all talking at once in the heat of excitement. However, the Katikiro manages to gather the facts of the case, and presents them to the king, who pronounces judgment. In the picture the Agent of the British Government, Mr. E. G. Wylde, is seated on the king's left, but has unfortunately moved during the exposure. The walls and poles of the court-house are decorated with brightly coloured cloths, while beneath the king's feet is spread a leopard-skin, prerogative of royalty.

Our second picture represents the Toro "National Band," what we might call a drum and fife band. The noise emitted by the large is weird in the extreme, and scarcely harmonious, having a range of only some half a dozen notes; the players beat time with their feet, and gradually shuffle forwards as they play. When photographed they had struck up to play the Europeans out in correct native style. In the background of the picture rises the roof of the king's two-storied house.

The king's mother, an old lady now well advanced in years, forms the subject of the third picture. At one time this lady possessed as much or even more power than the king himself, though those days are now past and gone for ever. Now the name of Vikitoliya Namasole stands first in the Toro baptismal register, and the bearer of it is, we believe, a sincere follower of the Lord Jesus Christ. She suffers a good deal in her old age from rheumatism, on account of which she pays periodical visits to the hot medicinal springs at the foot of the mountains, while at the time of writing she is slowly recovering from a sharp attack of fever. But if she is not long for this world, she has the stay and solace of knowing the faithfulness of Him in Whom she has believed, and that hers is a hope "which entereth into that within the veil."

A. B. F.



THE TORO NATIONAL BAND.



THE usual Conference, for country Gleaners, London Branch Secretaries, and clergy only, will be held at the C.M. House on the Anniversary Day, at 3.30 p.m. Tickets on application to the Secretary, G.U., Salisbury Square, E.C.

By the time this number reaches our Gleaners, the Secretaries' Conferences will be over (all but one, which had to be postponed on account of the amount of sickness in the district), and we know that the prayers which have been offered in connexion with them have been answered. We have had testimony to their helpfulness, and trust that the Union as a whole will feel the effect of them.

Gatherings were planned at thirty centres, which enabled nearly every Branch Secretary in England to get an invitation; of these twenty-six have been held, one is yet to be, and three had to be abandoned, owing to the small number of acceptances. London and districts around needed two, which were held at the C.M. House. Hearty thanks are offered to the friends who helped to arrange the meetings and to those who spoke at them.

A proof of the value to the Society of the Union is afforded by a letter we have recently received from a Branch, announcing the amount raised by a Sale of Work, "the first ever held in the parish, while there has not been a meeting on behalf of the Society for ten years." And the writer adds, "the sale was the outcome of our small Branch of the Gleaners' Union."

Another outcome of the Committee's Letter to the Gleaners. The Secretary of the Holy Trinity, Cambridge, Branch wrote to every Gleaner in her Branch (eighty), sending to each a collecting card for the Society. She tells us that "they, with very few exceptions, were gladly received," and the result was a sum of over £11. She adds that "we hope this year to get a distinct advance upon all subscriptions. This is of even more importance than a special effort." We heartily agree with this.

The Secretary of one of the Branches at the Cape of Good Hope writes:—"You know that we had only been able to raise £73 15s. as our contribution for this year towards the support of Mr. Lash (their 'Own Missionary'), but at the last meeting I put it to the Gleaners that this year of all others . . . it did not befit us to make our offering less! The result was that in a week the deficit was quite made up!" Surely another instance of what may be accomplished by prayer and pains.

It is very gratifying to find two C.M. Unions working together to push on the cause. We have had correspondence with the Secretary of the North Staffordshire Branch of the Clergy Union, which is very anxious to help the Branches of the G.U. in its district, by arranging for the supply of speakers at Gleaners' meetings, &c. Will other Branches of the Clergy Union take note?

We have a request to make. Will the Secretaries kindly be careful in sending in names for enrolment to give in every case the full Christian names? With so many thousands of names upon our books, this is an absolute necessity. May we also ask that the name of the Branch be entered as it is registered in our Lists of Secretaries? Our workers have several times lately been much puzzled by some local name having been given.

New Local Branches of the Gleaners' Union.

Bow, St. Andrew's: Sec. Mr. W. J. Evannett, 16, Colin Street, Bow, E.
Bishop's Nympton: Sec. Miss G. Isbell, Quince, Bishop's Nympton, North Devon.
Husthwaite: Sec. Mrs. Woodward, Husthwaite, Easingwold, Yorks.
Liverpool, St. Andrew's: Sec. Mrs. A. E. Dransfield, 12, Broughton Drive, Cressington, Liverpool.
Newport, Mon., All Saints': Sec. Miss Williams, Bryn Glas, Newport, Mon.
Northwich, Holy Trinity: Sec. 104, Chester Road, Northwich, Cheshire.
Slough, Stoke Gardens: Sec. Mr. J. Herschel Hall, Aberglaslyn, Queen's Road, Wexham Road, Slough.
Tunbridge Wells, Christ Church: Sec. Miss F. Wickenden, Glenside, Madeira Park, Tunbridge Wells.

Candidates and Vacancies.

DURING the past month the Committee have accepted offers of service from Mr. S. P. Barton, M.B., B.Ch., of Dublin University, Miss J. Brandreth, and Miss H. G. Langton. Dr. Barton is a nephew of the Rev. G. Furness Smith, Secretary C.M.S., and has an additional tie with the Society in the fact that his sister, Miss K. C. Barton, is already in training at the Olives with a view to missionary work. Miss Langton is the daughter of one of the members of the Committee. She has been in training at the Olives, and is hoping to go out as an honorary missionary. Miss Brandreth, the only one of the three whose place of work has yet been settled, is located to the Niger Mission, where her training as a teacher will prove of much value to her in school work.

In addition to these, two ladies have been accepted in the mission-field—Miss A. Y. Bostrup, a trained nurse who formerly belonged to the Poona and Indian Village Mission and the Panch Howds Mission, Poona, and Miss Peto. The former joins the N.-W.P. Mission, and the latter the Punjab and Sindh as an honorary missionary; and both in "local connexion."

Last month in this column some particulars were given of specially pressing needs for experienced workers in India and Mauritius. A few figures from a recently compiled list of vacant places for men in Ceylon, China, and Japan may help to emphasize the inadequacy of the numbers that at present are available to fill them. Only those which are really pressing are included, but even so they number twenty, including at least eight clergy and two or three doctors. Of these posts, all needing to be filled this year, several call for men of some experience who might without delay be able to take up the direction and leadership of the work. The numbers seem large, especially when we realize that they apply to only about a third of the mission-field, and that in 1901 the total number of men added to our list was only twenty-nine.

Yet these which have been mentioned represent only such as, so long as they remain unfilled, mean the overworking of some already heavily burdened missionary, or else the loss, as far as human judgment goes, of vantage-ground already won, of forts already held in the Name of our Master.

As this month closes our financial year, our thoughts and prayers turn in a special way towards the contributions of God's people to the cost of the work and the possibility of these proving deficient. With the "real deficit" before us, the "deficit" of men, which is no possibility of the future but an actual present fact, may we not give a special place both in thought and prayer to that "contribution" to the Master's service which stands before and above all others—"they . . . first gave their own selves to the Lord"? A. C. S.

Work amongst the Young.

SEVERAL conferences of Sunday-school teachers and others have lately been held. The missionary subject has been brought forward at ordinary meetings of the Sunday-school Teachers' Associations of Kensington and Paddington, and last autumn there was a remarkable conference at Lurgan, Co. Armagh. Several resolutions were carried, one of them appointing a committee to organize missionary addresses in the day-schools of the deanery. The result has been encouraging, for all the parishes in the Rural Deanery but two have admitted lecturers, and the clergy have thrown themselves into the movement with hearty zeal, four of them and the secretary (a lady) giving addresses. Each lecturer has worked up a subject, so there is no fear of overlapping.

The Annual Report of the Junior Association at Christ Church, Gipsy Hill, is, as usual, full of encouragement. The contributions, which in 1895 amounted to £62, have risen steadily, and in successive years have been as follows, Centenary Gifts being excluded:—

1895, £62 18s. 3d.	1897, £191 9s. 1d.	1899, £221 12s. 6d.
1896, £122 17s. 8d.	1898, £213 4s. 10d.	1900, £265 2s. 6d.
	1901, £308 12s. 1d.	

This last total was made up by Church Sunday afternoon service, £269 13s. 4d.; Sunday-school: Boys, £12 1s. 10d.; Girls, £13 15s. 6d.; Part of collection in church, £1; Sale of photographs, 6s. 8d.; Teachers, £11 14s. 9d.; Six members of the Boys' School and ten of the Girls' hold private boxes, and £9 9s. is given to the Medical Mission Auxiliary.

From another parish comes tidings of an increased circulation of the Magazines of the C.M.S. There are 110 subscribers for the *Round World*, sixty-six for *Awake*, and forty-three for the *GLEANER*. It is said that

most of the new Sunday-school teachers have taken the *Magazines* up well, and that a number of the senior boys subscribe for the *GLEANER*.

There are signs that the Circle plan of collecting small regular contributions will "catch on" in course of time. It is hoped soon to try it on a large scale in a Lancashire Sunday-school, and it is said that it has been adopted by the teachers in a Girls' School in Yorkshire, whose gifts have rather fallen off of late years. In 1900 they collected a little over £15, but if all goes well, and promises are fulfilled, the amount this year should be not less than £38. It is worth while to give a trial to a system which can yield such good results. Explanatory papers can be obtained by application to the Lay Secretary.

Home Notes.

ON Feb. 8th the Committee received with much pleasure Major Sykes, H.B.M. Consul at Kirman, who, though unable to take any personal part in missionary work, has shown much kindness to the Society's missionaries in that city. The Rev. A. R. Blackett, who has himself laboured at Kirman, was also present, and with the Rev. Dr. W. J. Richards, of Travancore, Mr. H. E. Maddox, of Uganda, and Miss L. M. Maxwell, of the Niger Mission, gave recent news of their spheres of labour. On March 4th Mr. and Mrs. J. A. Wray, of East Africa, were present, and spoke of the work at Taita, and the Rev. Canon Sell, of Madras, was welcomed home again.

The Committee took leave of the Rev. and Mrs. J. R. Longley Hall, returning to Palestine on March 4th. The Secretary for the Mission, the Rev. F. Baylis, having drawn the attention of the Committee to the difficulties of the work in that land, Mr. Hall was addressed from the Chair by Captain Cundy, and commended to God in prayer by Mr. T. F. Victor Buxton.

The Committee have appointed Mr. A. E. W. Gwyn, lay missionary at Calcutta, who returned home on medical orders, to seek in various ways to stir up missionary zeal and interest among laymen, especially business men. Miss Rickard, also, late of "Time and Talents," has been appointed for special work among girls of the upper classes.

General J. G. Touch, a Vice-President of the Society, whose death we have to record, served for many years on the Committee. (See under "Editorial Notes.")

An interesting link between the Society and the Punjab is severed by the death of the Rev. J. MacCartie, Vicar of Wilton, and an Honorary Life Governor of the Society. Particulars of his connexion with and interest in the Punjab Mission are to be found in the *History of the C.M.S.* (Vol. II., pp. 208—213).

The Rev. James Smith, M.A., Curate of St. Peter's, Abbeydale, Sheffield, has been appointed Organizing Secretary for the Medical Mission Auxiliary in the North of England.

The C.M. House has been deprived, we hope for a short time only, of the presence and work of the Rev. D. H. D. Wilkinson, the Secretary of the Candidates' Department, on account of illness.

During the month of February meetings of the London branches of the Lay Workers', Clergy, and Ladies' Unions were held as follows:—That of the Lay Workers' on Feb. 10th, presided over by the Earl of Aberdeen, was addressed by the Bishop of Caledonia; the Clergy Union met on Feb. 17th, and was addressed by Bishop Tucker; and the Ladies' Union on Feb. 20th listened with interest to Miss J. Puckle, of the North-West Provinces Mission.

The twenty-third half-yearly Conference of Missionary Bands was held under the presidency of the Rev. S. A. Johnston at St. Andrew's Parish Hall, New Kent Road, on Feb. 1st. In an admirable paper Mr. A. J. Austin, of Birmingham, opened the subject for discussion—"Men and Missions"—dealing with the home side, and pointing out the possibilities of lay work, and Mr. H. C. Mathias also spoke on the same subject. The foreign side was represented by the Rev. J. Roscoe, who dealt more particularly with the openings for Christian business men in East Africa. After considerable discussion Mr. Eugene Stock gave the closing address on the subject of "The Society and Ourselves," appealing more especially for individual effort. Service in church, with an impressive sermon from the Rev. S. A. Johnston, brought the Conference to a close.

We have received notice of two Sales of Work, one held at Carisbrooke (Isle of Wight), on Feb. 20th, realizing £16 10s.; and the other at St. Matthew's, Croydon, on Feb. 11th, which realized £24.

Publication Notes.

THE issue of the *Extracts from the Annual Letters of Missionaries* for 1901 has now commenced. Part I. is ready; it contains Letters from the Ceylon Mission, 64 pp., price 3d., post free. Other parts will follow as quickly as possible.

The poem by the Bishop of Derry and Raphoe, which appeared in the *C.M. Intelligencer* for February, entitled *A True Story (and a Moral)*, has been reprinted in leaflet form, for enclosing in letters. Copies are supplied at 4d. per dozen, or 2s. 6d. per 100, post free.

The Leaflet for Letters entitled *Epiphany Stars*, referred to in our last issue, can be supplied by the Publishing Department as follows:—24 copies, 6d., post free; 100, 2s. 3d., post free. These prices are net.

Hausaland; or, Into the Heart of Africa, by the Rev. E. A. Richardson, is a new paper for children; it is also useful for adults. Copies are sent free of charge on application.

Part V. of the *Missionary Recitations* for the young is now ready, price 1d., or 9d. per dozen, post free. Secretaries of Sowers' Bands are supplied at a reduced rate direct from the C.M. House; a specimen copy will be sent free of charge on application.

A booklet entitled *Dandelion Clocks* has just been issued for use, more particularly, in connexion with Sowers' Bands. It will also be found instructive for children generally. Price 6d. net per dozen (7½d., post free), or 4s. net per 100 (4s. 6d., post free).

In order to encourage the circulation of the "Short History" of the Society, entitled *One Hundred Years*, it has been decided to offer copies at reduced rates. Friends will be supplied with ten copies for 5s., post free, either for distribution or for disposal in any way they think well. Or, ten copies can be obtained "on sale or return" for 7s. 6d., post free, which will enable friends to sell copies at 9d., and return unsold copies to the Society, which will be allowed for. It is hoped that these reduced rates will encourage the Society's friends to circulate the book as widely as it deserves. Orders must be sent direct to the Lay Secretary, Salisbury Square.

PRAISE AND PRAYER.

PRAISE.—For the self-denying liberality of friends at home and missionaries abroad (pp. 49, 64). For the life-work of missionary and other veteran friends of the Society (pp. 49, 50, 63). For open doors in Bengal villages (pp. 53, 54), in Sindh (pp. 56—58), in the N.-W. Provinces and in Western India (p. 60).

PRAYER.—That our faith may be strengthened (p. 49). For those responsible for the arrangement of the various gatherings in the forthcoming Anniversary (pp. 50, 62, 63). For the progress of the work in the Usagara country (pp. 52, 53). For workers and means to take advantage of open doors (pp. 53—55, 56—58, 60, 62). That the needs of the Society may be fully met (p. 64).

THE SOCIETY'S ONE HUNDRED AND THIRD ANNIVERSARY.

PRAYER MEETING at Sion College, Thames Embankment, E.C., on Monday, May 5th, 1902, at Four o'clock.

THE ANNIVERSARY SERMON will be preached on Monday evening, the 5th of May, at St. Bride's Church, Fleet Street, by the Rev. E. A. Stuart, Vicar of St. Matthew's, Baywater. Divine Service to commence at Half-past Six o'clock. Doors open at Six o'clock. (No tickets required.)

CLERICAL BREAKFAST at Exeter Hall, on Tuesday, May 6th, at 8.30 a.m.

THE ANNUAL MEETING will be held at Exeter Hall, Strand, on the same day. Doors to be opened at Ten o'clock; Opening Hymn at 10.55. Chair to be taken by the PRESIDENT at Eleven o'clock precisely.

A PUBLIC MEETING will also be held at St. James's Hall, Piccadilly, on the same day, at Eleven o'clock. Chairman: Col. Robert Williams, M.P. Doors to be opened at 10.15. A limited number of reserved seat tickets (numbered) at 1s. each will be issued for this Meeting.

THE GLEANERS' UNION CONFERENCE (for country members, London Branch Secretaries, and London Clergy only) will also be held at the Church Missionary House in the afternoon of the same day, commencing at 3.30. Tea at 4.45. (Only a limited number of tickets can be issued for this Conference, application for which must be made not later than April 29th.)

A PUBLIC MEETING of the Society will also be held at Exeter Hall in the evening of the same day. Chair to be taken at Seven o'clock by the Bishop of Uganda. Doors to be opened at Six o'clock.

A MEETING FOR LADIES will be held at the Crown Room, Newton Street, W.C., on the same day, at Three o'clock. Chairman: The Rev. Prebendary Fox. Doors to be opened at 2.30.

WOMEN'S MEETINGS FOR PRAYER for C.M.S. Work at Home and Abroad will be held at the C.M. House, on Wednesday, May 7th, from 2.30 to 6 p.m. Applications for tickets, on or after April 15th, to be made to Women's Department, C.M. House.

THE ANNUAL MEETING of the MEDICAL MISSION AUXILIARY will be held at St. James's Hall, Piccadilly, on Thursday, May 8th, at Three o'clock. Doors to be opened at Two o'clock.

TICKETS of admission to Exeter Hall, St. James's Hall, and the Crown Room may be had on application at the C.M. House, Salisbury Square, daily, from Monday, April 28th, to Friday, May 2nd, from Eleven to Four o'clock; on Saturday, May 3rd, from Eleven to One o'clock; and on Monday, May 5th, from Eleven to Four o'clock. No tickets will be issued before the time here specified. It is particularly requested that persons applying for tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If applications are made by letter, please address "THE LAY SECRETARY."

Financial Notes.

"Work of faith, and labour of love, and patience of hope."—(1 Thess. i. 3.)

I. "Work of Faith."

MANY interesting letters with gifts to the Society's funds (especially with those for the adverse balance and increasing expenditure) continue to reach us, from which the following notes are extracted:—

A friend (with £5):—"I am watching with deep interest the account of the money sent in this time of need. May our Lord, whose is the missionary cause, so increase the faith of His people that they may not only quickly pay this debt, but be prepared to send the Gospel message in the future in ever-widening circles, 'Till He come.'"

Another (with £10):—"I have been thinking so much and praying for the special meetings held this week in the various churches, and trust through God's blessing they may be productive of great results."

Miss M. (with £20):—"With the earnest hope that the 'Policy of Faith' may by God's blessing be maintained."

Gleaner 24,467 (with 5s.):—"God forbid that the beloved C.M.S. should be compelled to give up its 'Policy of Faith.'"

Two Gleaners (with £50):—"We earnestly trust your minds will soon be set at rest by the required sum being supplied, and that the sorrowful anxiety may be turned into joyful thanksgiving. It is glorious to hear of the increased desire of the Heathen to know what is for their eternal peace, and long may it be before England denies to them the possession of 'the unsearchable riches.'"

S. B. S. (with £100):—"The gift is wrapped up with our hearts' warmest love and earnest prayers that the Master will deign to use it for His glorious purposes. As the years pass and knowledge increases, our confidence in the principles and methods of the Society deepens."

A friend:—"Will you please accept a donation (£200) for your Society, or possibly I might call it a legacy, for I am sending it now instead of leaving it as such, for various reasons?"

"It has been suggested that the members of the Wilts C.M.S. Union might be willing to send 1s. as a special help to the funds of the Society direct to the C.M. House. I therefore beg, as a member of that Union, to enclose 1s. as my small share towards the great work."

A Gleaner (with 7s. 6d.):—"Among the pieces I read first on getting the GLEANER is the Financial Statement, and that is the reason of my sending a small contribution towards the General Fund. I hope every 'partner in the concern' will do something to get the income what it ought to be and must be."

Anonymous (with £2):—"After seeing in Nov. GLEANER about 'Poor Clergyman' sending £2, trusting 40,000 others will do the same."

"Please find enclosed £1 1s. towards helping C.M.S. Committee to continue their 'Policy of Faith.'"

A little one writes:—"I have heard from mother that you must get £80,000 before April, and I thought I should like to send a tiny contribution of my own money, so I am enclosing 5s. to help towards the deficit."

An Association Treasurer:—"May I join most heartily in the chorus of cheer and encouragement the Society is receiving from many of its supporters in respect of the 'Policy of Faith'? Was ever any Christian or any society of Christians really put to shame when they trusted in the Lord and praised His name?"

Another:—"I have just finished collecting for C.M.S. and am so delighted at results—from our tiny village of twenty houses we have got £90 6s.!! I think every man, woman, and child in the place has given something—an increase in subscriptions against last year of over £74. If every parish increases as much you will easily get £80,000 extra."

II. "Labour of Love."

C.M.S. missionaries write:—

From Yoruba, E. F. (with £25):—"Being our willing portion of reduction in expenses, with earnest prayers that there may be no deficit, and that the work may go forward unlet and unhindered."

From Egypt (with £5):—"With earnest prayers for continued blessing. It is a great joy to see how God is blessing the earnest band of workers here."

From Palestine (with £2):—"I wish I could do more, but I promise to do all I can to save needless expenditure in the work here, and truly hope and pray that God will supply all the needed funds. There is such a need of more workers that I feel sure He will."

From the Punjab:—"£1,000 "towards the present distress." (See under "Editorial Notes.")

From N.-W. Provinces (with £200):—"Please accept the enclosed cheque as a contribution towards the equalizing of the income and expenditure of our beloved Society in the current year. I am very thankful to be able to do something in this line. The Lord has been very good to me, and just now all my children except one are well and able to take care of themselves. How long this state of things may last the Lord knows; but He has given me the opportunity now, and I gladly devote to Him, through C.M.S., a small part of what He has given me in the privilege of serving Him in our Society."

From Bengal:—"It is a great pleasure to be able to return this cheque for £5 as a small donation towards the deficit."

From South India:—"£25 "towards deficit."

From Japan:—"£10 "towards keeping off the deficit."

From N.-W. Canada:—"£18 from a "Mission district for current expenses," and £20 from one of the Bishops."

III. "Patience of Hope."

As the end of the financial year draws nearer, the interest in the Society's financial prospects for the year becomes more intense. To the end of the eleventh month there was no material change in the position, all heads of receipts save legacies being low in comparison with last year's figures for the same period. But the spirit of faith and reliance on God's power shown in so many of the letters received lead us to the hope that even if all our desires are not fulfilled, at least a greater equality between income and expenditure should be looked for than the figures to the present date have led us to expect.

Wanted: For Special Objects.

Contributions towards the following special grants of Committee are requested:—

For scholarships for eight students at Aurungabad ...	£21	0	0
" Bhagalpur High School	32	0	0
" language teacher for Mrs. Hewitt	12	0	0
" teacher for Middle Class Girls' School, Amritsar...	40	0	0
" rent for Rev. F. Pappill at Simla	106	0	0
" medical expenses of various missionaries	65	0	0
" additional grant towards Sieng-in House	50	0	0
Towards support of T'ai-chow Girls' School	20	0	0
For tools for Dodanduwa Boys' Industrial School	10	0	0
" salary of Mr. M. Suyoshi, Japan	16	16	0
" salary of Mrs. Okamoto, Japan	9	12	0
" training of schoolmasters, Niger Mission	71	0	0
" building house at Ibujili, Usagara	125	0	0
" three native agents at Taveta	82	0	0
" schoolmaster in Dabida district, East Africa	14	0	0
" Mr. Henok, new teacher at Mamboya	7	0	0

The following anonymous contributions are thankfully acknowledged:—

L. K. (additional third), 2s.; In Loving Memory of a dear Father and Mother, 10s.; B. H., £1 1s.; Anonymous (including £1 for Port Lokko), £2; Anonymous, 10s.; Mrs. B., 2s. 6d.; Little Brother's Collection, 6s.; Rejected Candidate, 5s.; Gl. 74,690, 2s.; Rev. J. H., £18; A. K., zenana, 4s. 6d.; Belfast Gleaner working in Sussex, Phil. iv. 19, 3s.; N. S., small thankoffering for God's great goodness to me and mine, 10s.; T. S., £1; Miss S. N., 5s.; Gl. 101,068, 2s. 6d.; Carol Concert, St. James's, Hereford, Sowers' Band, 12s.; B. G., 3s.; Gl. 111,174, 5s.; Gl. 10,808, 2s. 6d.; W. E. S., £1; Two Boys of West Wickham Sunday-school, 5s.; Hundredth Part of the Salaries of the Japanese Workers in the Hokkaido Jurisdiction, for support of a catechist in Palestine, £10 2s. 7d.; Gl. 63,846, 5s.; A Gleaner, 2s. 6d.; E. M. G., 4s.; For Jesus' Sake, 10s.; In Memory of Beloved Father and Mother entered into Rest, £105; Well-wisher to the C.M.S., 5s.; W. S., 2s.; C. P., £200; S. B. S., £100; Gl. 75,308, holiday gleaming, 5s.; In Memoriam, 2s. 6d.; Gl. 56,563, loan of C.M. GLEANER, 1s.; Mrs. L., for China, 2s. 6d.; Gl. 111,866, firstfruits of some money earned for God's cause, 2s.; W. E. and A. W., for Telugu, £5; H. S., £1; In Memory of Willie, 10s.; J. O., 2s. 6d.; T. R. P., 10s.; Miss F. H. G., 6d.; Hypo, 7s. 6d.; Mollie's Thankoffering towards sending a man to West Africa, £2; M. K. T., missionary-box, £1.

Sales of jewellery, &c.—F., Leamington (medals), 1s.; Anonymous (autographs), 1s.; Imani, Frere Town Boarding School (eggs), 3s. 8d.; Miss A. B. (stamps), 10s. 6d.

Towards adverse balance and increasing expenditure.—E. T., 10s. 6d.; Thankoffering from Gl. 75,225, £7 10s.; "I forgive thee all that debt," £20; D. M., 5s.; Gl. 4,549, £2; Miss B., £2; Anonymous, 2s. 6d.; Mrs. F., £20; Miss E. J. J., £5; M. G., 5s.; Misses P., £2; F. S., £100; Anonymous, in lieu of Christmas gifts, 5s.; St. Luke xl. 9, 5s.; Lantern Lecture, St. James's, Bath, G.U. Branch, 10s.; P. P., 18s. 6d.; Mr. and Mrs. M., £1 1s.; Sale of Gold Safety Pin, £1 1s.; Miss J., £2; J. S., a servant, £5; S. W. McI., 1s.; Stranorlar G.U., 10s.; Mrs. H., £25; Gl. 10,808, 2s. 6d.; H. D., £10; Gl. 90,659, £10; St. James's Hatcham, G.U. Magazine Fund, 10s.; Miss E. H., 25s.; Miss I. W., 25s.; Miss W., thankoffering for the continuance of the Policy of Faith, £2; Rev. W. J. P., 25s.; E. S. C., £3; M. J. K., £2; Widow's Mite, 5s.; Miss F. H., £1; Violet's Birthday, £1; Japanese Exhibition, Penrith, £7; "A Missionary's Opinion of the Crisis," £1,000; Nurse C. S., £1; Miss C., £10; S. S. C., £10 10s.; M. D. W., 1s.; Miss M. R., £50; Rev. and Mrs. G. H. P., £5; A Retired Governess, 10s.; Miss B., £1; Gl. 2,311, extra third, 3s. 4d.; Rev. E. A. L. M., £25; G. W., £55 5s.; Rev. C. S. W., £1 10s.; E. C., £10; Miss F. J., £1; Gl. 64,932 and Gl. 29,315, £50; Rev. Dr. H., £200; R. C., £3; Gl. 66,738, 10s.; Gl. 9,392, £1; Gl. 120,975, 2s.; Easter Eve, £6; E. F., £25; Gl. 24,467, 5s.; Mrs. B., £5; Miss F., £25; Miss M., £20; Constant Supporter, extra subscription, £1; M., perplexed, £2; Miss E. H. L., £100; O. J., £10; Gl. 26,796, self-denial offering, £1; S. T., sale of ring, 10s.; A Friend, £5; Two Gleaners, £35; M. J., 6s.; E. A. M., £20; Three Well-wishers, £1 10s.; Rev. D. L., £5; Gratitude, Windsor, £2 2s.; Rev. J. E. C. C., £25; Missionary's Widow, £1; K. Q. Z., £3; Dominus Illuminatio, 6s.; Gl. 72,841, 10s.; C. A. W., £1.

Towards making good the losses at Metlakatla.—M. M. B., £2; Gl. 33,290, 5s.; Anonymous, 5s.; Two Gleaners, 7s. 6d.; Gleaners of Clarkabad, £2; Two Gleaners, Salford, 10s.; J. M. T., 5s.; Gl. 94,028 and 104,617, £1; Friend, 2s. 9d.; Gratitude, Windsor, £3 3s.

Towards Indian Famine Relief Fund.—K. S., 4s.; Gl. 101,068, 2s. 6d.; Widow of Very Small Means, 5s.; R. A., £4.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams' Deacons Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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MISS FORRESTER-PATON,

MARS HILL HOUSE, ALLOA, N.B.

Church of England Zenana Missionary Society.

ANNUAL MEETING

Friday, May 9th, 1902.

QUEEN'S HALL,
LANGHAM PLACE,
AT 2.30 P.M.

Chairman:

Lieut.-Gen. H. BROWNLOW, R.E.

ANNUAL SERMON

Wednesday, May 14th, 1902.

ST. JAMES'S CHURCH,
PADDINGTON,
AT 11 A.M.

Preacher:

Rev. R. M. HAWKINS, M.A.

CHURCH PASTORAL AID SOCIETY,

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ANNUAL SERMON—Wednesday, May 7th, 1902, at St. Martin's Church, Trafalgar Square, 4.30 p.m. Preacher:—The Rev. H. E. FOX, M.A., Hon. Sec. C.M.S.

ANNUAL MEETING—Thursday, May 8th, 1902, at Exeter Hall, Strand, 2.30 p.m. Speakers:—The Right Rev. the LORD BISHOP OF LIVERPOOL; Sir H. H. BEMROSE, Bart.; the Rev. D. J. STATHER HUNT, M.A., Vicar of Holy Trinity, Tunbridge Wells; the Rev. HERBERT GOULDSMITH, M.A., Rector of Hendon, Sunderland.

Tickets may be had (when ready) on application to the Secretaries. A few numbered Tickets at 1s. each.

FOR C.M.S. ANNIVERSARY ARRANGEMENTS,

See body of Magazine.

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Chairman of Committee:—Rev. R. B. RANSFORD.

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J. D. MULLINS, M.A.,

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The Church Missionary Gleaner

MAY 1, 1902.

Editorial Notes.

MAY brings us round again to Ascension Day, Whit Sunday, and Trinity Sunday. It is emphatically, in our Church services, a missionary season. On Ascension Day, the Epistle, the Gospel, and the Morning Second Lesson contain the three records of our Lord's Ascension, in the Acts, St. Mark, and St. Luke; and in all three we have the great missionary commission, in different forms; while the Morning First Lesson (Dan. vii.) gives us a wonderful picture of the coming kingdom which we are seeking to hasten. The Collect for the following Sunday deserves attention. We can imagine the disciples, during the ten days of waiting, praying its very words—up to a point: "O God, the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven, we beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us, and"—and what? Would they have prayed "and exalt us unto the same place," &c.? Hardly! Would not their prayer rather have been "*and fit us for the work Thou hast sent us to do*"? At all events, this *first*! And ought not this certainly to be our prayer?

Then we come to Pentecost. We mostly think of the Holy Ghost as a personal gift to ourselves; and the Gospel for Whit Sunday (St. John xiv.) just suits us. But let us observe this, that after our Lord's Resurrection His references to the coming Paraclete were always in direct connexion with the work of evangelizing the world. Look at St. Luke xxiv. 47—49: "Behold, I send the promise of My Father upon you," following immediately on the announcement "that repentance and remission of sins should be preached among all nations." Look at St. John xx. 21, 22: "As My Father hath sent Me, even so send I you; and *when He had said this*, He breathed on them, and saith unto them, Receive ye the Holy Ghost." Look at Acts i. 8: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Many in recent years have been seeking the "baptism," or "filling," or "fulness" of the Spirit: have they sought it in order to be fitted for this great service?

Then Trinity Sunday. Where in all the Bible is the great truth confessed on this day most clearly and emphatically declared? In the very words of the Missionary Commission: "Go ye therefore and make disciples of all the nations, baptizing them into the Name [not names] of the Father, and of the Son, and of the Holy Ghost." And where in all the Bible is the most solemn of calls to missionary service, and the best example of a response? In the Morning First Lesson for Trinity Sunday (Isa. vi.)—"Whom shall I send, and who will go for us?" "Here am I; send me."

"How are the Society's funds?" is the question just now in everybody's mouth. In the first place, the receipts for the general work of the Society, appropriated and unappropriated, are the largest on record, if we omit the Centenary Funds. The total, £327,000, is £13,000 above the corre-

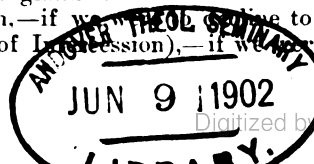
sponding figure last year, which itself surpassed all previous years. Secondly, the expenditure has been less than was anticipated, the various Missions having spent actually less than had been sanctioned, particularly in respect of buildings, in order to relieve the funds as much as possible. Thirdly, a larger part of the Appropriated Funds has been available for immediate use than has sometimes been the case. The result is that the Deficit (including that of the previous year) is much smaller than was expected, being about £27,000.

Those who have been expecting a deficit of £80,000 will be relieved indeed. We never expected this ourselves. All we said was that the estimated expenditure would require that sum over and above the amount of the previous year's income; and in one form or another two-thirds of it have been met. There is therefore much cause for thanksgiving to God. At the same time, it is most important that each year should bear its own expenditure, without using balances in hand or encroaching on the Working Capital. This the past year has failed to do. Although its expenditure is less, and its income more, the income is still far short of the expenditure. This must be remedied; and we fully believe that if we go on faithfully, looking to our Divine King and Captain, and not suffering our faith to fail, it will be remedied ere long, through the loving exertions of His true servants in continually increasing their contributions and collections.

But there is another Deficit which is really more serious—a deficit in candidates. They have been decidedly fewer in the past two years, both men and women. We have felt for some time that there was a kind of ebb-tide in the zeal and love so manifest a few years ago. We do not see signs of the fervent devotion to the Lord, and readiness to spend and be spent in His service, which so widely prevailed. What is needed is a real revival of spiritual life—true conversion and true consecration. If our young clergymen and laymen came forward in larger numbers for the highest of all services, it would of course mean increased expenditure; but we should not be in the least afraid of the money failing. The money comes when the men come. But if the men do not come, the Society may presently find itself in a similar position to that of 1869—1872, when candidates fell to the lowest point in the half-century, and retrenchments were followed by heavy deficits. But the work is enormously larger now than it was then; and how is it to be carried on? Here is a subject for earnest prayer to the Lord.

Some foolish and unfounded statements are floating about to the effect that the C.M.S. is going to be united to the S.P.G. We should refrain from noticing such things, only that they do disturb some friends who have little opportunity of knowing the real facts, and who are jealous for the Church Missionary Society's independence and anxious that it should not swerve from its old lines. They need not be troubled! The Society stands exactly where it always has stood, and intends to do so. If we were to refuse friendly intercourse with other Societies, whether within the Church of England or within the wider range of Protestant Christendom,—if we were to refuse to pray with them (as on the Day of Intercession),—if we were to hold aloof from

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gatherings in which other Missions have a part (as at diocesan missionary festivals),—we should be acting contrary to the principles of the Fathers of the Society, and should infringe the fundamental laws they made for us. They held fast their own independence and their own methods, but they showed brotherly interest in the works of other Christian organizations; and they would have rejoiced to see the things that we see, viz., the Church of England as a Church, and the Bishops in particular, fostering the missionary enterprise.

At the Committee meeting of March 18th the Bishop of London was received. He addressed the crowded room with great heartiness, saying that he recognized in the members of the Committee men not merely "interested in Missions," but "on fire with the love of God and of the conversion of souls." He avowed his longing desire that the diocese of London might become the most missionary diocese in the world. The proceedings were concluded by a most impressive prayer offered by Prebendary Webb-Peploe.

The new Bishop of Worcester, Dr. Gore, was invited by the members of the Leamington C.M.S. Association to preside at their Annual Meeting on March 10th. In his speech he said that for many years he had had "a most deep enthusiasm for the work of the C.M.S." and that when visiting India he saw nothing "more full of both the love and the wisdom of Christ. Christians," he said, "ought to feel profound thankfulness to the C.M.S., because no other Society connected with the Church of England had stood as it had done for the missionary cause in the face of obloquy and contempt." The whole speech was printed in the *C.M. Intelligencer* of April.

Excepting at the great Centenary gatherings of 1899, the Society's birthday, April 12th, has never been observed in so striking a way as this year. The Lay Workers' Union took advantage of April 12th falling on a Saturday to arrange a Convention of laymen, morning, afternoon, and evening. Both in the numbers that assembled and in the character of the proceedings it surpassed all expectation; and at many points during the day it was deeply moving. Certainly Mr. Manley's speech in the afternoon will never be forgotten. Never in our hearing have the real actual needs of the mission-field been set forth with such tremendous force,—without the smallest attempt at "eloquence," but simply by the masterly grouping of plain hard facts. He had often heard in England about the one missionary amid half a million of souls, but, said he, "*when you are that one yourself, it is another thing altogether.*" I, he added, "have been that one." We shall hope to publish this speech for general distribution, and trust it may have something of the effect produced by Mrs. Bishop's memorable address in 1893. On another page we give an account of the Convention.

The Lay Workers' Union for London, though chiefly composed of Londoners, has "isolated members" in different parts of the country. There is no reason why any layman in England should be prevented from joining a Lay Workers' Union. If they cannot conveniently join a provincial Union, such as Manchester or Birmingham, the London Union will gladly enrol them. Address the Hon. Secretaries, Mr. G. Anthony King and Mr. T. G. Hughes, at the C.M. House.

We call attention to Prebendary Fox's interesting account of the great Students' Convention at Toronto, to attend which he crossed the Atlantic. It is printed in this month's *C.M. Intelligencer*. In the same number is an article on Dr. Dennis's elaborate tables of missionary statistics lately published in one large volume.

Giving.

THOUGHTS ON 2 COR. VIII., IX.

BY THE REV. H. P. GRUBB.

IV.

THE circumstances surrounding these early Churches heightened the Apostle's appreciation of their liberality, and were for all time a setting which displayed still more "the exceeding grace of God."

(1) *They abounded in liberality in the midst of the most trying affliction.* Chap. viii. 2: "In a great trial of affliction." There is a tribulation which does not affect, or which affects but little, our resources, and there is a giving in the midst of that. When, in 1897, large sums were given to relieve the famine in India, this nation was in the full tide of prosperity. When again, in 1900, the famine affected an area larger and a much more numerous population than in 1897, the sums contributed were both in amount and in proportion vastly less, because, mainly, the mind of the nation was preoccupied by the war. In neither case can the tribulation be said to have materially affected the national resources. But the "affliction" of which the Apostle speaks both affected their resources and tested their spirit of liberality. Not unlikely, they were persecuted by their heathen neighbours and by the local Jews (Acts xvi., xvii.). Becoming Christians their customers forsook them, and their trade fell off: their business prospects were dark. Yet not on their own misery did they fix their attention, but on the still greater need of the far-off Jews.

(2) *They abounded in liberality out of the depth of poverty* (chap. viii. 2). Moreover, "the affliction" went so far and continued so long that the churches were reduced to "deep poverty." (The extreme of poverty; the expression "deep" is a strong one.) Yet they did not stint their giving, but somehow, in ways we scarcely like to think, applied to themselves the screw of the willing mind.

(3) *They abounded in liberality towards men of a different race.* Here, perhaps, is the crown to be placed upon their spirit of liberality, restrained by no tribulation, by no poverty, by no prejudice. But little, indeed, could the Gentile Christians of Macedonia know of the Jews in Jerusalem, and that little would tend to be deeply embittered by the fact that the Jews amongst them despised them, ill-treated them, and hated them with a hatred born of race and of religion. Perhaps nowhere in the world at present, not even as regards the attitude of Mohammedans towards Christians, does there exist so great an antipathy of race and religion as of old between Jew and Gentile. The nearest parallel to it might be in the intensity of aversion with which in certain countries the whites regard the coloured races amongst whom they live, or who live amongst them. Now this liberal giving for the poor far-off Jewish Christians was indeed a conspicuous triumph of the "exceeding grace of God," and the Apostle's commendation of these poor Churches tears into multitudinous shreds the numerous reasons and excuses for not "sending money out of the parish." It exalts them into an illustrious example of the power of that "bond in Christ" which overleaps all barriers of race, of religion, of privilege, of position, and which has respect only to the Fatherhood of God and the brotherhood of man.

V.

(1) Chap. viii. 5 explains on the side of these Churches the springs of their extraordinary liberality, for *they began by giving themselves to the Lord Jesus with a consecration so complete that even the Apostle was astonished at it.* Read, as in the R.V., "And this, not as we had hoped," that is, "and in addition to all that I have already said, the best of their giving was that in a degree far beyond what I had expected they first gave their very selves to the Lord." That is the secret of all the highest giving. They placed themselves, a whole burnt offering, on the altar, and they did not take themselves back when they felt the fire of trial; they placed their two hands in God's hand, and left them there.

(2) As a result, stirred up by the will of God, as expounded by the Apostle, *they gave themselves also to St. Paul*, directing their offerings into that particular channel which they realized at the

moment to be for them the line of God's will. They were to manifest love for former enemies, and their unity with them in Christ Jesus.

(3) *The fulness of their consecration culminated in an overflowing of joy in the Lord*, and this joy culminated in an overflowing of gifts. Verse 1: "The abundance of their joy . . . abounded." No barriers of persecution, of poverty, or of prejudice could bank up the torrent of their joy, which burst through them all, while they, shouting as it were (chap. ix. 7, "cheerful," Gr. = hilarious), placed their "all in the hand of their Lord, which in each one of His poor was stretched out to them." May a liberality similar to this abound in this crisis of its history towards the Church Missionary Society!

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

14. The Great Persecution.

ON Nov. 15th, 1885, the king's head page, named Balikudembe Mukassa, a "reader," first with Mackay and afterwards with the Roman Catholics, was ordered to be burnt alive, but the Katikiro killed him before throwing his body to the fire. A young chief, named Apolo Kagwe, was terribly ill-used by the king, but not killed. In later days this lad became himself the Katikiro or Prime Minister.

This outbreak was followed by a lull, but throughout this period the Christians assembled more or less in secret. In the following May the king's fury broke out again against all who were known or suspected to be "readers," and some fifty or sixty of the converts were tortured and put to death. Mackay's own account of its beginning, dated June 26th, 1886, is as follows:—

"It is now a full month since the bloody persecution of Native Christians began. Those who were at the capital, and best known, were of course first arrested. About a dozen were butchered at once. Several were mutilated (Asiatic manner) afterwards; many were speared or otherwise killed in the endeavour to capture them in various parts of the country; while thirty-two were burnt alive in one huge pyre, after having been kept prisoners over a week. Let some of our friends at home fancy themselves exchanging places with us, and see their friends with whom they yesterday talked and ate, and prayed, to-day ruthlessly seized and hacked to pieces almost before their eyes, and their members left lying to decay by the roadside so as to produce an abominable stench for days. At this moment I recall vividly the voice and face of a man who came here almost daily. Several voyages he made with me in the boat, to and from Msalala. He was further a member of our Native Church Council. The executioners suddenly appeared before his house to arrest him, but were afraid to enter. At the time he was engaged in holding prayers with several lads. These bolted through the thin reed wall of the house and escaped. One alone remained with him. 'Do not be afraid that I will shoot you,' cried the Christian; 'come in and take me.' They bound him and took him, as also the friend with him, before the king. 'Do you read?' 'Yes.' 'Take him and roast him,' was the summary sentence. The two were condemned, but one bought himself off by getting his friends to pay a woman and a cow. Roberto was kept a few days in the stocks, and then an arm cut off and roasted before his eyes. Next a leg was severed, and that also burnt. How much further the torture went I do not know; I only know that what was left of the man was committed also to the flames.

"After the massacre the head-executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. This caused merriment in the court, the king remarking that 'God did not rescue them from his power.'"

Dr. Junker, the famous Russian traveller, arrived in Uganda at this period from Bunyoro, and told the missionaries of the wholesale bloodshed which he had noticed on the way. It was with difficulty that Mackay induced the king to allow Dr. Junker to depart in the Mission-boat *Elcanor*.

The majority of the Christians fled into hiding-places, as the persecuted Christians of Madagascar had done. The missionaries sent out a letter of encouragement to them,

addressed to "People of Jesus who are in Buganda." "Our beloved brethren," it ran, "do not deny our Lord Jesus, and He will not deny you on that great day when He shall come with glory. Remember the words of our Saviour, how He told His disciples not to fear men, who are only able to kill the body." The letter quoted 1 Pet. iv. 12—19, words which convey a very real and direct message to men in daily danger.

From time to time visitors came to the missionaries under the cover of night, sometimes converts whom they feared had been slain, sometimes new inquirers brought in by the influence of the heroic deaths they had witnessed. More than once the Sacrament of Baptism was thus administered, and the words of reception acquired an added force: "In token that hereafter you shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto your life's end."

It is, of course, impossible to calculate the numbers of the martyrs who perished in the great persecution, but they were computed to have been at least 200—not all baptized Christians, but adherents of the C.M.S. or R.C. Missions.

The news of the persecution had by this time reached the outer world, and roused the deepest sympathy. In Tinnevely the Indian converts collected £80, and sent it to the relief of their suffering brethren in Uganda.

15. Mackay alone in Uganda.

The missionaries, at length, felt that their presence in the country was a danger rather than a help to the converts, and sought to withdraw. After many insults, Mwanga permitted Mr. Ashe to go, but insisted on keeping Mackay, not only because he was so useful, but because he looked upon him as a hostage against the possible vengeance of the white man.

From August, 1886, until July, 1887, Mackay was alone in Uganda, translating the Scriptures, comforting the Christians, and doing all he could to appease the king. In the midst of this troublous time the translation of the Gospel of St. Matthew was finished, with the aid of the Baganda converts, as already described. The king's anger became gradually disregarded, so that some of the converts were able to gather round Mackay again. A significant and touching allusion occurs in a letter of Mackay's, written in January, 1887:—

"For a couple of months after you left I was having a regular houseful of strangers every evening. The tin of petroleum arrived just in time, as by it I could make a respectable light, and the library became a night-school. Late, late, often very late, we wound up, and I was often more than exhausted—reading, teaching, drugging, &c. By day I got, off and on, some translation done."

In another letter, on March 6th, he wrote:—

"By the grace of our loving Lord I am still in the body. . . . Since receiving the mail . . . I have had the consciousness forced upon me that our very existence here is mightily due to the prayers of you and of all the children of God in Europe."

It is interesting to note that one of the young chiefs who were in danger at this time, and escaped with life, was Mika Sematimba, who afterwards visited England.

In July, 1887, King Mwanga, who had all along been much influenced by the advice of Arab slave-traders, was counselled by them to send Mackay away out of the country. This was done, but the king required that another missionary should be sent to take Mackay's place, and asked for the Rev. Cyril Gordon, who was then at the south end of the Lake, on account of his name. The request was another proof of the magical power of General Gordon's influence; for Khartoum is nearly a thousand miles away from Uganda. Mr. Gordon accordingly went in August, and was alone until April, 1888, when he was joined by the Rev. R. H. Walker.

(To be continued.)

Pictures from the Telugu Country.

The Noble College, Masulipatam.



DHOBI, OR WASHERMAN.

HE Noble College was first started as a small school by the late Rev. R. T. Noble in 1843. He commenced with two pupils, but the numbers rapidly increased until, before his death, in 1865, there were over 300 boys. It is now a large institution, having nearly 1,000 pupils under Christian instruction. In connexion with the College there is a High School, and there are six branch schools in various parts of the town. The range of teaching extends from the alphabet to the subjects for the B.A. degree of the University of Madras. For an hour each day the truths of Christianity are systematically taught, and in this way the youths of the higher castes are brought into contact with the Gospel of our Lord Jesus Christ.

There have been few lives more wholly consecrated to the Master's service than that of Robert Noble, the founder of the College which now bears his name. For twenty-four years he laboured there without once coming home, and died at his post. His faithful service was rewarded by his being permitted to see some of his most brilliant and best-loved pupils forsake all to follow Christ, and several of his spiritual children became the leaders, lay and clerical, of the Telugu Native Church.

The Rev. A. W. Poole (afterwards Bishop in Japan), who was for a short time Rugby-Fox Master of the Noble College, bore testimony to the results of the mission of that institution. In his speech at Exeter Hall, at the C.M.S. Anniversary in 1883, he spoke as follows:—

"It was Robert Noble's aim so to reach men of power among the Natives that they should be the pillars of the Native Church when he had passed away.

... Exactly opposite to the Noble School stands the native court-house. The judge who daily administers impartial justice in the name of the British Government in that court-house is a converted Brahman from the school. The magistrate in the adjoining district is another; the minister of the native congregation and missionary in charge of the district of Masulipatam is another; two of the headmasters of our Anglo-Vernacular Schools, and seven assistant-masters in those schools are all men brought to the knowledge of God in the Noble High School of Masulipatam. One

of them edits the Native Christian magazine. All our translating, writing, teaching, guiding, and directing the work of the Native Church is in the hands of that small but steadfast community. . . . It is impossible to thank God too much for the blessing which He has vouchsafed to the work of the Noble High School."

A few years ago an Indian civilian of long experience spoke of the Noble School as a model of what an Indian public school should be in tone and discipline, adding that "to have been educated there was, as it were, to have been 'hall-marked for good.'"

The work of Christian education in India is gradually being recognized by the Christian Church as one of the most momentous and the most far-reaching in its results of all forms of missionary work. Hundreds of students are being turned out of the Government and Hindu colleges year by year without any moral or religious training, with their old faith gone and nothing in its place. Western civilization without Christ and Christianity is destroying without building up, and as it is the supreme duty of the State to give our fellow-subjects better laws and better systems of government, so it is the supreme duty of the Christian Church to give them the religion of Christ.

In connexion with the College there is a hostel for Christians and another for Brahmans. Games of physical exercise are encouraged

among the students, as will be seen from the tennis and Badminton courts in the picture.

A Shrine to the Monkey God.

As the picture of the Noble College speaks to us of the sons of India brought into the light of Christian education, so the view of this shrine tells of the darkness of the heathen religions in which millions are still enshrouded. "The traditions and attributes" of Hanuman (the monkey god), says Sir A. Lyall, "illustrate



A MOHAMMEDAN BRIDE.



MODES OF TRAVELLING IN THE NIZAM'S DOMINIONS.

curiously the process by which a mere animal fetish, dreaded for his ugliness and half-human ways, soon rises to be an elfin king of the monkey tribe, next becomes a powerful genius, and latterly emerges into the full glory of divine incarnation or *avatár*, surrounded by the most extravagant fables to explain away the monkey head and tail, which have stuck to him through all his metamorphoses."

The monkey god is said to be so strong that he can carry the Himalaya Mountains on the end of his tail and the moon under his arm. One of the stories told of this god is to this effect: "One day Hanuman was walking along and noticed a lock of hair sticking up out of the ground. He seized it, and giving a strong pull he drew up the god Ram, who had been so unfortunate as to sink down into the earth. The monkey god was just in time to save him by his hair." In consequence of this the worshippers of these two gods, Ram and Hanuman, wear a long lock of hair at the back of their heads. This lock is much cherished, because the wearers expect that when they come to the river of death the monkey god will be there to swing them over by their *choti*, or lock of hair. The cutting off this *choti* by Christian converts is a sure sign that they have given up for ever the worship of these false gods.

The monkey god is a common object of worship in the Deccan.

Mohammedan Bride.

The bride in our picture on page 68 is a lady of Masulipatam, the town in which the Noble College is situated. It has a population of 38,000, of which the Mohammedans number 9,000, but they are of the poorer class. The girl in the picture, however, appears to be quite heavily laden with jewellery, but this is to be explained by the fact that all her dowry has been invested in the ear-rings, nose-rings, finger-rings, and bracelets which adorn (or disfigure) her person. Owing to the many centuries of unrest and insecurity through which India has passed, her people are slow to learn the elementary truths of political economy; they therefore, as a rule, "bank" their wealth in jewellery, or bury it.

Modes of Travelling in the Nizam's Dominion.

The Nizam's Dominion is an extensive country in Central India, of which the ruler is a Mohammedan prince called the Nizam. Like Travancore, Kashmir, and other States, it is semi-independent and under British protection. The capital is Hyderabad, in the Deccan.

In the Telugu Mission evangelistic work has been extended into the Nizam's dominions. In 1887 Kham-



WAYSIDE SHRINE TO HANUMAN, THE MONKEY-GOD.

mamet became an important centre of missionary work among the surrounding villages. Hundreds of the rural population have since been baptized by the Rev. J. B. Panes.

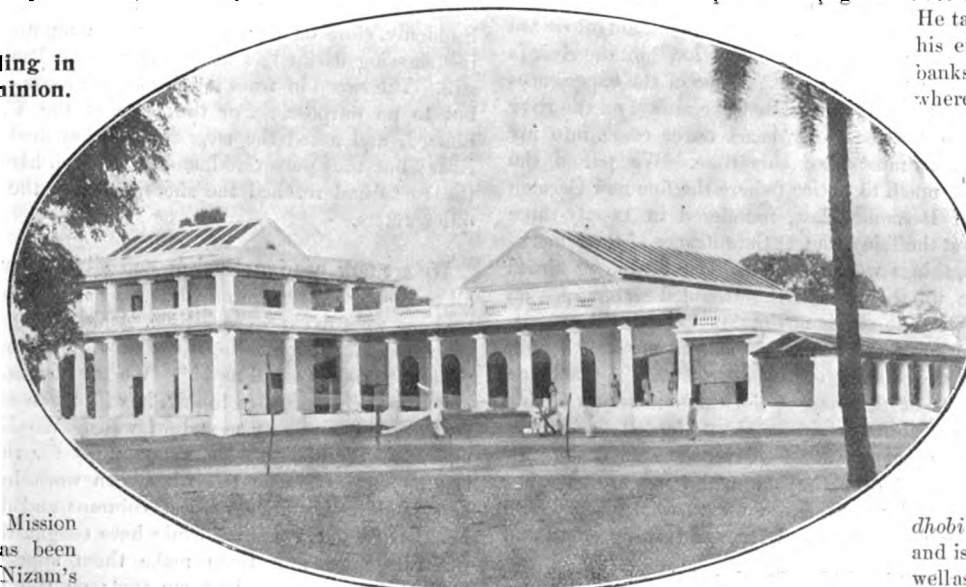
They have now a large and substantial church which cost some 6,000 rupees, towards which sum the local Christians gave about one-third. The foundation-stone was laid on "Centenary Day," and the church was dedicated by Bishop Whitehead, of Madras, on Feb. 2nd, 1901. In the picture on page 68 Mr. Panes is seen to the left standing by the *jinricksha* in which Mrs. Panes is seated. The lady in the palanquin is Miss Wells, of the C.E.Z.M.S., who, with a sister missionary of the same Society, has been labouring in the district around Khammamet. There is a vast area of virgin soil awaiting the Gospel plough in this part of India.

The Dhobi, or Washerman.

The laundry work in India is done not by washerwomen but by washermen. In the picture on page 68 we see one of these gentlemen.

He takes the soiled linen of his employers down to the banks of a tank or stream, where he does his best to cleanse it—not by rubbing or scrubbing, but by beating it on a sloping flat stone and on his feet until he thinks it sufficiently clean. If the clothes are made of fairly strong material all may be well, but if not they may be returned to their owner clean, but in shreds. On the whole, however, the

dhobi is a very useful person and is said to do his work as well as—and sometimes better than—a European laundress.



NOBLE COLLEGE, MASULIPATAM.

In Perils of Waters.

Extracts from the Journal of the REV. O. M. JACKSON.

[It will be remembered that some of our missionaries were able last spring to return to their Mission stations in Si-Chuan, which they had been forced to leave during the troublous times in 1900. The following extracts from the journal of the Rev. O. M. Jackson give a graphic account of the perils of navigation through the rapids of the Yang-tse gorges, which our missionary brethren and sisters have to face in their journey to the West China Mission. Let us thank God for His preserving care over them.—Ed.]

200 li below Kuei-fu on the Yang-tse Kiang,

May 19th, 1901.

THIS is the first time I have travelled in what is called a "Kua-tsi," or house-boat. . . .

The principal man of our crew of fourteen is the T'ai-kong, or pilot. He stands always on the bow of the boat, and holds a long bamboo pole with an iron point. With this he is always feeling for the bottom when not in deep water, and keeps the boat from touching the protruding rocks as she glides by. He also gives all the orders to the crew.

Our "Lao-p'an," or captain, is evidently not so experienced, and takes quite a secondary post on the ship, and is satisfied to obey the T'ai-kong's orders. We have one sail, which is a rough arrangement of calico and bamboo, easily hauled up or down the mast. We have three methods of progression. First: Sailing, when there is a favourable wind. Second: Rowing, when there are steep rocks on both sides, as in the gorges. Third: Tracking, which is most often used. A long bamboo rope is run out and the ten men and boys hitch on to it and pull away, scrambling over banks and rocks. When the rocks are high and rugged, as is usually the case, though there is no pathway, they clamber up wherever there is a foothold. Two of the number follow at a distance to lift the rope when it gets caught in a jutting cliff or rock. Sometimes these two followers have difficult work to do. Perhaps a rock in deep water has caught the rope; the trackers are too far ahead to see it, and if not loosened quickly it may pull the boat over. These men hear from the boat what to do. They divest themselves of every sort of clothing, and are in the water in a twinkling, and the boat gives a deep lurch as the rope swings loose again. At another point the rowers cannot hold against the current, and the rocks will not permit a landing, so one of them ties the end of a rope round him and swims for the shore. This last few days we have thus had to save the situation several times. We had to make fast to a big rock, and all on board would lay hold and "pull yoy," until we had passed over a nasty rough bit.

At this time of the year the water has risen considerably over winter level; it makes the passage up easier in some places. Some well-known rapids are said to be nothing. On the other hand others are far worse, and I should say "the general navigation" of the river is very much more difficult in this flood-tide. Some of the experiences of the last few days have not made me wish to be always on the river in a "cockleshell" of a boat. If my heart never came into my mouth before, I think it must have this time. We passed the Tong-sing rapid without much to notice (where the fine new German steamer *Sui-hsiang*, in December last, foundered in twenty-three fathoms of water*), but at the Tsing-t'an, at the entrance of the remarkable "Nin-kan" gorge, things were different. Our T'ai-kong aimed straight for the course up the side of the troubled waters, got an extra crowd of trackers, hauling away at the signal of our drum beating on deck. We had come at it so suddenly that no one had thought of getting ashore, but we soon determined we would not stay on board next time. I stood at the front of the cabin merely watching the progress, when the T'ai-kong, with a shout, leaped backwards. The rope that held us was gone. They let down the sail. Then they seized the long sweep fixed over the bow and tried to keep her straight, but the current had got us, and we were soon whirled into the middle of the river, swaying to and fro, and turning round and

round, as we went down in a sort of swift dance over the waves. In the whirling and turning the cool-headed T'ai-kong stood there with his pole in his hand. The rudder broke in two, so that when we did get near the shore, it was with such an ugly rush that the big sweep broke in two over a rock, but it saved the boat from crashing, and we were relieved of an upset.

It was then about midday, and it was interesting to see our men skip about and set themselves to mend the boat. A log of wood was purchased for the rudder, and a pole was found to splice the broken sweep. There was a village above on the cliff, but the only timber to be bought was some odd pieces which had been picked out of the river, remnants of a former wreck. The boatmen with their tools and a couple of local carpenters set to work, and the job was complete by the middle of the next day. Though we had got a day behind, we had the satisfaction of knowing that both our rudder and sweep were in stronger condition than they were before. Of course, when all was ready, we went on the bank and waited for our boat to come up, which it did safe enough the second time.

The next day we came quickly on with a good wind through the gorges, and arrived at the "Yea-t'an," or "wild rapid." We saw as we approached that about twenty masts were awaiting their turn to go up, for up these rapids it is a case of "one at a time." We saw also what wild waters were there, roaring and rolling. Our boat, being a passenger boat, is permitted to go straight on, and not to take a place behind the long line of cargo boats, and wait the turn; so seeing three only at the point of ascent, we followed. Again we walked over the boulders, saw the three in front of us get up all right, then ours, with two long lines of rope stretching far along the shore, got into position. The roll of the drum began, and two groups of men, scarcely distinguishable in the distance, began to haul. I took out my watch and noticed that our boat was exactly twenty-two minutes in the ascent. To look at it the boat seemed hardly to be moving at all, but inch by inch it went up, and we were thankful once more to be above a rapid.

After the "wild rapid" was a small one a few miles farther on, called the "Cow's Mouth," but this did not occupy us very long. However, the afternoon was getting cloudy, and a gusty wind blew up the gorge, and we had several times to cross and recross. Each time it seemed as though we were going to topple over. Towards evening was the worst bit we have had. It was near seven p.m., and darkness was coming on. There was a good sheltered nook with sand banks in the distance, but in between the water was evidently difficult, running all ways. All the men were aboard, but the wind was dropping; the current was running furiously and boiling in huge whirlpools. Suddenly, close on our left, appeared a number of dark black rocks, just showing dark edges above the water. The boat was at a standstill. The sweep in front kept us off the rocks. The oars were plied, but to no purpose. For the moment the T'ai-kong seemed nonplussed, and asked the steersman if they had not better cross the river; but they persevered, and after much hard pulling we rounded the rocks and reached the shore, put out the line, and came into quiet waters.

May 22nd.

We are now nearing Kuei-fu, and all the way up are small rapids, all more or less troublesome, but we have become used to these, and we know what to expect each time. Amid the gurgling and the surging, the roaring and the shaking, some one says, "What's the matter now?" "Oh! it's only a small rapid." We are now in the last of the gorges, and if we reach Kuei-fu to-day, it will make eight days of journey between these mighty mountain walls. We have had no "views" except the strata of marble, a fine study for the geologist. That in the line of the tide for miles has been worn by the action of water and sand in irregular vertical columns and buttresses; the loose boulders on the prominent banks have caught the passing ropes; and the ruts worn into them make them appear like fragments of Corinthian columns. In some spots on the cliffs are tablets with inscriptions, but they are usually too high and too far off to read.

*[An account of this disaster, when Bishop Cassels and three C.M.S. missionaries and others of the China Inland Mission suffered shipwreck, and were in great peril for some time, was given in the GLEANER for April, 1901, p. 60.—Ed.]

On Monday we passed the boundary into Si-Chuan, with a very high mountain opposite called "the Twelve Winds," a peak which is said to control the "wind and water," or "luck," of Si-Chuan. Beyond this is the rapid called the "Ta-moh-tsi," and further on the "Siao-moh-tsi," i.e., the great and little millstones. On Tuesday (21st) we passed Wu-shan-hsien, a small city in a fine situation. At night we anchored at the "Heavenly Character Mountain."

In North China on Field Force Service.

By W. HOPE GILL, of the West China Mission.

(Continued from p. 39.)

STRANGE were the feelings one had the next day when waking up, to find the two tiny paper lattice-worked windows of my small room quite dirty with dust, the result of the repairing that had been going on in my quarters and the adjoining rooms, and the ceiling of paper with large holes in, the flooring all filthy with the muddy remains of the plasterer! My morning tub was an indulgence, of which I was glad to avail myself. Having not been told off to any special duty, my work was to organize a band of Chinese coolies for conservancy purposes, to look after the entire quarters occupied by the 16th Bengal Lancers and the 7th Rajputs, these two whole regiments being quartered inside the park walls of the Altar of Heaven, commonly called in error, the Temple of Heaven. Helping the transport and commissariat officers in all their dealings with the Natives took up a lot of one's time; finding where grain was to be had and where mules or donkeys could be bought, ensuring the best of each kind, making the Natives understand they would get their full money's worth from us, as we were British.

Why I mention this is because the truth must be told, that whenever the Native heard we were British, he would the more gladly part with his goods, being sure of getting his money, which was not the case in his dealing with other nationalities always. In going with the various officers about Peking on duties of many kinds, as days went by, it was very striking to observe how the Natives were gathering in thousands within the jurisdiction of the British and Japanese quarters—by this I mean the portions of that great capital that had been allotted to us,—for the whole of Peking was divided up into eight parts, under the eight Foreign Powers who were then in possession. Each Power was of course responsible for order and government within its own sphere, and as may be justly expected by any of us who have travelled far in the world, the two nations specially named already were the favourites with the Chinese, as were also, in a lesser degree though, the representatives of our cousins across the Atlantic. It was obvious to any one how the Natives flocked into these quarters to do their business, the reason of course being that they were treated kindly and with due consideration by the police authorities in each respective quarter. Latterly, so great was the contrast, that it was with great difficulty we managed to make our way through the crowds and masses of Chinamen who thronged the main streets in our quarters. My readers will hardly believe me when I tell them that, although my fellow-officers were in their full military attire, and wishing to make simple purchases of curios, &c., at the many stalls, we had to use our lungs in asking the crowds to kindly open a road, or stand aside, for us to go through their midst, for we could hardly wedge our way through them. Often had we to use a little pressure on the shoulders of some to make any headway at all, by a good shake with the hand, for in the din around they could not hear us. Quite as often would the same individuals turn round and, after recognizing us, with a broad smile would say, "Ai-ah! Never saw you great man of the great English nation. I've sinned against you!"

The opportunities afforded one for witnessing for our Risen and Glorified Master were many, and although the actual results may never be seen down here, I am quite confident the seed sown will bring forth fruit in due time. And why this confidence? Because of the promise, "Shall doubtless come again," the conditions having been fulfilled, by God's grace, at the time of sowing. May I ask the earnest,

believing prayers of my readers, for all the witness borne and seed sown while I was in Peking, both amongst the Natives and the British officers, for without this continual prayer in the work already done—be it where it may—we cannot expect much fruit. Let us be agreed then in definitely asking that much fruit may result to the glory of His Name. "He is faithful that promised."

Of the many great sights I saw, and the three expeditions I accompanied—small but interesting ones,—I will not write, but just add how intrinsically helpful in every way I found my time with the British Field Force to be. Seeing through the sacred precincts of the Forbidden City, and into every private apartment of the Empress Dowager, as well as the Emperor's, and being thus enabled to offer up a prayer for them in their own palace, was a great privilege.

It may occur to the minds of some to ask how we spent the Lord's days. If I desired to share the privileges of public worship I had to walk some two or three miles to the Mission-house of the American Presbyterian Brethren, or to that of another American missionary body, where in turn in the afternoons all God's people were welcome. Of this I naturally availed myself whenever I could get free, and much enjoyed the fellowship with my brethren and sisters who gathered together. At the chapel of the British Legation there was morning service each Lord's day, where I attended likewise when able. The most impressive scene I witnessed—as regards anything foreign to Peking I mean—was the ever-to-be-remembered parade of the British troops of the First Brigade, within the actual walls of the Tartar city, in those great courtyards that form the main entrance into the Forbidden City itself. There mustered some 2,000 to 3,000 British troops on New Year's Day, 1901, under the generalship of the Field Marshal of the Allied Powers himself, viz., Count von Waldersee, who led off in three hearty cheers for the beloved Victoria, Queen of Great Britain and Empress of India.

To hear these cheers rise from the Indian troops led by the British officers, and taken up by the crowd of European and American onlookers, most of whom were of course military men also, was something that no one present can ever forget. While bringing this narrative to a close, I must mention one outstanding feature of the forces of the Allied Powers in Peking, so freely acknowledged by all candid observers there, and I say it to our credit as well as their honour. It is the indisputable superiority of the Indian troops over those of any other nationality represented in Peking, both in conduct and physique. I cannot limit this praise to those in Peking only, for the same was equally true of those in Shanghai too.

My journey down to Shanghai was full of incidents of interest. To name two or three. Leaving Peking in the train and passing through the great outside wall in the train, as the railway was brought right into the Chinese part of the city; being ice-bound at the port of embarkation was strange, the sea for some fifteen to twenty miles being frozen hard; and finally having one's baggage pulled across this icy sea for two or three miles to reach the steamer was lively but dangerous work! Through many vicissitudes like this I passed on my way to Shanghai, and very full of praise I was to be restored again to Mrs. Gill and family, finding all well there.

♦♦♦♦♦
A Plea for Care.—The Association Secretary for Durham and Newcastle (the Rev. C. F. Bickmore) writes to us:—

"Through an advertisement in the GLEANER, Miss Langston's set of upwards of 100 dolls dressed in native garb have been in great request. As I have shown those dolls some hundred times, I take quite a fatherly interest in them. Imagine my indignation then to hear this morning that they have been returned to Miss Langston with only twenty-eight perfect, and that in eight shows they have been more injured than in the 100 shows when under my charge. Boxes for their packing and calico cloth for table covering—all gone! Once, actually, the dolls were packed without any paper covering to prevent them from falling out by the way. These little people are most valuable for arousing interest in the peoples they represent, and I write to plead with friends who use them to be extra careful of them. There was once a man who had never heard the saying 'Do unto others as ye would they should do unto you,' who yet was terribly distressed at the loss of an axe-head, not because of its value, but because 'it was borrowed.' Let not our Christianity be evil spoken of for the lack of a little consideration for the things of others."

Egyptian Towns and Villages.

BY MISS CAY.

FEW countries in the world can possess, both for the student and the traveller, such interest as the land of Egypt. Whether we think of the temples, tombs, and mummies, that tell of a history so ancient as to make the much-prized Roman remains in England seem modern by comparison; or of the strange country, all dependent on its one river; or of the close connexion with Holy Scripture, especially in the days of Moses and Joseph, but, in a lesser degree, from the



EGYPTIAN FARMER.

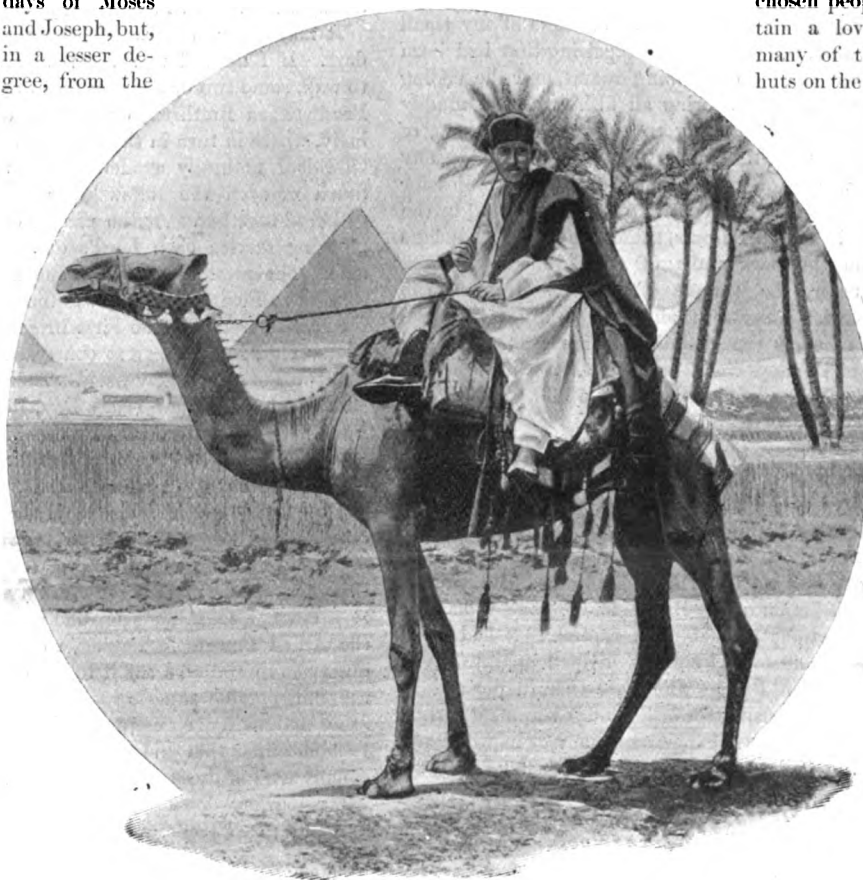
time of Abraham to that of Christ,—the land has a charm of its own, and from one point of view or the other can hardly fail to attract. But to the missionary there is a fourth interest, stronger than any of these, the interest in the people of the land as it is now. It is possible that even among the readers of the *GLEANER* there may be some who do not know who the present-day Egyptians really are, so I hope that those who do know will excuse a few words of explanation.

The native population consists of three quite distinct races. First there are the Copts, who, though now small in numbers, are the direct descendants of the ancient Egyptians. They received Christianity in its earliest days, and though, during centuries of Mohammedan oppression, the lamp of their Church has become dim, they hold the truth on most points, and accept the Holy Scriptures in their entirety. They use the Coptic language in their Church services, but few understand it, as Arabic is the language of daily life. They rarely intermarry with other races, and in towns (such as Gizeli, shown in one of our pictures) live in a special district, known as the Christian quarter.

In the second place there are the Arabs, or Bedaween, the proud descendants of the Moslem conquerors, who regard themselves as the chosen people of God. They retain a love for desert life, and many of them live in tents or huts on the sand hills rather than

in the villages of the fertile plain. They own great numbers of camels, and often possess land, but engage others to do the actual work of cultivation, which they consider beneath their dignity.

Lastly, there is the mixed race that forms the mass of the population. Egyptians, made Mohammedans by fear or force in times long past, have intermarried with other races, such as the Soudanese, Berber, and Abyssinian, and the result is great variety of feature and colour, and a want of the distinctive race



ON A CAMEL IN EGYPT.



TOWN OF GIZEH, OPPOSITE OLD CAIRO.



WOMEN FETCHING WATER.

characteristics that are so manifest in the case of Copts and Arabs. Our Mission work brings us more or less into contact with all three races, but chiefly with the last mentioned. The Medical Mission in Old Cairo is a centre for people from the towns, peasants from the villages, and sometimes Arabs from the desert hills. Day by day the Gospel of the grace of God is preached to the patients, but they soon return to the dense darkness of the places in which they live, often to villages without one Christian inhabitant. So it is a part of our work (though as yet very insufficiently done) to try to visit the different towns and villages, that the influence gained and the work begun may not be altogether lost. It is now the work of a catechist to go out for several days at a time, first to one district, then to another, and preach and teach in each in turn, but we cannot send out a woman worker alone, and it is very rarely that two can be spared at once, so we visit chiefly in villages within a short distance, going out in the morning and returning in the afternoon.

Several of the villages near us are either on the banks of the Nile or on islands, so we reach them by boat. The peasant women are, on the whole, in better circumstances than their sisters in the towns, for they have much more liberty, and they also live a great deal in the open air, instead of in the close and dirty rooms of places such as Old Cairo. Many of them work in the fields, and all are accustomed to carry heavy water jars and other weights. This active life makes them healthier than the townspeople, and

consequently more cheerful. When, however, it comes to the question of mental and religious training, there is no difference, with the exception of the very small number influenced by schools—all are alike in the depths of ignorance and superstition. It is not enough



VILLAGE ON THE NILE.

to say, as we sometimes do, that Egyptian women are like silly children, for children in Christian lands have not been taught to regard nursery rhymes, ghost stories, and tales about goblins as part of their *religion*, whereas the women here will tell us the most absurd stories, and insist that they must be believed, being matter of faith. They have, too, many practices that seem to be remains of Heathenism, one of the commonest being the wearing of charms. Some of these are made by mixing various grains or salts, others by writing or drawing on bits of paper, and a charm frock for a child is made by begging scraps of stuff from different people, and then sewing them into a patchwork garment. The object of this is to make the little one look like a beggar, that it may not excite envy, and so be injured by the evil eye. In teaching the women, therefore, we have to contend, not only with ignorance and dulness, but a mass of rubbish that has been accumulating in their minds from childhood upwards. For several years we were only able to visit each of our districts beyond Old Cairo once in two months, and even now that I have a second Bible-woman, it takes us three weeks to go our round of districts, not of houses or families, for we cannot visit all the houses we know each time we go to the village or neighbourhood. So the progress in knowledge is very slow, and even women who seem to have grasped something of the truth mix it up sadly with error. For instance, one in Gizeh who declares her belief in Christ as her personal Saviour, and can name a certain day as that on which a lesson on the lost sheep led her to repentance, is set on going on pilgrimage to Mecca, believing that she will be benefited in some way, though she cannot tell how.

Just at present we are taking an unusual way of visiting villages. Dr. and Mrs. Harpur and I are in a houseboat on the Nile, and every day we land and visit one or two villages, chiefly those from which patients have come to Old Cairo. In these places, far away from a city, a European lady is as much a sight as a Chinese with a pig-tail and wearing the dress of his country would be in an English village, and the women and children rush after us in crowds. Some women who saw me riding called out to the man who was with me, "Don't go so fast, oh, Ibraheen, we want to look at her," and when we enter a cottage the room is immediately crammed. I do, indeed, feel thankful that the people need not only *look*, but that I can speak to them, and teach them something of the truth. It is, however, very hard to keep them quiet enough to listen, they are so excited. If we could go to them oftener this would wear off. It would be of great use if we could have little houses in various villages, and use them as centres for evangelization.

The most encouraging feature of this visiting at a distance has been the seeing results of our work in Old Cairo, especially that among those we call casuals. Women, and even children, remember what they heard one, two, and even three years ago. A little girl, about eight years of age, repeated word for word a short prayer I taught her last year, and was trying hard to teach it to a grown-up woman, repeating the simple petitions over and over again, as I had done when teaching her. Another ex-casual said, as soon as the address was finished, "Now we must pray," and she and others who had been in Old Cairo rose and repeated a prayer after me just as they did when with us on the Mission premises. All the ex-patients were so glad to see us, and, without exception, their houses were open to us. Much sowing has been done, but we need many workers for the villages if we are to reap. "Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

THE MISSIONARY-BOX AT SUNDAY BREAKFAST.

WE here in Calcutta always have our "missionary-box" on the breakfast table on Sunday morning. As we usually have visitors staying in the house, we find that the meal at which all are most likely to be present. Our Christian table servant always takes it into his charge, and if he thinks it is in danger of being forgotten, he hands it round as a last course.

A CALCUTTA WORKER.

[This plan, we are glad to say, is not an uncommon one in England; but perhaps this Calcutta letter will suggest it to some who have not yet adopted it.—ED.]

The Mission-Field.

UGANDA.

Advance of Christianity.—Notwithstanding the fact that the teachers had to leave their work last year from time to time, in order to get their plots of land properly secured under the new Government regulations, the standard of advance of previous years in Uganda and neighbouring kingdoms has been kept up. The statistics for the whole Mission are as follows:—Native clergy, 27. Native Christian lay teachers: male, 1,988; female, 420. Native Christians (including 2,890 catechumens), 34,239. Native communicants, 9,865. Baptisms during the year: adults, 4,067; children, 1,469. Scholars, 12,363. The most striking advance has been made in Toro, where the number baptized during the year is 390 in excess of those baptized in the previous year; and in the same time the number of communicants has risen by 320, the total number now being 540. Seven years ago there were eight native teachers at work in the countries of Koki and Toro, and the number of "readers" was estimated at 1,000: last year the number of teachers in the two countries was 240, and the number of baptized 1849. New stations have been opened during the year in the country of Ankole, where the king is under instruction; in the county of Buwekula (in Uganda), where the number of baptized adherents is about 1,500: at Masaba, in the neighbourhood of Mount Elgon, where the people of Kavirondo are beginning to hear the Gospel news, and at Budaka, in North Busoga, from which work is being begun amongst the Bakedi and other peoples in that neighbourhood. "Looking at the work as a whole," the Rev. E. Millar says, "there is every reason to thank God, and to take courage, looking for the time when the Gospel light will extend on the east to the country of Abyssinia, and on the north to the tribes in the Nile Valley at present untouched by Christian missionaries."

"Besemesi sleeps."—In her journal under date Nov. 16th, Mrs. Fraser, of Mengo, gives the following affecting account of the death of one of the women in her Gospel class who had "never once been absent or a minute late" since the class was started:—

"One of the women came up from the hospital to tell me that Besemesi wished to say good-bye to me. . . . Lately she had been complaining much of pain and could hardly drag herself to the class, so I got her to go to Dr. Cook, and he found that a serious operation had to be performed at once. She had not strength to rally afterwards. When I went into the ward several of my women were gathered round her bed. I knelt and put my arm round her, and she tried feebly to brush away the tears from my cheek and murmured, '*Our wana nata*' ('My dear little one'), but she was failing very quickly. She kept repeating the words of a new hymn I had been teaching them.

'One there is above all others;
Oh, how He loves!'

After prayer I said good-bye, and early next morning one of the women came to me saying, 'Besemesi sleeps!'

INDIA.

An Anglo-Indian Business Man's Opinion.—Our attention has just been called to the following statement in a journal written on board ship by a friend who was going out to India on a visit some time ago:—

"Our small community contains those who look upon Missions from different standpoints. I must first refer to a gentleman who has for twenty years been engaged in business in Calcutta. He and his wife have a great regard for some of the C.M.S. missionaries. In fact, the principal regret that he seems to have with respect to them is that they do not take sufficient care of themselves; do not feed well enough. I told him that I had heard it said that Christian Indians make worse domestic servants than the Heathen. He knew that such things were said; but it did not trouble him, for he explained that there is a large and disreputable class who think that by calling themselves Christians they are more likely to be employed, and who by their conduct bring unmerited disgrace upon others. The gentleman from whom I am now quoting is an optimist with respect to Missions. He feels, when giving a subscription to the C.M.S., that he is paying a debt, because it is his belief that the success of business men in Calcutta is partly the result of missionary work; he thinks that they have already produced some wonderful changes in India, and that another generation may see a vast accession to the Christian Church."

INDIA: NORTH-WEST PROVINCES.

A Second Abdul Masih.—On Feb. 2nd two Mohammedans were baptized in St. John's Church, Agra; one a Moulvie of considerable

learning and reputation. A writer in the North India localized C.M. GLEANER says of this convert:—

"Before his conversion he was a champion in the cause of Moham-medanism, travelling as far as Hyderabad to hold public discussions with Christians and missionaries. Although, as he confessed, he was engaged in his work, and only read the Bible in order to find out something to cavil at, still God was leading him on, and gradually giving him light, until he felt he could no longer defend his position, and so determined, like another Paul, to become the defender of that which once he thought he ought to destroy. He received the same name (Abdul Masih) as Henry Martyn's convert, the first Indian clergyman in these parts, and the founder of the C.M.S. Mission in Kattrra, Agra, better known as 'Abdul Mashika Kattrra.' Let us pray that he may walk in his footsteps."

SOUTH CHINA.

"Come over and help us."—Although 1900 was a record year in the number of patients at the Pakhoi Hospital, yet the numbers treated in the first eight months of 1901 equalled those of the whole of the previous twelve months. Many of the patients come from long distances, "not with the fear and trembling of days gone by, but ready and willing to become in-patients," and receive Bible instruction. Dr. Horder has had an unprecedented amount of work, and in consequence of inadequate staff has not had a day's holiday for four years. He makes the following earnest appeal for the "Unfathomed Empire of China":—

"Never before were there so many open doors, and so many people ready to listen to the Word of God from our lips, as at the present time. Where are the reapers? . . .

"The youth of England was ready to shed its blood in Africa and save its country from shame and decay: where is the youth that should be ready to give its life among the Heathen of Africa and China to save England from spiritual disease and death? 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'"

Buddhist Monks who wish to become Christians.—Some years ago a Chinese itinerating evangelist, during a stay in Liem-chau, a city in the Kwang-Tung province, visited some monks living in a Buddhist temple on the wall of the city. After conversation with them, they bought some books and portions of the Scriptures. The senior monk was led by the Holy Spirit to read these books, became convinced of the truth of Christianity, and has since been teaching the truth to those under him, and encouraging them also to read the Scriptures. The result has been that Kiu-chang (a young monk whose mother also is an anxious inquirer) left the monastery and entered the boys' boarding-school at Pakhoi. Several others also desire to become Christians, and have asked the missionaries more than once to request the officials to hand the temple over to them for Christian uses.

Helped by Prayer.—In writing his fifth Annual Letter, the Rev. W. C. White, of Lo-nguung, in Fuh-Kien, says:—

"It is with joy that I record this year as being the best spent in China. One reason for this is that, being the Gleaners' 'Own Missionary' for Canada, much prayer has been offered up on my behalf. I have just heard that the privilege of being the Canadian Gleaners' 'Own Missionary' for next year has again been extended to me, and very thankful I am for the abundance of prayer that this will mean for me."

Earnest Converts.—At Iong-gi, a village in the Yen-ping district, in the north-west of the Fuh-Kien province, a little company of women, who were greatly helped by a visit from Miss Darley (of the C.E.Z.M.S.) in the spring of last year, and who have since had a Bible-woman with them for three months, have rented and furnished a little chapel, and when the Rev. H. S. Phillips, of Kien-ning, was there in November last he was able to baptize three women, the firstfruits of the place. An old man of sixty-nine, husband of one of these women, has given up vegetarianism after thirty-seven years under vows, and burnt and destroyed his idols and Buddhist prayer-books.

JAPAN.

"Eighty-nine years of sin forgiven."—Miss Wynne Willson, of Tokushima, diocese of Osaka, visits a place called Muya once a week, and had for a time last year a touching class of three old women, from eighty-nine downwards, of whom the eldest gave up her idols and worshipped in her dim way the God of Heaven, and believing that for the sake of the "Honourable Son" (she could not grasp the foreign name *Jesus*) she was forgiven and would go to heaven, she seemed full of peace. "Though the house is so noisy with all the grandchildren, it does not trouble me now," she said, "for I know I shall soon go to the Great Rest. Eighty-nine years of sin forgiven! Ah, it is a thing to be thankful for!"

Sad Reflections on European Christianity.—"In spite of all the bitter criticism of the behaviour of European Christians in China," writes Miss Bosanquet, of Hiroshima, "the desire to know more of the real principles of our faith seems to be ever on the increase." Hiroshima is a garrison town, and efforts are being made to influence the families of the officers. Miss Bosanquet writes:—

"It is by no means easy for officers or men to be true Christians in this garrison, nor is it easy for officers' wives, unless their husbands are very brave. It was touching to hear the other day of one who was full of hope when her unbelieving husband went to China, thinking that he was sure to learn much from the European officers he would meet there. He had a good deal of intercourse with them, but came back, to her great disappointment, as much prejudiced as before."

SEMBERA MACKAY.

Letter to the Editor of the GLEANER.

DEAR SIR,—Probably many readers of "The Wonderful Story of Uganda," which is now being given in the GLEANER, would be very interested to know that Sembera Mackay (who is referred to in section 8 of that account) was a Native of Busoga.

Believing as we do in "the gifts and calling of God," it seems a strange thing that not a Muganda but one of the troublesome Busoga nation should have been the first fruit to be gathered in, in Buganda. Sembera, too, had the distinction of being the *native* leader who accompanied the Rev. E. C. Gordon and myself when the first defined expansion began from Buganda to Busoga and all the region round about. He went with us on the ground that the Basoga were a dangerous, treacherous people, and his unique knowledge of his own people's characteristics, side by side with those of the Baganda, would aid us greatly. His love for those around him coupled with his experience were invaluable in preparing the way for planting the Gospel at Wakoli's, Busoga.

By the grace of God, the one-time slave amongst the Baganda was now the leader of a new movement, which was destined to be amazingly effective, with Baganda teachers as his subordinates; truly a strange "turning of tables."

As the Rev. J. D. Mullins works out his story, it will probably be realized by readers that Busoga has already started on a course of particularly interesting history, since it was from there that Hannington *son* Buganda just before his murder at Luba's, and near the scene of that cruel deed it happened that Pilkington was killed.

F. C. SMITH.

Ten Days' Outing in the Hazara District.

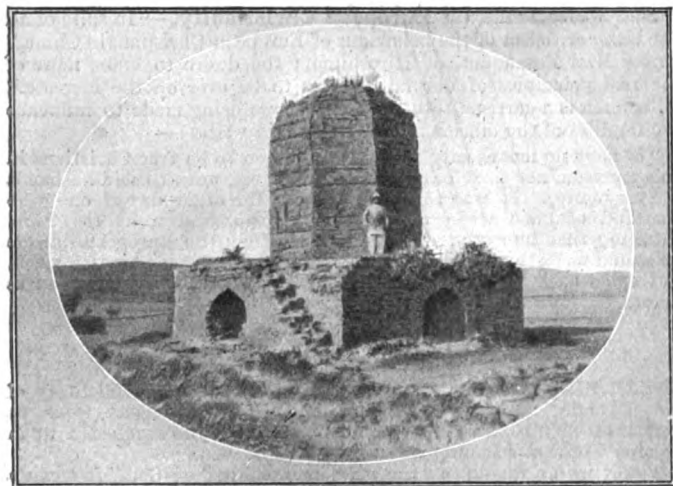
BY THE REV. TREVOR BOMFORD.

THE Hazara district forms the most northern portion of British India. It has a population of 300,000, but very few towns. The English capital is Abbottabad, built in the fifties, on a site chosen by Major Abbott at a height of 4,100 feet above the sea. The former capital was Haripur, built when the Sikhs ruled the district, half-way between Abbottabad and the railway, at a height of some 1,800 feet above the sea. The most interesting town is Mansehra, in the upper part of the district, at a height of some 3,600 feet. It is a place of antiquity, as it was in existence 2,000 years ago, and all the roads leading from the mountainous districts beyond converge at it. The district is shut in on the north by the Khagan range, which rises to 14,000 feet, and in the centre of the district rises the Thandiani block of hills, which go up to 8,840 feet.

Started out on Dec. 4th to drive to Mansehra, sixteen miles. The road is a bad one, skirting for part of the way, the foothills of the Thandiani range. Ten miles from Abbottabad one passes an old tower, Buddhist in general shape but with subsequent additions. Local explanations of it are that it marks the site of a battle, or that it was the boundary mark between two petty sovereignties. The last four miles are down hill into Mansehra, which stands amongst an outcrop of coarse granite boulders, looking like the terminus of some old glacial moraine. The town is the meeting-place of all the roads from the upper part of the district, and is evidently a thriving one, as I have noted in the last two years many additions.

There are one or two inquirers in the neighbourhood, two of them Mullahs. One of these two I once met on a Friday when he had come into the weekly prayers with a Bible under his arm.

There are some things of interest in the neighbourhood of Mansehra. The most remarkable of these are three big blocks of granite, on which, after first making smooth surfaces, the great Buddhist King Asoka, who reigned B.C. 200, had his laws engraved. There are in all India fourteen sets of his laws so engraved. Those at Mansehra are



BUDDHIST TOWER, MULTAN DISTRICT.

nearly if not quite illegible. There, however, they stand, and are typical of the Buddhist religion. They are no good to the people in the neighbouring town, for they cannot read them, and so the Buddhist religion, in India at all events, whatever it may have been in former days, is now of only antiquarian interest. It has lost its power for good.

On a high hill, nearly 1,000 feet above Manshra, and conspicuous for miles round, stand a group of granite blocks and boulders of a remarkable shape, looking from a distance like a lion. Once a year the people of the town, both Mohammedan and Hindu, go up to these stones to hold a fair there, and to offer sacrifices of goats, the only instance I have come across in this country of sacrificing on high places. The idea is that this block of stones is in some way the protecting deity of the place.

At Manshra we stayed three nights, making a room in the corner of the serai our headquarters, the most uncomfortable lodging-place I was ever in. Preaching in the bazaar was carried on by the two men with me while I was otherwise occupied, and was met one day with violent abuse and stone-throwing. In the evenings we had three very good audiences with the lantern, and were listened to with quiet attention. The audience wished to see a picture or two I had of their town and school, and knew that I should not show these unless they behaved well. Nothing of any interest transpired.

We had intended to have stayed longer at Manshra, and to have visited from there the neighbouring villages, but the serai was too dirty and smelly to invite a longer stay, and so on Saturday, the 8th, we went off along the road which leads to Kashmir. It was a stiffish walk of eighteen miles, seven of them through a forest, to the next town of importance, called Ghari Habibullah (the fort of the beloved of God). This town stands in a narrow valley, down which the Koonhar river rushes to join the Jhelum, on the borders of Kashmir, and the neighbourhood is decidedly picturesque. Here I made one friend, a mullah with such a pleasant expression that I am sure one could teach him if one could get him away from his surroundings. Living in his own town, he would be afraid to cultivate too closely the acquaintance of a missionary.

I also had a queer experience and an unusual one. The town boasts of one wealthy family of Mohammedans, all of whom, but one, do little else but drink. The second brother came to see me decidedly the worse for drink, and smelling unpleasantly of it. In drunken tones he kept saying, "I want to be a Christian; I am ready to be a Christian; give me Christian books." My Mullah friend tried to keep him straight, and when he asked for books, said, "The Bible is the book to read, and I can lend you that. Do not worry the sahib."

At last we got rid of him. Later on I went to pay a visit to the chief of the brothers, and sat for an hour waiting for him. The excuse at first was that he was putting on decent clothes to do me honour, but at last the secret leaked out. He had been drinking heavily, and was asleep, and no efforts on the part of his friends could rouse him sufficiently to bring him out. As soon as I found out the cause of his non-appearance I came away. I record this as a unique experience of its kind. While it is not true, as some good friends suppose, that Mohammedans never drink, it is true that such cases, as I met here, are very rare.

We gave the good people of Ghari two preachings with the lantern, and a more orderly and attentive audience I have rarely met. Nearly everything was quite new to them, and they seemed to wish to hear.

On the 10th we tramped back again to Manshra, and on the 11th started from there to see if we could find a way across the hills from there to the little hill station of Thandiani, for such a short cut might be useful in the summer. I cannot say we were altogether successful. No one from Manshra had ever been exactly where I wished to go, and so no one could tell us the best road. The first thing to be done was to get on top of a small range of hills and see for ourselves what to do next. We went a good bit out of our way, and were misdirected by one man we met, so that at the end of some six hours' hard walking and climbing we found ourselves a little more than half-way, with rain commencing and snow falling not far from us, and our coolies,

though lightly laden, quite done up. At this crisis we arrived at a fair-sized village, which had a decent room in it, of which we were allowed to take possession. The room had a door, and a hole in the floor for a fire, but none in the roof to let the smoke out. We needed a fire, and had to keep the door open to let the smoke out and to let the villagers in, for they crowded in to warm themselves at our fire, and to watch us eat and perform necessary changes of clothing. It was ten p.m. before we could get rid of them and shut the door.

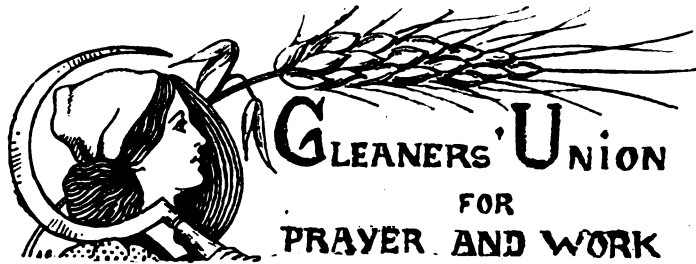
The next day we went on climbing, getting up to where some of yesterday's snow had fallen. Three hours' stiff climbing and then an hour's descent brought us to the Kale Pani rest-house. The next day I went up, partly over snow, to have a look at the Mission-houses at Thandiani, and then, on the 14th, I returned to Abbottabad. Thandiani is associated with the name of Bishop Ridley, whom we are proud to count as an old Punjabi. He was one of the first missionaries to visit the place, and built, partly with his own hands, one of the two houses which are now yearly occupied by missionaries from the plains, and which is called in remembrance of him, and of a place which has proved the training home of many missionaries—Ridley Hall.



THANDIANI CHURCH.



CROWD DISPERSING, MULTAN.



AS we announced last month, there will be the usual Gleaners' Conference at the C.M. House on the afternoon of the Anniversary day, May 6th, at 3.30 p.m., when the subject will be "Weak and Strong Points in the Union." The Rev. H. Stanley Mercer, who has attended many of the recently held Secretaries' Conferences, has kindly promised to open the discussion.

"A Gleaner" desires to remind his fellow-members, in connexion with this Coronation year, that "we may be so taken up with the crowning of our earthly King, that we may be in danger of forgetting to do our utmost to further the kingdom of our crucified Redeemer." He would impress upon his fellow-members "that with the advance of our dominions and influence, there comes the increased responsibility on our own shoulders to further the spiritual kingdom of Christ."

A Dulwich Gleaner asks "the true meaning of the word Heathen." "Is a man that lives in London and knows the Gospel, but will not accept the invitation, a Heathen? Or does it mean one who has never heard the Gospel at all?" To the first question we reply, Not strictly. To the second, Not exclusively. The word is properly applied to the inhabitants of countries where heathen religions prevail; who either have not heard of Christianity, or, having heard, have not embraced it. The familiar term "Home Heathen" is not strictly correct, but it is a natural and unobjectionable adaptation of the word. But when people say that the "Home Heathen" are worse, or worse off, than the real Heathen, they only show that they do not know what the real Heathen actually are.

The following is an unselfish suggestion, and we should quite appreciate its being acted on here and there by individuals. But we should not like to see all the best and most self-denying of our friends staying away from the meetings!—

"That is a good plan which is mentioned in the February GLEANER, of giving a 1d. extra thankoffering for mercies and preservations of God in small matters. One so often *neavly* drops a glass or something of the kind—surely 1d. is not more than we can give, when had the glass been broken we should have to have purchased another. I am going to try the plan myself.

"Could not some of us, too, deny ourselves the pleasure of going to the Annual Meetings of the C.M.S. this year, and put the money thus saved into our missionary-boxes? I know how much help we get at the meetings and how much we love to be present, but does it not seem rather selfish to go year after year and involve much expense in travelling?"

"A GLEANER WHO HOPES TO GO OUT TO THE MISSION-FIELD."

Our Gleaners are full of resource, and all kinds of methods are employed to raise funds for the work so dear to them. Carol singing has during the last few winters been pressed into the service, and a Birmingham friend writes to remind us that the St. Martin's Branch has raised in the last four years respectively, £17 16s., £22 15s., £25 0s. 6d., and £26 6s. 3d., a steady and gratifying increase. This work was started by the Rev. W. E. S. Holland, when a Curate at St. Martin's; he is now their "Own Missionary" in India. Our correspondent asks for some suggestions for work in the summer, other than the usual—can any Secretary or Gleaner supply?

Candidates and Vacancies.

THIS month is the beginning of the year for the C.M. training institutions, and the fact that it finds more than one of them with less than a full complement suggests one thought that cannot but impress itself on all the Committees that have to do with offers of service.

In this column last December many points were mentioned that need to be taken into account in the consideration of an offer: but one of these might well stand out with special prominence. It is "his knowledge of the Bible." The Committees, anxious to fill gaps in the fighting line, sadly conscious of the need, yet cannot but

remember too that only those can go forward to take possession of the land for our King who can "pass over *armed*." And they cannot feel sure that that one is "chosen to be a soldier," especially in a fight where he must often stand single-handed, who has hardly begun to realize not only the value but the necessity of his Sword and of some knowledge of its use. More often than anything else perhaps, it is the lack of such knowledge that has at least deferred, and sometimes even made impossible, an otherwise promising candidate's acceptance for training.

On the way towards such knowledge the Home Preparation Union has helped many, and among the candidates accepted during the year there have been several who have profited much by their study in connexion with it. The number of associates of the Union (in the mission-field) is now twelve, while of associated members (in training) there are forty-five. The preparation class held weekly at the C.M. House for members of the L.W.U. and H.P.U. has just finished its meetings for the winter. It has been well attended, and the courses taken have been most helpful to those who have been able to join it. Is it too much to look forward to the time when every town will have its preparation class as part of its regular missionary organization?

During the past month the Committee have accepted offers of service from the Rev. F. W. Hinton, B.A., St. John's College, Oxford, and Wycliffe Hall, Curate of St. Peter-le-Bailey, Oxford; Mr. A. E. Druitt, M.R.C.S., L.R.C.P. Lond., of Rotherham; Mr. J. Hind, B.A. Trinity College, Dublin; Mr. Frank Wilson; Miss G. M. Dodson, B.A. Lond.; and Miss Ada Gilbert. Dr. Druitt is a brother of the Rev. C. H. Druitt, one of the tutors at Islington College. Mr. Hind, who is (p.v.) to join the Dublin University Fuh-Kien Mission, is a nephew of the Rev. J. Hind, of Japan. Mr. Wilson is probably known to some of the readers of the GLEANER as the Deputation Secretary of the R.N. Mission to Deep Sea Fishermen, and, as a daughter of the late Dr. David Livingstone, Mrs. Wilson has already a strong link with the mission-field. Mr. and Mrs. Wilson have been accepted for special work in West Africa, which country Mrs. Wilson has already visited. Both of the other ladies mentioned above were trained at the Olives. Miss Dodson has also spent some weeks at the C.M.S. Medical Mission Training Home in Bernondsey.

The following men from Islington College were also accepted:—Messrs. W. Brown, J. J. Butler, G. Clark, E. S. Daniell, T. S. Johnson, and A. W. Smith. They all will (p.v.) be ordained on Trinity Sunday. Mr. Smith is a brother of the Rev. S. R. Smith, of the Niger Mission.

In addition to the aforementioned, the Committee have recorded the acceptance by the Canadian Church Missionary Society of the Rev. T. B. R. Westgate, and have located him to the Eastern Equatorial Africa Mission. They have also approved of the acceptance in local connexion in East Africa of the Rev. E. W. Crawford, brother of Dr. Crawford, another missionary of the C.C.M.S. A. C. S.

A CHILDREN'S EXHIBITION.

Letter to the Editor of the GLEANER.

MY DEAR FRIEND,—I am writing to tell you what my two little sisters (aged thirteen and eleven) are doing just now for the C.M.S. They attended and very much appreciated the missionary exhibitions held last year in Preston, in Lancashire, and in Reading, and as soon as the Christmas holidays began they decided to get up an exhibition of their own. They first collected all the foreign curios of every sort from all parts of the house. They then arranged in their play-room tables and screens decorated with sashes and ribbons, to form four courts, in which the exhibits were displayed to great advantage. The courts are representative of Palestine, India and Ceylon, China and Japan, and Africa. There is also a free literature stall, on which stands the missionary-box. They invite their friends and first show them round the courts, explaining the exhibits, and presenting each person with free literature. This is followed by "native melodies," a lecture on West Africa, talks in the courts, a lecture on Palestine, and a Japanese reception. The "native melodies," West African lecture, and Japanese reception are given in costume, and the Palestine lecture is illustrated by twelve dolls dressed to imitate, as far as possible, the costumes worn in that country. There are over a hundred and seventy exhibits in the courts. About thirty people have been over it already, and there are several shillings in the box, though money is never asked for, and entrance is free. They have had no help, none of the elders being allowed to see the exhibition till it was all properly arranged. This little effort has already been imitated by the Vicar's young son, and I think other children would like to know of it that they might do the same.

21st January, 1902.

GLEANER NO. 124,384.

The Lay Workers' Convention.

THE Lay Workers' Union Convention at Exeter Hall, on the Society's 103rd birthday, April 12th, was successful beyond all anticipation. It was entirely planned, arranged, carried through by the Lay Workers themselves. The Society's official staff were not engaged in it. Moreover, there were no bills, or posters, or advertisements. Everything was done by the personal labours of the members. On the Saturday morning about 150 men gathered for a quiet devotional meeting in the Lower Hall. It was intended to hold the afternoon meeting also in that Hall, but fortunately the Large Hall was taken at the last moment, for the 800 men who came together could not have got in below. In the evening, when women also were admitted, the Large Hall was filled.

At the morning gathering Mr. Stock presided. The speakers were the Rev. Hubert Brooke, the Rev. W. St. Clair Tisdall, of Persia, and the Rev. H. S. Mercer. The general subject for the day had been thus expressed: "The Master; the Work; the Workers": and Mr. Brooke took the five Greek words rendered in the English New Testament by the word Master, showing their scope and force, and drawing very impressive lessons from them. These five words are *epistates*, overseer; *kathēgetes*, leader; *didaskalos*, teacher; *despotes*, autocratic ruler; *kurios*, lord or owner. Mr. Tisdall pleaded the cause of Missions to Mohammedans in particular. Mr. Mercer gave a powerful exhortation to active service.

In the afternoon Mr. H. R. Arbuthnot, Chairman of the Lay Workers' Union, presided. One of the speakers announced, Sir Charles Elliott, was unable to come; but the other three fully occupied the time, viz., Bishop Ingham, the Rev. G. T. Manley, and Prebendary Webb-Peploe. Mr. Manley, the Senior Wrangler who went to India the year before last on a short preliminary mission, had only arrived in England the day before. His speech was a memorable one indeed. In plain words, all the more powerful for their plainness, he pictured the unreached mission-fields of India, and the undermanned condition of the missionary staff. Mr. Webb-Peploe spoke as impressively as ever, on the "Arise and go" of three successive chapters in the Acts, viz., to Philip (viii. 26), to Ananias of Damascus (ix. 11), to Peter (x. 20).

For the Evening Meeting, the Archbishop of Canterbury himself had been secured as Chairman. He came slowly, and with some difficulty, up the long staircases, leaning on Mrs. Temple's arm; and a great reception awaited him in the Hall. He spoke with all his accustomed energy on Missions as the great duty of the Church. The speakers who followed were the Rev. S. A. Selwyn, Dr. Albert Cook, of Uganda, and the Hon. Secretary, Prebendary Fox; and all three deeply impressed the meeting. Dr. Cook's remark, evidently from his heart, that he would not exchange his medical work in Africa for the finest practice in London, evoked great applause. Mr. Fox, among other things, described vividly some of the scenes he had witnessed at the Students' Convention at Toronto.

The Lay Workers' Union had resolved to present the Society on its 103rd birthday with a substantial offering, collecting it during the previous few weeks and presenting it in envelopes at the afternoon meeting. The result was the noble gift of £269.

Home Notes.

ON March 18th Bishop Tugwell was welcomed home again by the Committee, and spoke of his varied doings since he was last in England. Two other missionaries from the same district were also received on this occasion, viz., the Rev. S. R. Smith and Mr. H. F. Gane.

Another interview of interest was that with Dr. Copleston, Bishop-designate of Calcutta, who attended the meeting of the Committee on April 8th. He was introduced by the Rev. Prebendary Fox, and spoke warmly of the Society's work in his new diocese. Especially touching were Dr. Copleston's allusions to the three departed veterans of the Society's Ceylon Mission—E. T. Higgins, R. T. Dowbiggin, and S. Coles—with whom he had had close associations.

We have again this month to record the loss by death of two earnest friends and workers, both of whom were Vice-Presidents of the Society. Dr. Gell, formerly Bishop of Madras, has continually been associated with the Society's South India Mission, both during his tenure of the See, and since his retirement, and his presence and help will be much missed at the gatherings of the Madras Corresponding Committee. The other name is also a well-known one, both in India and at home, that of Sir R. Temple. For many years Sir Richard was associated with the Lawrences in the Punjab, and afterwards became successively Lieutenant-Governor of Bengal and Governor

of Bombay. On his retirement from India he joined the Parent Committee, and constantly spoke on the Society's behalf.

The Rev. George Litchfield, who was one of the early missionaries to Uganda, going thither *via* the Nile under General Gordon's auspices,—and who has since laboured in India and latterly at Cape Town,—has been appointed Vicar of Pendennis, in Cornwall, the famous parish in which Robert Aitken, senior, did so wonderful a work, and where he and his Cornish miners built a beautiful church on the model of Iona Cathedral, as a thankoffering to God.

The Rev. Valentine Faulkner, who died lately at Portsea, was a missionary to the Yoruba people from 1860 to 1883. He was one of the young Lancashire men who were influenced and trained by Canon Thomas Green.

Christ Church, Chislehurst, of which the Rev. W. E. Burroughs was Vicar during the last year or two, and which had contributed to the C.M.S. £365 in 1899–1900, including Centenary Fund, raised in the past year £760, or more than double. The new Vicar is the Rev. G. H. Pole, late of Japan.

The spring meeting of the East Kent C.M. Union was held in the Library of Canterbury Cathedral on April 8th, the Rev. Canon Hichens presiding. The Rev. Canon Flynn, Central Secretary, dealt with the home side of the Society's work. The foreign work was dealt with by the Rev. A. K. Finnimore, who spoke of his personal experiences in South India and Mauritius.

A social evening was held at the C.M. House on Friday, April 11th, for Sunday-school teachers, when Miss Jessie Puckle gave a most interesting and instructive lantern address on her work in the N.-W. Provinces of India.

The Girls' Conference on Foreign Missions, arranged by the Women's Department of the C.M.S., held (by kind permission of the Governors) at the Royal Holloway College, Egham, during the week April 7th–12th, proved successful beyond even the hopes of its promoters. We thanked God for the high spiritual tone that prevailed throughout each session, and for what might be called the *quality* of the Conference as a whole. The keen and intelligent interest evinced by the 120 girl members was remarkable, and such as betokened not only an awakening but a forward movement along the line of girls' work for Foreign Missions, emanating from themselves. The discussions and suggestions elicited by the carefully chosen Conference topic, viz., "The work to be done, why and how we may do it," spoke well for the intellects and hearts of all who took part. The valuable lectures by the Bishop of Uganda, Mrs. J. F. Bishop, F.R.G.S., the Rev. G. B. Durrant, and Mr. R. Maconachie were immensely appreciated, and will doubtless bear fruit. The Conference closed on Saturday morning with the Holy Communion Service in the College chapel.

The March meeting of the London Branch of the Clergy Union was held at the house of the Religious Tract Society, 56, Paternoster Row, E.C., where the members were warmly received, and listened with much interest to accounts of the Society's work. The Rev. A. Elwin, on March 20th, addressed the members of the London Ladies' C.M. Union. At the meeting of the Lay Workers' Union on March 11th Sir John H. Kennaway presided, and Mr. W. F. A. Archibald and Mr. H. B. Claxton gave addresses on "Business Men in the Mission-field."

Sales of Work have been held as follows:—Barnsley, St. George's, G.U., March 22nd, £34; Blackburn, Holy Trinity, March 12th, £40; Blackburn, G.U., for Uganda, March 18th, £77; Clifton, Christ Church, March 20th; Cullompton, March 14th, £48; Edgware, £18; Harrogate, Christ Church, March 21st, £98; Liskeard, March 20th; Plumstead, St. James's, March 13th and 14th; Southport, Christ Church; Trowbridge, St. Thomas's, "Snow-drop sale," £12, &c., &c.

The Annual Meeting of the Church of England Zenana Missionary Society will be held on May 9th, at 2.30 p.m., in the Queen's Hall, Langham Place. The chair will be taken by Lieut.-General H. A. Brownlow, R.E., and the speakers will be the Rev. L. L. Lloyd; Miss Alice Boileau, from Bengal; and Miss Bayfield Clark, from Bangalore. The Annual Sermon will be preached at St. James's, Paddington, on Wednesday, May 14th, at eleven o'clock, by the Rev. R. M. Hawkins.

PRAISE AND PRAYER.

PRAISE.—For the large increase in the Society's income (pp. 65, 79). For the success of the Birthday Convention (pp. 66, 78). For the work of the Noble College, Masulipatam (p. 68). For the advance of the Church in Uganda and neighbouring kingdoms (p. 74). For recent converts in North India (p. 74). For open doors in South China (p. 75).

PRAYER.—That many may be led to consecrate themselves for the highest of all services (p. 65). For those engaged in Christian education in India (p. 68). That much fruit may result from the seed sown in North China (p. 71). For the evangelization of the peoples of Egypt (pp. 72–74). For work in the Hazara district (pp. 75, 76).

Financial Notes.

"Pray without ceasing. In every thing give thanks."—(1 Thess. v. 17, 18.)

THE result of the past year's financial working calls for much thankfulness to God. Although there is a considerable Adverse Balance it is much less than was feared. This result, it is believed, is due, under God, to the earnest prayers and untiring efforts of those many friends who have realized that it is only by continued exertions that the Society's advance, as in past years, can be sustained. Some further particulars of income and expenditure for the year are given in our "Editorial Notes," p. 65.

Much prayer, self-denial, and thanksgiving are shown in many of the letters received. Extracts from some are given below:—

A friend (with £100):—"My thoughts and prayers are often for the Society in their present need, asking that the funds may be supplied for *all* their requirements, and that the Lord may call out many to offer willingly to Him for His work."

Another (with £5):—"The little booklet *What do I give and why?* by the Rev. R. Middleton, has opened my eyes to the fact that I have not been giving a due proportion of my income."

Lottie, Mabel, Cecil, Howard, and Elsie (with £5):—"We have been so very sorry for the deficit in the funds of the Church Missionary Society, so very sorry to think that in any way the means for telling the wondrous story of Christ's love, which we know so well, should not be forthcoming, and therefore the C.M.S. should have to begin to do less than it has done. So we asked father if we might each take £1 out of the savings bank, and now we are sending the cheque, with many prayers that it may indeed do something towards making up the sum, although it is so little. Can you put it down as from Lottie, Mabel, Cecil, Howard, and Elsie?"

With a thankoffering of £50:—"My income is only small, but as I have money accumulating in the bank it is my duty and privilege to give some of it for God's work as a thankoffering for the glorious light of the Gospel."

Grateful (with £10):—"May I express how glad I am that the C.M.S. has decided to continue the Policy of Faith. I am confident that the money will come."

A friend (with £5):—"I mean to try and do without my quarter's allowance, and I also, if you can arrange it, want to follow the example of a 'Gleaner' who in last month's C.M. GLEANER says she has a substitute in the foreign field, a Bible-woman in China, who can be supported for £5 a year."

Another friend (with £5):—"I am leaning on the promise St. Mark xi. 23, 24. The sum needed is great, but not harder to trust for than that a mountain should be cast into the sea, and is certainly among the 'all things,' so we may certainly believe for it."

An "Elderly Gleaner" writes:—"Some time ago a Gleaner wrote that she put 1d. in her missionary-box every night she did not feel nervous of burglars. I am not nervous, but owing to an invalid husband I frequently have restless nights, and I thought I would put 1d. in my missionary-box after every good night, and ½d. or ¼d. according to the amount of sleep I have had. Since I began some three months ago I have never had such a bad night that nothing could be put in the box. I think some young Gleaners who always have good nights might make a weekly thankoffering; but no one appreciates sleep until they are deprived of it. I have written this because I think you like to know how money is raised, and also I do wish to stimulate others to think of how money may be given to the best Society in the world."

An anonymous donor of £1,000:—"I do earnestly hope the financial year may close satisfactorily."

A friend:—"I have decided to deny myself a holiday this spring, and to send you the enclosed cheque for £5."

Some members of a local Branch of Gleaners' Union (with £2 15s.) "who have been praying that there may be no deficit and that the Policy of Faith will be continued."

"Friends of the late Rev. W. S. Bruce" have paid to the Society £57 9s. 1d., being half the balance of a fund in their hands.

A subscriber:—"I have added a third of the amount of my usual subscription to this year's donation as suggested in the *Life of Faith*, to help to clear off the deficit, and trust that many more will do the same, and there may be no want in the Lord's treasury."

"The accompanying sum (£22 16s. 1d.) is the result of a prayer-meeting at 'The Olives,' when the claims of Christ in the direction of the need of funds of C.M.S. were specially laid upon our hearts. The money is entirely the result of definite self-denial in some form. It has been gathered in the following ways amongst others: Giving up Saturday holiday journeys, and half-term visits to friends at a distance; walking instead of taking train or omnibus; making blouses; mending garments; printing and painting texts to order; cutting out ornamental letters for wall texts; copying music; abstaining from giving Christmas presents and Christmas cards; abstaining from buying flowers for one another when ill, &c., &c. Perhaps this little record of what four months can produce in an

already very busy community by thought, resource, and prayer may encourage others to do likewise."

A lady missionary (with £15):—"I do hope and pray that it will not be necessary to make retrenchments. If only all our friends at home could see the need for *advance* as we see it out here they surely would not allow such a catastrophe. On all sides open doors, but how long will they remain open if no one enters in? No religion will soon take the place of *false* religion, and then will our work not be ten times harder? We are praying the needed funds will be forthcoming."

Increased Association Contributions.

Extracts from a few letters.

"I may say that we have nearly doubled our returns to our beloved C.M.S. this year."

"It is with heartfelt thankfulness to God that I report the attainment of a three-figure remittance during the year, for the first time in the history of our parish. May our parish never look back from the new standard now set, but increase yet more and more. I am satisfied of the *ability*. Oh, for the power of the Spirit of God to work the *willingness*!"

"This [£27 1s.] is £7 0s. 5d. more than last year's amount, and is, I believe, the largest amount ever sent by this tiny parish of 147 persons and no squire."

A clerical friend writes:—"It is with very great pleasure I am enabled to send you the enclosed cheque for £30 for the Society, which brings our contribution for the year just a little over the 25 per cent. more appealed for. It is entirely owing to the kindness of some of our dear people here that we are able to do this, and I pray God's blessing may go with their offerings."

A clergyman:—"I enclose cheque £62 11s. 6d. and account of sums collected. I am thankful to find there is a slight increase of £7 on last year; I only wish I could arouse my people to double it. We have succeeded in doubling our amount since I first came to this parish in 1888. . . . It is very difficult work, but we will pray and work in faith, and hope to do yet more for the blessed work of extending Christ's kingdom at home and abroad."

Another clergyman:—"I have pleasure in sending you the results (£2 2s. 7d.) of self-denial week in my poor and small parish:—population sixty-one; one farmer, agricultural labourers and miners."

Typewriters for the Mission.

The Principal of St. John's C.M. College, Agra, asks for half a dozen secondhand typewriting machines. Any kinds will be gratefully received, but Remingtons or Yosts preferred.

The following anonymous contributions are thankfully acknowledged:—

A. W., thankoffering for mercies received, 5s.; Anonymous, Lledrod, 5s.; Will and Bess, £2; E. L. B., Havant, 7s. 6d.; Anonymous, missionary-box, 2s. 6d.; H. J. L., 2s. 6d.; Gl. 49, £2; Mrs. J. C. H., special thankoffering, £1; Thankoffering, £50; Small Sunday Class of Little Girls, missionary-box, 7s.; M. C., thankoffering for prosperous business year, 10s.; Reader of *Sunday Strand*, 10s.; Cheshire Gleaner, £40; Mrs. B., 2s. 6d.; Still Thankful, 10s.; Mera, 10s.; Gl. 4, 14s., thankoffering for family mercies, £31 10s.; Gl. 3, 45s., £2; Gl. 102, 8s. 1s.; Gl. 39, 857, for "O.O.M.," 5s.; Miss R. H., 5s.; Widow Lady, for China, £1; Tenth, on furnishing a house, £60; Thankoffering, from Gl. 1, 990, 10s.; M. E. H., missionary-box, 2s.; Prov. iii. 9, £1 16s. 4d.; N. H., missionary-box, 7s. 6d.; B. C., thankoffering, 10s.; Provo and Constance, for Trinity College, Kandy, £1; Small Thankoffering, £1; Thankoffering for Success in Language Examination, £1; Gl. 16, 74s., £1; Anonymous, £2; Rylands Collegiate School, Hereford, 4s.; Laundry Girls' Missionary-box, 2s. 1d.; Gleaner, thankoffering, 10s.; Few Poor Lads, for Uganda, 10s.; Anonymous, 2s. 6d.; Gl. 58, 24s., £5; I. W., £1; A. L., missionary-box, 5s.; C. M., 5s.; M. B., missionary-box, 5s.; Gleaner, 2s. 6d.; Member of the Do Without Society, 8s. 3d.; Sunday-school Class, Middleton, 5s.; Friends of Rev. W. B. Bruce, in memoriam, £57 9s. 1d.; Gl. 65, 770, £20; E. H., 2s. 6d.; W. H. M., 5s.; Some Members of Sevenoaks G. U., £2 15s.; J. W., 5s.; C.M.S. Worker and would-be Member of G. U., thankoffering for special mercies, 5s.; J. B. H., 7s. 6d.; Carisbrooke Gleaner, for Srinagar, 10s. 6d.; Miss T., in lieu of legacy, £20; T. J. G., £3; Young Men's Bible-class, Anchor Room, High Brooms, £3 4s.; Own Birthday, thankoffering, £2 10s.; Gl. 106, 157, 10s.; Lover of the Lord, 1s.; In Recognition of the Master's Command, £100; R. B. M. (including 5s. for Kushtia Mission-house, £1; H. C., £16 13s. 4d.; Ilford Evangelical, £1 10s.; An Old Friend, £2; A. F. A., thankoffering for recovery from illness, £5; Gl. 69, 866, 5s.; Gleaner, 5s.; Two Friends of C.M.S., 10s.; Gleaner, 7s.; Gleaner, £5; Gl. 66, 012, thankoffering for deliverance from a special danger, £1; Grasmere, three G.F.S. candidates and others, birthday gift, 6s. 6d.; March, 11s. 6d.; Mrs. C., missionary-box, 7s. 6d.; Gl. 121, 948, part of penny trading, 5s.; N. M. O., £50; Gl. 21, 598, £5.

Sales of jewellery, &c.—Sale of Articles made by the Chinese Sowers' Band, Ning-taik School, for Miss West's new school, Metlakahla, £3; Anonymous (coins), £1 3s. 3d.; Mrs. T. H. (sketches), £1 4s.; Dr. S. (ancient glass), £5. *Towards adverse balance and increasing expenditure.*—F. A., £5 5s.; J. L., 5s.; Miss L., £100; "A Woman who Loves the Cause," £1; Gl. 56, 726, £1 18s.; Mrs. H., £10; Gl. 122, 740, sale of preserve and fancy work, 15s.; K. C. A., £100; Gl. 63, 427, 3s.; Grateful, £10; Two Friends, £200; H. W. C., £1; Gl. 15, 023, 2s. 6d.; Collection at Northwold Church, £2; Gleaner, 5s.; A. T. S., £5 5s.; Thankoffering, £5; E. S., additional mite, 5s.; Thankoffering, Rom. x. 13–15, £103; Gleaner, 10s.; Mark xiv. 8, £5; E. P., £1; Thankoffering for Opportunities of Service for the King, 1901–2, £2; C. G. R., £10 10s.; Two Sisters, £11 10s.; Gl. 111, 408 (including £1 for Medical Missions), £2; Gl. 24, 590, one-third more, 7s.; Mrs. R., £3 3s.; Rev. D. S., £1; J. L., £5; Members of Berks C.M.S. Prayer Union and other friends, £10 6s. 9d.; Two Drakestown Gleaners, £2; Gl. 22, 477, £1; Gl. 13, 720, thankoffering for many mercies, 15s.; Gleaner, 10s.; (Cleanings, 5s.; E. W., 10s.; Gleaner, 10s.; M. and A., thankoffering, £10; C. H. W., 2s. 6d.; Gleaner's Thankoffering, £72, £5; H. Q. C., £1; E. McC., 1s.; Miss E. S., thankoffering, £25; In Gratitude to Him, 5s.; C. A. B., 15s.; K. G., 7s. 6d.; J. S., 2s.; Miss H., collection, £10; Few Bridgewater Gleaners—123, 020, 10s., 7, 212, 5s., 2, 706,

5s., 20,718, 4s. 4d., 968, 4s. 8d., 20,720, 10s., 123,186, 1s., 59,615, 10s., 965, 10s., 13,993, 12s. 6d.; A. C., 45; Miss W., 5s.; M. E. E. S., 410s. 6d.; Mrs. W., extra 5s.; Two Friends, 5s.; Lottie, Mabel, Cecil, Howard, and Elsie, 25; Mr. and Mrs. C. B., 41; Margory and Charlie B., collection, 41; Gl. 28,111, 2s. 6d.; Thankoffering, 45; S. A. B., 25; Miss M. J. L., 41; Mrs. H., thankoffering for recovery from illness, 4100; Gl. 11,453, 5s.; A. M. D., thankoffering for paths made straight, 41; Miss L., 5s.; Two Sisters (working women), 42; Miss M. S. J., missionary-box, 18s.; Gl. 105,827; Birthday Gift, 7s.; Sincere Friend of C.M.S., 21; Mountmellick Gleaner, 5s.; L. D., thankoffering, 41; Gleaner, 410 10s.; M. C., 45; Working Woman, 1s.; Gl. 277, thankoffering for answer to prayer, 5s.; Irish Gleaner, 5s.; Miss A. M. G., in memory of a dear mother, 27 7s.; Not my Own, 45; C. B., 220; M. J. G., 41 10s.; A. F. G., 220; E. L. A. H., 10s.; Mrs. H., 22 2s.; Miss E. A. M., 25; Hadley Wood Gleaners' Special Effort, 22; W., 410; C. P., 41; F. D., 10s.; Gl. 4,350, 10s.; Gl. 111,781, 41; Miss M. A. B., 45; Miss E. B., 45; Barnett Gleaner, 25; Gl. 38,400, 220; Gl. 18,540, 210 10s.; Refund of Cost of C.M.S. Magazines, 41 10s.; Anonymous, 410; Major S., 43; Three Members of Ladies' Union and a Servant, 42 13s. 6d.; C. W. H., 10s.; E. D. S., thankoffering for sixty years of goodness and mercy, 43; Members of Wilts C.M. Union, 45 5s. 6d.; Member of Streatham Branch G.U., 42; Northern Collector, 42; Thankoffering, 4200; Miss L. H., 44; E. M. A., 42; Of Thine Own, March 24th, 1,902, 410; Gleaner, 10s.; Gleaners and Friends of Winchester Branch G.U., 43 2s. 6d.; Inasmuch, 41; Anonymous, 42 10s.; Gleaner, Acca, 410; Constant Subscriber, 6s.; Gl. 34,042, 41; Nemo, thankoffering for a small legacy, 45; Rev. E. B., 25; Gleaner's Thankoffering, 41; Memory, 25; E. C., 225; G. S. P., 10s.; C. E., 5s.; Gleaner, 42; Gl. 3,533, unexpected payment, 43; Gl. 12,974, 5s.; Rev. J. K., 410; H., 44; E. C. B., Helgaum, 10s.; N. D. M., thankoffering, 10s.; G. S. R., 42; G. F. R., collection, 41 5s.; M. J. H., 410; S. C., 410 10s.; Gleaner, 2s. 6d.; Gl. 89,670, 42 12s. 6d.; Mrs. B., 11s. 6d.; Some Members of Mallow G.U., 41 1s.; Dorothy, Brixton, 5s.; Some of Younger Members of Winkfield Children's Scripture Union, 17s.; Gleaner, 2s.; Gl. 55,731, 2s. 6d.; Miss B., 410; In Fuller Surrender, 2s. 6d.; Friend, 10s.; His Tenth, 4s.; A Tenth, 410; Buckhurst Hill, 4s. 4d.; A. P. S., in lieu of holiday, 25; A Gleaner's Thankoffering, 41; Thankoffering, D., 410; T. C., 220 2s.; A. F. B., 41; K. B., 41; H. L. C., 41; Gl. 86,816 (including sale of jewellery, 22 8s.), 23 8s.; Gleaner, 5s.; What can I render? 10s.; Rev. J. B. P., 233 9s. 4d.; E. G. B., 410; Workers and Members of Church at Nablus, 419; Thankoffering for Safe Return Home, 4100; In Memory of C. H. K., 41 14s. 5d.; Gl. 58,338, 17s. 6d.; Anonymous, Ilfracombe, 5s.; Gl. 59,906, for "Policy of Faith," 10s.; A. B. S., 45; C. P., thankoffering, 45; Tamil Christians connected with Four Districts in Haputale Division of T.C.M., 220; E. S. C., in lieu of new bicycle, 412; J. F., 8s. 6d.; Gl. 70,781, 10s.; Gl. 117,784, 7s. 6d.; Members of Congregation, Kafr Yusef, and Missionary, 411 5s.; M. A. J. M., 7s. 6d.; R. K., 410; Miss R. M. S. S., 41 1s.; Mrs. B., 45; G. E. S., 415; Mrs. B., 11s. 6d.; Instead of Visit to London for C.M.S. Anniversaries, 25; Miss H. M. B., 10s.; Gl. 5,784, 10s.; C. F., 250; Archdeacon and Mrs. P., 410; Chesham G.U., 41 1s.; E. R., 5s.

Self-denial offerings.—Sunday-school class, 5s.; Mallow Gleaner, 2s. 8d.; Gleaner, pocket money, 5s.; S. C. B., 41 11s. 6d.; Holy Trinity Church, Louth, 42 12s. 10d.; Gl. 11,739, 5s.; St. Thomas's Church, Norwich, offertory, 411 7s.; Olives' Students, 422 16s. 1d.; St. Stephen's, Norwich, 410; M. S., 41 1s.; Mrs. M. T., 5s. 6d.; Old Exon Gleaner (abstinence from smoking), 1s. 6d.

Birth-day offerings.—C. W., 1s. 10d.; Gl. 49, 2s. 6d.; Nurse's Offerings, 41 5s. 3d.; In Memoriam, H. A. E., 25 5s.

Lent and Easter offerings.—Anonymous, 5s. 6d.; E. B., 5s.; Anonymous, 44 10s. 9d.; Gl. 125,925, 21; Anonymous, 41; Norfolk Gleaner, No. 13,335, 5s.; Gleaner and Members of H.P.U., Colne, 6s.; Gl. 240, 4s.; H., 225; M. A. L. and W. S. L., Lenten savings, 9s. 6d.; Gleaner, 7s. 6d.; E. A. P., 421; Mrs. B., per Army Missionary Association, 42 2s.; Wickwar G.U. Branch, 43; Mrs. G. T., 6s. 6d.

Towards Metlakahla losses by fire.—Gl. 24,593, 41; Gl. 25,273, 10s.; Gl. 69,563, 10s.

Towards Indian Famine Relief Fund.—St. John's Hall, Portland, Jamaica, 41 5s.; Miss L. (including 42 for Bhils), 42 5s.; Catholic, 45.

Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

M. E. L., Kent, Caroline L. Field, Gl. 45,404, Mrs. Anderson, Gl. 7,116, Gl. 80,665, Mrs. Nelson, M. E. H., Miss Jenkins, Alton Girls' National School, St. Mary's Young People's Society of Christian Endeavour, Walthamstow; Gl. 72,730, Miss E. S. Simpson, Mabel Fosbery, Miss Spurgin, Torquay, Mrs. Fisher, Mrs. Blackburn, J. E. P. C. Cottam, Gl. 205, St. Chrysostom's Sower's Band, Miss Rye, South Shields, Gl. 16,749, Miss M. Bulman, Mrs. Herbert, J. M. K., Mrs. Kitching, Mrs. H. Wood, St. Augustine's, Highbury, Miss M. Holroyd, Margate Gleaner, Mary Monica, Mrs. Scott, A. M. Gledhill, Miss S. Clapton, Miss A. Brunwell, P. E. F., Miss Laura Allnutt, Weston Lodge, Miss M. Powley, Miss N. A. H. Weston Lodge, Mrs. Burn, Mrs. Taylor, Mrs. Christian, Mrs. John Ingram, Boy's Little Offering, Mr. S. F. W. Daring, Miss R. Gordon, E. S. Kennedy, Mrs. Parker, S. F. P., Gl. 24,996, Miss M. Puddicombe, Miss Graham, A. Friend, Mrs. Bourdin, Gleaner 121,425 (also album), Miss M. F. Masfield, Pleasance Hipkin, Mr. P. J. Liard, Miss M. Caldicott, Miss E. W. Archbold, H. J. Martyn, Esq., Rev. W. H. Elwin, Gl. 85,931, Friends at Forest Hill (also four albums), Rev. E. Miller, Miss F. Walker, Annie C. Willis, Gl. 32,922, and four packets and an album from anonymous friends.

Valuable collection of stamps for sale for C.M.S. Two Vols. Stanley Gibbons albums (over 3,400). 420. May be seen at (S. 2, Knarsborough Place, Cromwell Road, South Kensington).

Articles for Sale.

Amongst others the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Quarterm plate magazine focussing hand camera (can be used with stand). Mahogany case. Rapid rectilinear and wide angle lenses. Instantaneous (with variable speed or time exposure shutter. Carries twelve plates. 45. Gold necklet of good solid pattern, about half an inch wide. 45. Mounted horns from India for ornamenting halls or rooms. 41 10s. each. Embroideries, books, curios, lace, Calvary clover (6d. a pod), water-colour drawings (from 5s. each), &c.

Old Newspapers.—A Gleaner writes to say that she has, by the sale of old newspapers, for some years past considerably augmented the contents of her missionary-box. She has usually found the local tradespeople very willing to purchase old papers for a small sum per pound, and thinks that this suggestion may be welcomed by some fellow-Gleaners to whom the idea may not have occurred, and who, like herself, are anxious to do what they may to add to the funds of the C.M.S.

Publication Notes.

WE would repeat the offer in our last issue of copies of the "Short History" of the Society, entitled *One Hundred Years*, at reduced rates, viz., ten for 5s., post free, if bought outright, or ten for 7s. 6d. if supplied "on sale." Orders to be sent direct to Salisbury Square.

Part II. of the *Extracts from the Annual Letters of Missionaries* for 1901 is now ready. It contains letters from the South India Mission (Madras, Telugu, and Tinnevely), 48 pages, price 3d., post free.

The *C.M.S. Centenary Volume* is expected to be ready for issue early in July, and will be published by subscription. Particulars on application.

Another Sunday-school Missionary Lesson is just out (No. 13). The title is *Timothy: Child and Man (or, Seed and Fruit)*. By Elizabeth H. Green. Supplied on the usual terms.

The biography of *Dr. Verbeck, of Japan*, mentioned on page 50 of our last issue, can be obtained from the Publishing Department, Salisbury Square, for 5s., post free.

Another new book, entitled *The Utmost Bound of the Everlasting Hills*, has been added to the stock kept at Salisbury Square. It gives striking personal reminiscences of four Punjab and Sindh missionaries, Bishop French, the Rev. G. Shirt, Rev. R. Bateman, and Dr. Arthur Neve, and it will prove very useful for giving to men to interest them in the work. Published at 4s. 6d.; supplied for 3s. 9d., post free.

THE ONE HUNDRED AND THIRD ANNIVERSARY OF THE SOCIETY.

MAY 5th, MONDAY.

PRAYER MEETING at St. John College, Thames Embankment, E.C., at 4 p.m. ANNIVERSARY SERMON, St. Bride's Church, Fleet Street, at 6.30 p.m. Preacher: The Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater. (No tickets required.)

MAY 6th, TUESDAY.

CLERICAL BREAKFAST, Exeter Hall, Strand, at 8.30 a.m. Address by the Rev. J. Howell, Vicar of All Saints', Derby.

ANNUAL MEETING, Exeter Hall. Opening hymn at 10.55 a.m. (Doors open at 10 a.m.) Chairman: The Rt. Hon. Sir John H. Kennaway, Bart., M.P. Speakers: The Bishop of London; the Bishop of Durham; Bishop Ridley, of Caledonia; Sir W. Mackworth Young, K.C.S.I. (late Lieut.-Governor of the Punjab); the Rev. Barclay F. Buxton (Japan); and the Rev. G. T. Manley (N.W. Provinces).

PUBLIC MEETING at St. James's Hall, Piccadilly, from 11 a.m. to 1 p.m. (Doors open at 10.15 a.m.) Chairman: Col. Robert Williams, M.P. Speakers: The Bishop of Moosonee; the Rev. C. J. Procter (Vicar of Islington); the Rev. R. Bateman (Punjab); the Rev. A. R. Blackett (Persia); and Dr. A. R. Cook (Uganda).

PUBLIC MEETING FOR WOMEN, Crown Room, Newton Street, Holborn (adjoining the Holborn Restaurant), at 3 p.m. (Doors open at 2.30 p.m.) Chairman: The Rev. Prebendary H. E. Fox. Speakers: Miss Helen Wilkinson (Mauritius); Miss Jessie Puckle (N.W. Provinces); Mrs. H. Percy Grubb; Miss G. A. Gollock; and Miss Grace Trotter.

CLERGY UNION CONFERENCE, Hamilton House, Victoria Embankment, E.C., at 3.30 p.m. Chairman: The Rev. T. W. Drury. The Rev. G. T. Manley will address the Conference.

GLEANERS' UNION CONFERENCE for Clergy, Branch Secretaries, and Country Gleaners only, at C.M. House, at 3.30 p.m.

EVENING MEETING, Exeter Hall, at 7 p.m. (Doors open at 6 p.m.) Chairman: Bishop Tucker, of Uganda. Speakers: Bishop Tugwell, of Western Equatorial Africa; Bishop Hoare, of Victoria, Hong Kong; the Rev. G. A. Sower (Vicar of St. James's, Hatcham); and the Rev. D. M. Thornton, Egypt.

MAY 7th, WEDNESDAY.

WOMEN'S MEETINGS FOR PRAYER at the C.M. House from 2.30 to 6 p.m.

MAY 8th, THURSDAY.

ANNUAL MEETING of the MEDICAL MISSION AUXILIARY, St. James's Hall, Piccadilly, at 3 p.m. (Doors open at 2.15 p.m.) Chairman: The Bishop of Kensington. Speakers: Dr. A. R. Cook (Uganda); Dr. E. F. Neve (Punjab); Dr. B. Van S. Taylor (Fuh-Kien); and Dr. H. White (Persia).

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ANNUAL MEETING,

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Church of England Zenana Missionary Society.

ANNUAL MEETING

Friday, May 9th, 1902.

QUEEN'S HALL,

LANGHAM PLACE,

AT 2.30 P.M.

Chairman:

Lieut.-Gen. H. BROWNLOW, R.E.

ANNUAL SERMON

Wednesday, May 14th, 1902,

ST. JAMES'S CHURCH,

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AT 11 A.M.

Preacher:

Rev. R. M. HAWKINS, M.A.

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ANNUAL SERMON—Wednesday, May 7th, 1902, at St. Martin's Church, Trafalgar Square, 4.30 p.m. Preacher:—The Rev. H. E. FOX, M.A., Hon. Sec. C.M.S.

ANNUAL MEETING—Thursday, May 8th, 1902, at Exeter Hall, Strand, 2.30 p.m. Speakers:—The Right Rev. the LORD BISHOP OF LIVERPOOL; Sir H. H. BEMBOSE, Bart.; the Rev. D. J. STATHER HUNT, M.A., Vicar of Holy Trinity, Tunbridge Wells; the Rev. HERBERT GOULDSMITH, M.A., Rector of Hendon, Sunderland.

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The THIRTY-SECOND ANNUAL MEETING

will be held in Exeter Hall (Lower Hall), on Wednesday, May 7th, 1902. The Chair will be taken at 3 p.m. by the President, the Right Rev. BISHOP ROYSTON, D.D.

Speakers:—The BISHOP OF MACKENZIE RIVER; the BISHOP OF MOOSEHORN; Rev. Dr. RICHARDS, of Travancore; H. E. THORNTON, Esq., of Nottingham; and others.

NO TICKETS ARE REQUIRED FOR THE MEETING.

The Meeting will be preceded by the usual Luncheon at Simpson's Tavern, 103, Strand (opposite Exeter Hall), at 1.30 p.m. Tickets for ladies or gentlemen, 2s. each, may be obtained of the Secretary, H. G. MALAHERR, Esq., 20, Compton Terrace, N.; or can be procured at the time of the Luncheon.

FOR C.M.S. ANNIVERSARY ARRANGEMENTS,

See body of Magazine.

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J. D. MULLINS, M.A.,
Secretary.

The

Church Missionary Gleaner

JUNE 2, 1902.

Editorial Notes.

AMID numberless tokens of God's presence and blessing our One Hundred and Third Anniversary has come and gone. It is not the fact of an overcrowded hall, nor even of enthusiastic and responsive audiences, that fills our hearts with thankfulness as we look back upon the meetings, but the conviction that God Himself was with us, that His voice was heard, and that impressions were made for Eternity. More than one keynote rang out and reverberated again and again: personal consecration and devotion to a living Lord, the true inspiration for all missionary service; the near approach of the Lord of the harvest-field, the true incentive to redoubled activity; the expansion of empire, a call to commensurate effort to extend the dominion of the King of kings; the multiplication of openings and "uncontrollable extension" of the work in the foreign field, a call for personal service, substance, and supplication. What response will be forthcoming from the Church of Christ is the question now upon our hearts.

We earnestly hope that thousands of our readers will peruse carefully and prayerfully the "General Review of the Year" which will presumably be published with the report of their Local Associations, and which will appear in due time in the Society's Annual Report and with the "Story of the Year." Our Anniversary preceded by only a few weeks the great national and imperial event towards which the eyes of the world are turned, the Coronation of King Edward VII. Appropriately therefore the opening words of the "Review" were occupied with the thought of that greater Coronation day that is approaching—the crowning of the King of kings and Lord of lords. The key-text was the inspired and inspiring statement by the writer of the Epistle to the Hebrews:—"We see not yet all things put under Him. But we see Jesus . . . crowned with glory and honour."

And we were reminded that while in one sense the Coronation of our King has taken place already, in another sense the saints redeemed of Adam's race have yet to crown Him Lord of all, and for that hour He still waits. Then came the searching question:—

"Why is that consummation so long delayed? Why must we still say 'Not yet'? Into the Divine 'times and seasons' it is not for man to pry. But is it because the Church is neglecting her primary and paramount duty? Is it because Christian men are busying themselves about everything except that duty? Is it because time cannot be spared from controversies political, controversies ecclesiastical, controversies educational, controversies personal? Is it because missionary societies are told to ask for no more money?"

The closing words of the Committee's statement, which were partly on the same subject, and partly on a subject to which one of our Editorial Notes last month made reference, must also be quoted. If we may judge by the lengthened applause which broke forth again and again as Mr. Fox read the salient sentences in the paragraph, no part of the "General Review" was more cordially endorsed. The Committee said:—

"But the practical question is, Will the Church at home support the Society in these developments? It is clear that there can be no standing still. Failure to advance will mean retrogression. Can retrogression be the will of the Lord?"

"Let the motive for going forward be considered. Is it the glory

and honour of a society, or of a religious party, or even of a Church: God forbid! It is for the glory and honour of Him Whom we already 'see crowned,' but Who waits for the establishment of His kingdom. The one grand object of Missions is that He may be exalted, and the Church Missionary Society wishes God-speed to every Mission, every society, every Church that works for that object. Differences in this imperfect state there will be, and must be—differences of gift, of administration, of operation; differences of theological expression, of ecclesiastical policy, of evangelistic method. The Church Missionary Society has its own distinctive principles—the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal Churchmen banded together for the preaching of Christ in the world. At the same time it declines to be turned aside, by groundless and unworthy suspicions, from its ancient practice of friendly intercourse with other societies, whether within the Church of England or within the wider range of Protestant Christendom; and it rejoices to see, what its founders would have rejoiced to see—'but died without the sight'—the Church of England as a body, and its Episcopate in particular, fostering the missionary enterprise. Let the words of the great Bishop of Minnesota, at the C.M.S. Centenary Meeting in this hall, be recalled. 'I have tried,' he said, 'to see the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousandfold.' Christ Incarnate, Christ Crucified, Christ Risen, Christ Enthroned—to proclaim Him over the whole world is the Church's primary and paramount duty. The fulfilment of that duty is the *articulus stantis aut cadentis Ecclesiae*. The work is one, to 'crown Him Lord of all.'

The Review included, as usual, the sorrowful item referring to the deaths of home and foreign workers during the past year. Even while the Anniversary was taking place, news came of the Home-call of two more; Mrs. Bradburn (*née* Eleanor Highton), formerly of the C.E.Z.M.S., and the beloved wife of the Rev. C. H. Bradburn (Bengal); and the Rev. A. A. Pilson (Ceylon)—a young recruit who sailed in January, 1900. Our heartfelt sympathy is with their mourning relatives and friends.

On subsequent pages will be found a report at some length of the proceedings at the various meetings. Where all the addresses were from so high a level of spiritual standpoint, and abounded in point and purpose, it would be invidious to single out any specially conspicuous. There is one, however, which we are constrained to notice by reason of its almost pessimistic character. Our beloved friend, the Bishop of Durham, struck a minor chord as he lamented the apparent "cooling of devotion" to the Master's service and decline in missionary zeal that is shown by the falling off in offers of service for home and foreign field alike, and mourned the "suspense and slackness" of the tide of life in the Church. We pray that his weighty words may arouse many from their apathy. There is an urgent need on the part of the Church at large of such a visitation of the Holy Spirit and quickening of missionary zeal as were experienced at Cambridge in 1884 and 1885 (to which the Bishop referred) and in many C.M.S. parishes all over the country in 1886. The result of those awakenings are seen to-day in improved Home Organization; in the banding together of missionary-hearted men in Clerical and Lay Unions and of all classes and ages in the Gleaners' Union and Sowers' Bands; in a vast increase of the influence and activities of women in the cause of Missions and in the

attention of students at the Universities and Public Schools being directed to the Mission enterprise and the missionary problem. From those years of blessed revival dates the impulse and the impetus that has gathered force and momentum and has thrust out hundreds into the harvest-field. If now there be a lull, may we not regard it as an ebb of the tide which precedes a returning flow whose waves will reach a further point than any known before? Let us regard the Bishop's utterances as a stimulus as well as warning.

Among many *memorabilia* of the Annual Meeting speeches no utterance was more pregnant or acceptable than the reiterated avowal by the Bishop of London of his determination to make London "the greatest missionary diocese in the world." Dr. Winnington-Ingram therein pledged to himself the loyal co-operation of his clergy, and we believe that his confidence is not misplaced. One of the signs that his "dream" is beginning to be fulfilled, and to which he called attention, was the Diocesan Service of Intercession for Foreign Missions held on the evening of April 22nd in St. Paul's Cathedral. It was remarkable for its representative character, its evangelical simplicity, and its devotional fervour. Would that such services were annually held in each one of the cathedrals of our land! The sight of so large a number of Churchmen, and particularly of such a mass of parochial clergy uniting as one man in pleading that the whole world might be brought to the feet of Christ, was full of impressive significance. The service afforded a quiet space for reflection on the greatest enterprise of the Church of God. May we not cherish the belief that the heart of many a busy leader of men was stirred to purpose by a fresh contemplation of the enormous needs of the Christless "regions beyond," and the boundless possibilities of united prayer? And if so, ought we not to expect that the tangible outcome of such a solemn Intercessory Service shall be—not only quickened missionary activities in every parish represented under the overflowing Metropolitan dome that memorable evening—but definite offers of personal service for the foreign field?

Bishop Newnham, who was the first speaker immediately after the Chairman at the St. James's Hall meeting, held simultaneously with the morning meeting at Exeter Hall, said the Anniversary was in effect in his case a Valedictory Dismissal. His first furlough after ten years of toil and travel in his vast diocese, twelve times the size of Great Britain and Ireland, was just reaching its close, and he was about to sail the following Saturday with Mrs. Newnham and their children for another spell of isolation. The prayers of our readers must accompany them, and the fellow-labourer, the Rev. J. E. Woodall, whom the Bishop has the joy of taking out, to be supported, as most of the workers in his diocese now are, by the Diocesan Fund.

One announcement which the Bishop made in the course of his speech was well known at Salisbury Square, but it may be new to the readers of the GLEANER. It is that Archdeacon Lofthouse, whose thrilling account of his journey of seven thousand miles, two thousand being made on snowshoes, was one of the stirring incidents of last year's Anniversary, has been appointed to be the first Bishop of the diocese of Keewatin, carved out of those of Moosonee and Rupert's Land. This new diocese is more than four times as large as Great Britain and Ireland, and leaves Moosonee eight times as large. The Archdeacon went out last spring, after only a few weeks at home, recruiting from his tedious and exhausting journey, to take Bishop Newnham's place at Moose Factory, during the visit of the latter to England.

The Victoria C.M. Association has been experiencing a financial crisis. It has its missionaries in Persia (Mr. and Mrs. Blackett, now in England), in North India (two laymen and the wife of one of them, herself a Melbourne missionary), in China (seven ladies under the C.M.S. and four under the C.E.Z.M.S.), and South India (two ladies under the C.E.Z.M.S.). It also supports a considerable staff working among the Chinese and the Aborigines in the Colony. It will be seen therefore that its pecuniary liabilities are large for so young an Association—it is barely ten years old. And when it is added that some former subscribers to the work among Chinese coolies in Victoria and to the C.E.Z.M.S. Local Association have failed to continue their financial help since the amalgamation of the work under the C.M. Association, it is not surprising that a deficit has accumulated amounting to nearly £3,000. With much prayer the effort has been made this past spring to wipe off the debt, and we learned a week or two since that one gift of £500 had been promised if the balance of £2,500 could be obtained before March 31st, and that up to Feb. 10th £1,300 had been reached. That was all we knew on the morning of the Anniversary. But in the course of the day a cablegram was received: "Birthday greetings—praise—debt extinguished," and this was read with a few words of explanation by the Lay Secretary at the evening meeting. It is indeed an occasion for thanksgiving.

And shall it not also be an incentive? A debt of nearly £3,000 represented about three-fourths of the annual receipts of the Association. The deficit (not debt, for the Society's assets cover the amount several times over) of the C.M.S. is about one-sixth of its annual income. May we not anticipate with restful confidence, through God's great goodness and the cheerful offerings of His people, that the appeal put forth by several leading friends, headed by the Dean of Peterborough, will be awarded a complete success? It is suggested that such a response before the Coronation would be an appropriate mark of gratitude which we owe to God for the blessings we enjoy of "a well-settled and well-ordered Government," and that if God in His mercy should grant us a further token of His goodness in bringing the South African War to a speedy close, such free-will offerings would also be a meet expression of our thankfulness in that behalf.

Those who habitually attend the Thursday afternoon prayer-meeting held in the large Committee Room, Salisbury Square, have the privilege (which others miss) of being kept *au courant* with the activities of the foreign and home field. They constitute an inner circle to whom is confided a knowledge of the burdens of the movement that are pressing upon the workers at home and abroad. The topics for definite intercession are such as invariably stimulate the spirit of supplication; and when the members separate they carry with them a renewed desire to continue in prayer and watch in the same with thanksgiving. On the last Thursday in April the pressing central thought was the deficit in candidates. Very definitely the matter was brought before the Lord of the Harvest, beseeching Him so to inspire the speakers at the Anniversary that the outcome might be a "thrusting forth" into the whitening fields. How urgent and how thick are the claims was brought before us in a summary of current news from China, Japan, India, Africa, and Persia.

In view of this multiplied need, it is sad to contemplate the fact that (unless hearts have been mightily stirred during this Anniversary season) a smaller number of new C.M.S. labourers for the foreign field will be dismissed this autumn than were sent out last October.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

16. The Second Bishop and his End.

WE must go back a little, in order to pick up some dropped threads. The death of Bishop Hannington did not deter the C.M.S. Committee from seeking again for a Bishop to be at the head of its East Africa Missions. The second Bishop was found in an unexpected quarter. A graduate of Trinity College, Cambridge, had gone out as a missionary to India, and had shown such administrative capacity that he was made secretary of the Bengal Mission. In that important position he had yearned for the life of a simple evangelist, and had obtained leave to lay aside his office in order to become an itinerant missionary among the Gonds of Central India. He had not been many months in this congenial labour when the news of Bishop Hannington's death reached England. Keen eyes had noted the rare combination of qualities in Henry Perrott Parker, and so he was summoned home from his beloved Gonds to become the second Bishop of Eastern Equatorial Africa. He was consecrated in September, 1886, and shortly afterwards sailed for Africa.

After visiting the coast stations, Bishop Parker journeyed up to the south end of the Lake, by the southern route, calling at the Usagara stations on the way. Mr. Blackburn was with him. Mr. Douglas Hooper, Mr. Deekes, Mr. Ashe, and Mr. Walker were also in the neighbourhood of the Lake. Mackay had recently arrived, and been replaced in Uganda by Gordon. The Mission station at Msalala, which had been for years the depôt for Uganda, had to be abandoned on account of the exactions of the local chiefs, and the stores were removed to Usamiro. Together with Mr. Blackburn, the Bishop made an exploring expedition along the great inlet known as Speke Gulf, and selected Nassa as a site for a Mission station, which was occupied by Messrs. Hooper and Deekes. In the midst of such labours, first Mr. Blackburn and then the Bishop were struck down with fever.

The Annual Meeting of the C.M.S., May, 1888, was thrilled by the reading of the telegram from Uganda:—

"Blackburn dead, ill ten days. Bishop Parker dead, ten days later; same sickness, ill one day."

Short as had been his course, he was already beloved and honoured by all the workers in the Mission. Thus the second Bishop laid down his life without reaching Uganda.

17. A Telegram in the Times.

When Mr. Walker reached Uganda, as previously mentioned, he was received by the king in great state, and hopes were entertained that a change had come for the better. The king soon disappointed them. He conceived a diabolical plot to get rid of all the principal "readers," both Christian and Mohammedan, about his court. They were to be decoyed on to a small island on the Lake and there left to starve. The plot leaked out, and the "readers" declined to fall into the trap laid for them. They, in their turn, began to plot against Mwanga, and with most momentous consequences.

On Jan. 11th, 1889, an alarming telegram from Zanzibar appeared in the second edition of the *Times*. "A bloody revolution," it began, "has broken out in Uganda, resulting in the overthrow and expulsion of Mwanga, the destruction of the English and French Missions, and the establishment of the temporary supremacy of Mohammedan as opposed to Christian influence."

It is not necessary to quote more, since we are able to correct and expand its statements in the light of later knowledge. The news made an immediate sensation in England.*

* A quarto pamphlet, *The Story of the Uganda Mission*, was planned in the Editorial Department at Salisbury Square on the following day, and was circulated far and wide. The bookstalls alone took 5,000 copies.

and caused the outpouring of much prayer on behalf of the Mission. The facts were as follows:—

The Christian and Mohammedan "readers," discovering a plot by Mwanga against them, had gathered an army and entered the capital on Aug. 1st, 1888, by two different roads, the Mohammedans bringing with them an older son of M'tesa, named Kiwewa, as king. Mwanga escaped with his women and his pages, and got off by canoe to Magu, on the shores of Speke Gulf, where Arab slave-traders kept him virtually prisoner.

Meanwhile the insurgents distributed the chief offices amongst the leaders of all parties, Apolo Kagwe, for instance, becoming Mukwenda. It was a bloodless revolution. Liberty of worship was proclaimed, and for a time the Baganda came about the Mission station "like swarms of bees."

The Arabs and the Mohammedan Baganda, however, were dissatisfied, and began to plot the overthrow of their Christian allies. It is curious that they got up a story that the Christians proposed to place a woman on the throne, so as to make Uganda like England, in having a queen. Never, perhaps, was the far-reaching fame of Queen Victoria more unexpectedly illustrated.

Six weeks after the first revolution, on Oct. 12th, the Christians were suddenly attacked and driven off with much loss, fleeing for refuge to Nkole. The victorious Mohammedans proceeded to attack the Mission stations, both French and English.

18. The Adventurous Voyage in the *Eleanor*.

Mr. Gordon and Mr. Walker were dressing the wounds of some of the fugitives, when they were summoned to the king's enclosure, and were thrust with the two French priests, MM. Lavinhac and Lourdel, into a miserable hut, full of vermin. The Frenchmen had some food and blankets, which they generously shared with the Englishmen.

Some days of anxiety passed by, during which the prisoners were taken back to their respective stations, and made to look on while everything was either stolen or destroyed. Then they were robbed of nearly everything they had on them, and the whole party of both Missions, thirty-nine souls in all, including twenty Natives from the French Mission, were put on board the C.M.S. Mission boat, the *Eleanor*, and sent away. "We do not want to see a white teacher back in Uganda," was the parting message of their assailants, "until we have converted the whole of Uganda to the Mohammedan faith."

The English and the French priests owed much to each other on this adventurous journey. They had a little food on board, and some shell money. After they had gone a day or two's journey, and were leaving an island at which they had called for food, a sudden blow struck the boat so violently that two large holes were made in the bottom, and she began to fill. It was a hippopotamus that had struck the *Eleanor*. The Europeans swam to land, and getting out the one canoe on the island, went back to the rescue of their companions, who were hanging on to the wreck. All were saved except five, and some of the goods were recovered.

One of the Frenchmen was supposed to be a carpenter, but gave up the job of mending the hole to Mr. Walker when he found there were no proper tools. By means of a piece of board, cut with a spokeshave, Mr. Walker plugged the leak, and some untwisted rope, soaked in dripping, served to caulk it. On the third day the party, now reduced to thirty-four, ventured forth again, and for seventeen days coasted along the Lake in this frail vessel, moving on slowly by day, and camping every night, until they reached the Frenchmen's house at Ukumbi, where they were kindly received. Another day's journey brought the Englishmen to Mackay's station at Usamiro.

(To be continued.)

Medical Work at Mengo.

By ALBERT R. COOK, M.D.

WHEN the Lord Jesus Christ sent forth His disciples to evangelize Palestine, He gave them the two simple commands to "preach the kingdom of God and to heal the sick." These words form the best epitome of modern medical missionary methods. The annexed pictures are descriptive of some aspects of the Medical Mission in Uganda. As far back as 1876 the Committee of the C.M.S. desired to start medical missionary work in Uganda, and a doctor, Dr. John Smith, sailed with the first party, only, alas! to fall a victim to the climate almost within sight of the goal. Again, in 1879, Dr. Felkin was a member of the Nile party which reached Uganda with the kindly help of General Gordon, but his health proved unequal to the task, and he had to return home after a few months; not, however, before he demonstrated, by the great influence he gained over king Mtesa, the immense use a Medical Mission would be. Dr. Gaskoin

doctors standing in the six-foot verandah in the centre of the picture. My brother, Dr. Howard Cook, who arrived in September, 1899, and who, together with his energetic wife, has done noble work ever since, is the darker figure of the two. This building, large as it is, has proved quite insufficient for the needs of the work, and is now flanked by two large wards for male and female isolation cases respectively. Last year, 1901, over one thousand in-patients were admitted into the seventy beds contained in the five wards.

A little lower down the slopes of the great hill a spacious dispensary deals with the mass of out-patients—from 150 to 200 or even more assemble by nine a.m. daily. Heathen, Mohammedan, Roman Catholic, and Protestant, they wait quietly in the large porch. They have one common characteristic—they are in pain, and it is our privilege to try and remove this pain while pointing them to the only Physician for the diseases of their souls. Last year over 53,000 visits of patients to the dispensary were registered. In our happy work, healing and preaching go hand in hand, regular services and bedside talks being held in the wards.

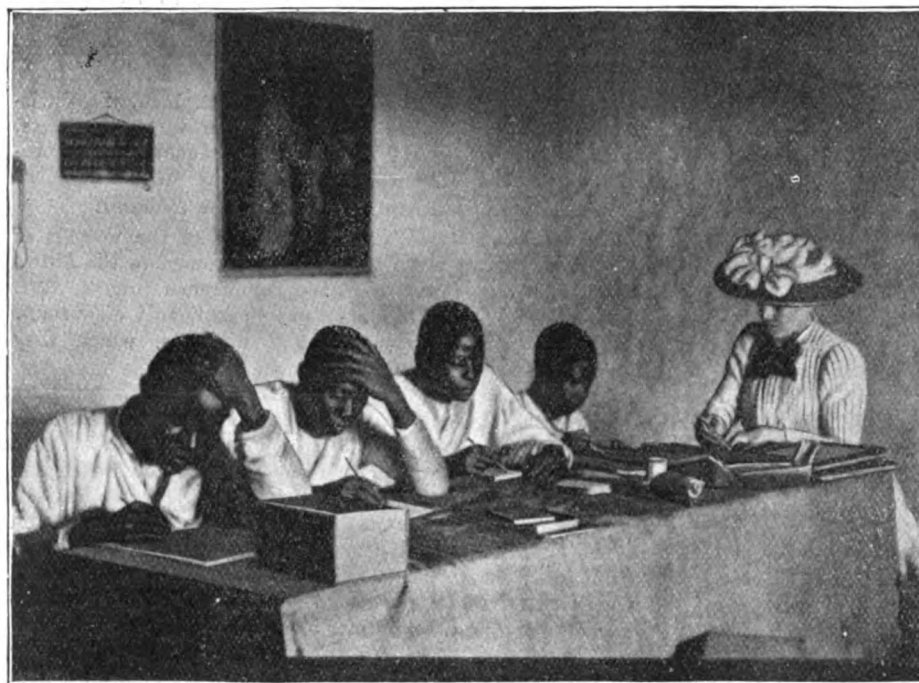
The upper right-hand picture shows how the large supply of water needed for the hospital is fetched. We have no elaborate system of water-pipes and taps, but all the water is brought from a spring nearly a mile down the hill in large earthenware pots (*ensura*) gracefully balanced on the heads of the women or brought by small boys for sale. The small house seen in the opening between the banana stems is that of the head cook, Lukiya.

The central cut illustrates the maternity department. It shows seven little black babies, all under a week old, born in the hospital. They were brought out to be photographed, and my wife in taking them back purposely distributed them to the wrong mothers in order to see if each could distinguish her own child. Loud and piteous cries of "That's not my baby" soon showed that each was known and claimed by its own proud mother, who would have no other. Some years ago I made a careful calculation and found that sixty-eight per cent. of babies born in Uganda die under one year old. In the worst quarters of the most crowded cities of England the death rate under similar conditions only rises to twenty-three per cent.

and it is terribly sad to realize that much of this infant mortality is due to sheer ignorance and is perfectly avoidable. Regular "baby classes" have been held in the hospital, where the mothers learn all that is requisite for the intelligent taking care of their new-born infants.

The middle left-hand picture takes us back to the early days of the first hospital before the Nubian rebellion. It represents Miss Timpson (now Mrs. A. R. Cook) and Miss Taylor (now Mrs. Maddox) with their native girls. Mrs. Maddox had special training in obstetric work, and after helping at Mengo did splendid work at Gayaza. The cut to the right might fitly be called "Juvenile Instruction," and explains itself. The lowest two pictures illustrate a very important side of the work, namely, medical itineration. From time to time, at least once yearly, we take long journeys, usually lasting about a couple of months, in which time one traverses some 500 miles. In this way during the last few years I have been over 3,000 miles, nearly entirely on foot, visiting Toro three times, Ankole, Budu, Koki (twice), Bunyoro, and Busoga. My wife has accompanied me to the latter two countries, while my brother, Dr. Howard Cook, and his wife have also been to Toro, Busoga, &c.

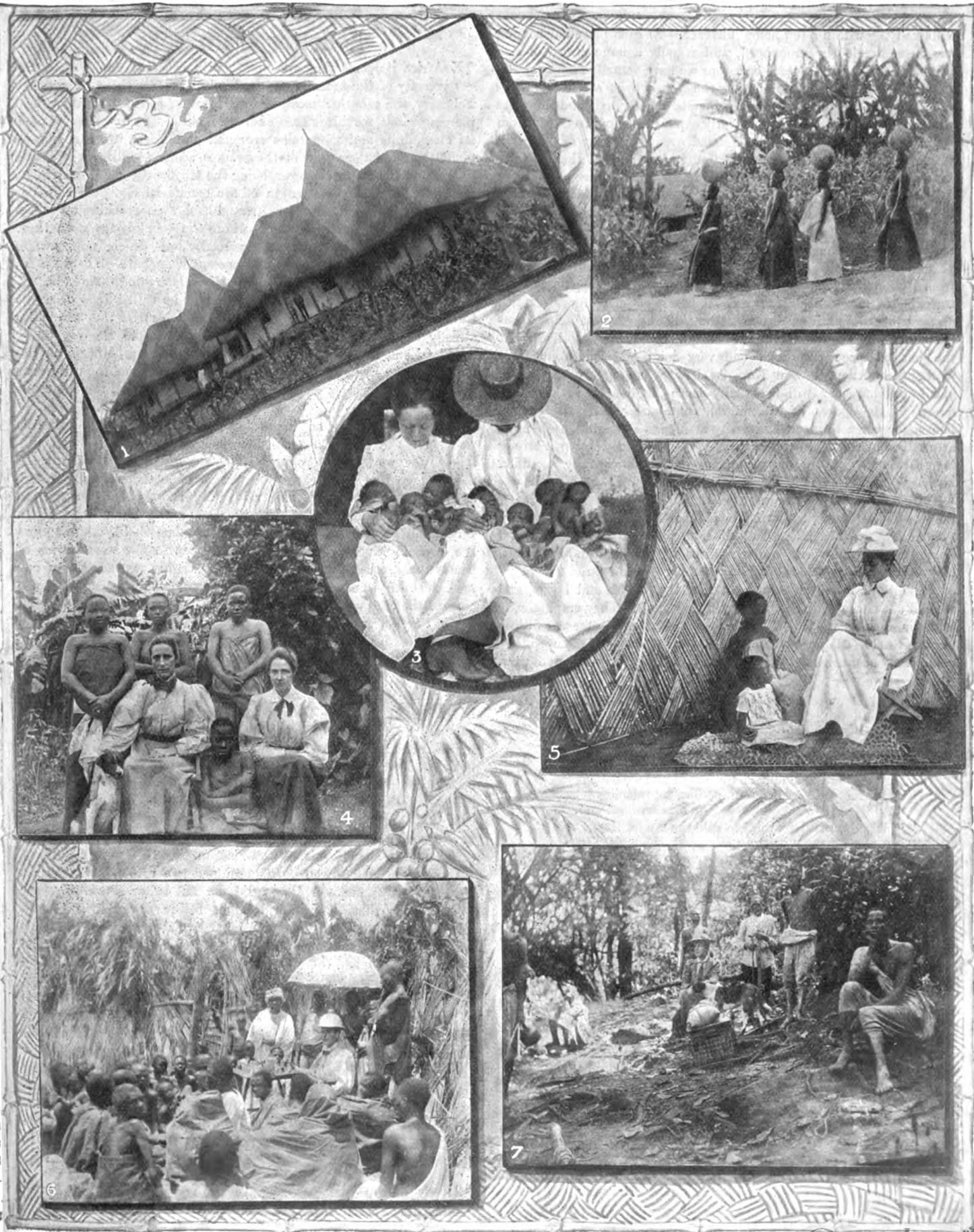
Shorter trips have frequently been made to a large number of



HOSPITAL ASSISTANTS LEARNING TO WRITE.

Wright sailed in 1892 for Uganda, and arrived just in time to do splendid work during the Mohammedan rebellion and the Roman Catholic war, but an almost fatal illness cut short his stay in that country. What was Africa's loss however proved Palestine's gain, for since then he has been carrying on a most successful work at Nablus. In 1895 Miss Pilgrim, one of the first party of lady missionaries to Uganda, started a dispensary in Mengo, which was found most helpful, and when she left the capital early in 1897 she carried on this work first at Ngogwe, and lately in Busoga.

In February, 1897, the first hospital was built at Mengo. It had to be enlarged several times, and eventually was pulled down, being superseded by the fine building represented in the left-hand upper picture. Four years ago the site occupied by this building was covered with the tall jungle grass waving in the fresh breezes which sweep, even in the hottest weather, over Namirembe Hill, and which make it such a salubrious spot for a hospital; and it was a great pleasure to see the gradual growth of the building till, on May 31st, 1900, it was formally opened by Sir Harry Johnston, the late Special Commissioner for Uganda. Ever since, its doors have been open night and day to admit the sick and suffering who crowd to its hospitable shelter. A careful observer will be able to make out the figures of the two



MEDICAL WORK AT MENG0.

1. The new hospital.

2. Carrying water for the hospital.

3. Babies born in the hospital.

5. Juvenile instruction.

6 and 7. Medical itineration.

4. Lady missionaries with Waganda girls.

villages lying within a few hours' distance. At each place our coming has been previously announced, and usually a large crowd of sick folk awaits us. On several occasions we have actually seen over 400 patients in the day. Before seeing the sick, a brief service is always held, where the object of our coming is plainly set forth, and the great central facts of sin and salvation clearly explained. Inquirers, of whom there are many, are, if possible, handed over to the care of Christian teachers, and without any exaggeration it may be said that literally hundreds of Heathen have been enabled by God's grace to take the first step in the Christian life during the last few years. The left-hand picture was taken at Bira, a village near Mengo; the right-hand picture is a halt in a forest in Toro.

Last August we had a valued accession to our nursing staff in the person of Miss Dallison from Birmingham, while Dr. and Mrs. Bond from Dublin are temporarily located in Mengo during the absence on furlough of my wife and myself. Space necessarily forbids a full account of our native assistants, who are the greatest help to us both in our work and indeed in our own spiritual lives, but the cut on page 84 shows one very important phase in their work. Miss Allen, now in Toro, is shown teaching them to write. We hope that they will eventually learn English, and thus have access to the stores of information contained in English medical books, for when the new University at Mengo is started, as it must assuredly be in the next few years, we want to develop a strong medical faculty, where native medical missionaries fully qualified in this Uganda University may be trained.

Their names from left to right are Daudi, Yusufu (second assistant), Semei (chief assistant), Zakayo. The photograph was taken on Aug. 8th, 1901. A few weeks later Daudi died, after a brief illness contracted during his hospital work. An account of his last hours and his death-bed testimony is given in the March number of *Mercy and Truth*.

These boys have no salary, only clothes, food, and books, and a small allowance equivalent to twopence a week. They emphatically do their work for the love of God. A Government doctor was willing to offer Rs. 15 (£1) per month for the services of any of them, so they could easily be much better off than they are from a worldly point of view.

All Power.

"All power is given unto Me in Heaven and in earth, go ye therefore. . . ." (St. Matt. xxviii. 18).

"ALL power in Heaven and earth": Jesus our Lord
Not only Saviour is, Shepherd and Friend,
But King He reigns, omnipotent, supreme,
World without end.

"All power in Heaven," to rule the Angel Hosts
And send them forth in His great, thoughtful love
His saints to bear along the stony road
That leads above.

"All power in Heaven," to plead with God for men;
He knows their weakness and can intercede
For all-sufficient grace to be sent down
To meet their need.

"All power in earth," each sin-stained soul to bring
Into His kingdom. We the seed may sow,
But only He who is Himself the life
Can make it grow.

"All power in earth," each ransomed soul to keep,
Making us day by day for Heaven more meet,
Until we stand before the great white throne
In Him complete.

"All power!" This is the might in which they go,
Who gather in from North, South, East, and West
Those for whom Jesus died that they may be
For ever blest.

"All power!" Cast then away thy faithless fears,
Let not unholy doubts thy soul dismay,
For He must reign until from pole to pole
Men own His sway.

GLEANER 50,563.

A Letter from Toro.

IN Africa it seems that one must be in constant doubt as to the veracity of the kalendar. It is hard to believe that this is really February, the month associated with ideas of snow, sleet, thaw, and piercing winds, for this is Toro's harvest month. The dry season is near its close, hills and mountains scorched and burnt up, the banana plantations and tiger grass of the swamps, which wind like a serpent's trail round the mountain bases, being the only bright and green tracks that have survived the strength of the equatorial sun. On all sides are to be seen the patches of cultivated land, even reaching up to the lofty peaks of Ruwenzori's range, where the people have sown their grain (*buro*), a tiny innutritious seed, and which now awaits the reapers. Already many of the peasant class have gathered it in, and stacked it in large heaps in the courts surrounding their huts.

But in a deeper and true sense this may be called Toro's harvest time, for "lift up your eyes and look on the fields; for they are white already to harvest." Scarcely a day passes without the cry being heard, "Send us a teacher." From distant Bunyoro, Mbogo, on the borders of the Pygmy Forest, Ankole, on the south, and the numerous "gardens" or villages which are scattered around us, the incessant cry is for help.

This day has been an important one in regard to the women's work, for the first ten trained women teachers have been dismissed for work in more or less distant districts. It is just six months ago that they came forward to offer themselves, because, as one woman stood up and said, "My heart pains me for the Heathen, and I must go to them." One named Hana Kageye is a very important chief and head of the king's household. A few years ago, probably five, she was absolutely sunken in the worst forms of heathen superstition, but since her conversion has proved one of our most zealous workers. Having obtained the king's permission, she entered the class with the others, and, like them, has scarcely missed any of the daily morning and afternoon classes which have been held for their instruction during the past six months. The course of study they have been taken through included the Gospels of St. Matthew and St. John, the Acts of the Apostles, and bringing in the briefest outlines of the Epistles of St. Paul and Old Testament history. For the last fortnight they have been examined, Mr. Johnson having set the papers. Their excitement and anxiety have been strained to their highest pitch; they refused to eat at midday for fear they might become less capable of thought, and were to be found in class nearly one hour before the time had arrived. After the first week old Hana Kageye took pity on their probably diminished appearances, and insisted that they should all go to her house after the morning class. She would have a meal cooked for them, and then they could question and help each other for the afternoon's examination.

Out of the twelve who were questioned two reached ninety-eight per cent. marks, and the lowest did not fall below seventy-five per cent. After that they were brought before the Native Church Council, and ten were chosen to be sent out at once; two to distant Ankole, where the women are confined to their houses, as in the zenanas of India, and therefore can only be reached by women. Two are located to a station on one of the southern ridges of Ruwenzori, and the remaining six to gardens two and four days' distance. This is a brave step for these Batoro women to take, and in spite of the intense joy that fills their hearts, two of the younger girls left us this afternoon with tears in their eyes as they bid good-bye to all their friends for at least six months. Surely they teach a lesson to many in favoured England who have not yet faced their personal responsibility to the unreached Heathen.

We ask the prayers of our English friends that these first women missionaries of Toro may prove faithful to the trust committed to their charge.

RUTH R. HURDITCH.

[We shall not again have a letter with this signature, but we hope we may have many more from the same lady, though differently signed. Miss Hurditch was married to the Rev. A. B. Fisher on March 19th.—Ed.]



FOUR degrees of frost, snow and hail showers, leaden skies, and biting winds—a derelict bit of December that

had unaccountably lost its way in the calendar! Such was the weather which ushered in May Meeting week, and made it, from a meteorological point of view, perhaps the coldest on record. But the climatic conditions did not affect in the least degree the white-heat warmth of the audiences at our C.M.S. gatherings. Never have there been larger numbers, or more true enthusiasm, or greater interest manifested. St. Bride's Church and Exeter Hall were crowded with those on whose hearts C.M.S. was writ large—nay, rather we would say on whose hearts the claims of Christ and His evangel were indelibly engraved, and to whom anything which pertained to the welfare and extension of His kingdom was of vital interest.

The Prayer-Meeting.

Those who attended the Sion College Prayer-Meeting on Monday afternoon felt it to be a real and solemn preparation for the service and meetings to follow. Prebendary H. E. Fox presided. The time was wholly given to praise and prayer, the topics for intercession being arranged under three headings, viz.:—Thanksgiving, Confession, and Supplication. Praise (1) for "all that God has been, is now, and has promised to be to His people." (2) For mercies vouchsafed to the Society in the past year, and especially the abounding sympathy of friends at home and abroad. (3) That the Deficiency is so much less than was feared. Then came Confession of the sins of the Church at home and of the nation at large, voiced congregationally in the solemn words of the Holy Communion Office, and then by individually-offered petitions. The intercessory portion of the meeting was introduced by the prayer in use for the past eighty years by the C.M.S. General Committee, the paragraphs of which were broken by the fervently uttered Liturgical response, "We beseech Thee to hear us, good Lord." After this, special prayers on behalf of our Sovereign, for all ministers of religion, and especially for all kinds of native workers, and for blessing on the Anniversary, our Committee and officers, brought the meeting to a close. We felt we had realized afresh the yearning of God's heart over His fallen world, and could take with us as abiding cheer the words that fell from Canon Christopher, in his fervid prayer for native converts, "Oh, what loving thoughts and interests are in Thy heart for our Missions!"

The C.M. House during the tea hour, between the Prayer-Meeting and the Sermon, always presents an animated scene. Both Committee Rooms are filled with groups of friends exchanging greetings and making the most of the fleeting minutes for intercourse. "Brother grasps the hand of brother" in a very literal sense, and each newly returned missionary is seized upon by eager friends with warm welcomes. This year proved no exception to the rule. Only those anxious to secure good seats in St. Bride's Church hastened away before six o'clock.

The Annual Sermon.

The Monday Evening Service in St. Bride's is one which has been often described in these columns, but can never receive full justice. Its hearty congregational and evangelical character was fully maintained; every available seat was occupied, and the number of clergy present was as impressive a sight as ever. The service was conducted by Prebendary Fox and the Rev. J. S. Flynn, the lessons being read

by Mr. Marshall Lang and Dr.

Lankester, the latter wearing the

Diocesan Lay Reader's tippet and badge and his M.D. hood.

The Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater, was the chosen preacher, and his sermon of forty minutes' duration was followed with close and almost breathless attention.

Taking for his text Col. i. 9—12, Mr. Stuart dwelt chiefly on the words, "Filled with the knowledge of His will," pointing out that although the passage contained seven desires of the Apostle for his converts, viz., that they might be understanding, consistent, fruitful, growing, strong, patient, and joyful Christians, his paramount concern was that they should be men who were filled with the knowledge of God's will. What was the import of this petition? Was it that they might be guided upon every several occasion as they asked, "Lord, what wilt Thou have us to do?" or was it not rather that they might be possessed with the knowledge of some particular Divine purpose to which St. Paul attached a peculiar importance? The key is given us, the preacher said, in Ephes. iii. 5, where the "mystery of His will" is "that the Gentiles should be fellow-heirs . . . and partakers of His promise in Christ by the Gospel." This then was the will of God that St. Paul urged should become the energizing power of the Colossian converts' lives—the universal proclamation of "the unsearchable riches of Christ." And further, he would have them know that the Gospel must be proclaimed through human instrumentality. Since the eternal Son of God—Whose body was "the perfectly responsive human agent" through which God could come into contact with fallen man—had been received up into heaven, He now requires that His redeemed Body the Church should become the vehicle of blessing to the world. "The Eternal Son of God wishes to make Himself known to men through *your heart, your hands, your eyes, your lips.*" St. Paul prays that this knowledge may take possession of the Colossian Christians as it did of the heart of Christ, that He might infuse His own enthusiasm into them, filling them with perfect unity of purpose and controlling them along the lines of His great plan. So for the Church of Christ to-day. If the communicants of the Church of England who Sunday by Sunday meet around the Table of the Lord, pledging themselves to His service in that sacred memorial Feast, were only so filled, so possessed by this inspiring power, what an immense impetus would be given to our Foreign Mission work! Whereas at the present time, said the preacher, numbers of this inner circle of the Church—to whom of all people it should be vitally interesting—know little and care less for the work abroad! Mr. Stuart concluded his forceful sermon by an apt illustration to show the constraining influence of the love of Christ in the heart of a man "who knows he is in the line of God's will." The Metropolitan water supply pumped by machinery into the main "reservoirs," if it had a voice, might say, "I flow, I flow, I flow, because I am forced to flow;" while, in contrast, the little mountain stream in Switzerland leaping down from "its source in the hills of God, fed by the clouds of God" might say, "I flow, I flow, I flow, because I love to flow."

The Clerical Breakfast.

The morning of the Anniversary is always reserved for the Clerical Breakfast. Prebendary Fox, who presided, spoke a few opening words on "Unity," based on the thought in Eph. iv. 16 of the body being "fitly joined together" and pointed out the harm that must arise if there

is disunion among the members of Christ. The Vicar of All Saints', Derby, the Rev. J. Howell, was the selected speaker. He dwelt on the need of pressing home upon the consciences of communicants the great command, and insisted that the clergy were responsible for stirring them up and bringing them into a better attitude. He spoke of a revival in the Church of Christ as being the urgent need of the hour. The power of the Holy Ghost alone could arouse our congregations from their apathy.

The Annual Meeting.

For days beforehand there were abundant tokens that the Anniversary would be well attended. By 10.30 a.m. on Tuesday morning, May 6th, Exeter Hall was full; by 10.55, the hour of opening the meeting, the building was crammed. Even those almost impossible seats on either side of the organ were filled, while numbers were abundantly content to stand throughout the long morning, and several hundreds—so said the officials of the Hall—failed to get in at all. Although the day broke cold and wet, the rain had ceased and the sunshine streamed out just

before the vast assembly rose to sing the opening hymn. As the procession of speakers following Sir John Kennaway filed on to the platform, a storm of applause burst forth, the Bishops of London, Durham, and Caledonia receiving an enthusiastic welcome.

After the hymn, "Jesus, Immortal King, arise!" had been sung as only a May Meeting audience can sing, the Rev. G. B. Durrant read the Ascension-tide lesson from Acts i. and offered prayer. The Chairman then announced that this being the Coronation year, it was meet that they should sing a verse

crowned, but expectant, looks down with yearning eyes upon the battlefield of sin. "We know that He longs for the struggle to be over—just as we long for peace in South Africa." As light grows fuller and love grows warmer in the nearer approach of our Lord and Saviour, so should we nerve ourselves for the conflict in the foreign field, that the time may be hastened when He shall see of the travail of His soul and be satisfied.

In order to save the Bishop of London unnecessary fatigue, Prebendary Fox then read the only resolution put to the meeting, under which the Treasurer and

sentences, which have been quoted on an earlier page.

The President then rose to give his opening address. He quoted the exclamation of the dying Empire-builder, Cecil Rhodes, as appropriate for the C.M.S. supporters to utter in view of past efforts, "So little done,—so much remains to do!" and at the same time thanked God for the success granted to "an extent undreamed of by the founders of this Society." Upholding the policy as one which knows no halting, no retrogression, and reminding us of the self-denial of the many, especially

in the mission-field itself, which had issued in £20,000 increase of free-will offerings from living friends, Sir John reiterated the trumpet-call to communicants which had sounded out from St. Bride's pulpit on the previous evening. If only they would arise, he declared emphatically, there would be no anxiety about finance for Foreign Mission work. In a few graceful words Sir John welcomed on the platform the Bishops of London and Durham, and finally led our thoughts to the level of the Throne of God, whence Christ



SIR W. MACKWORTH YOUNG,
K.C.S.I.

of the National Anthem. This was the signal for a fresh outburst of song as the meeting rose to its feet and demonstrated its hearty loyalty.

To Prebendary Fox, as Hon. Clerical Secretary, falls the task of reading in a somewhat abbreviated form the General Review of the year. It was followed with the keenest interest. References to the increased income—a proof of the country's confidence in the Society's forward policy—and to the fact that "the Bishops now accept their right responsibility as leaders of the Church's great enterprise," called forth loud applause; as also did the paragraph in which the Committee welcomed Dr. Handley Moule as the Bishop of Durham, Dr. Barlow as Dean of Peterborough, and Bishop Taylor Smith as Chaplain-General of the Forces. The striking facts connected with progress and development in the mission-field, particularly in Uganda, Japan, and China, drew forth cheers or sympathetic murmurs. But the chief and long-continued outburst of acclaim was reserved for the closing



BISHOP OF
LONDON.



BISHOP OF
DURHAM.



BISHOP OF KENSINGTON.



REV. E. A. STUART.

lay members of the Committee were appointed, and which stated that "this meeting regards the insufficiency of the Society's income to meet the urgent and growing demands of the work as a serious call to more prayerful, earnest, united and self-denying efforts towards the evangelization of the world before the coming of the Lord."

The Bishop of London then moved the resolution. He spoke in the warmest possible terms of the Society, which he likened to a great spiritual machine of which he had witnessed the output (referring, doubtless, to the Islington men whom he had ordained), and which he was now delighted to inspect at close quarters. He found it deeply moving to his spirit. He avowed his ambition to make London "the greatest missionary diocese in the world," and in such a meeting he began to see his dream fulfilled. His emphatic assertion that the conversion of the world is the mission of the Church, and that unless the Church keeps its missionary spirit it will never be instrumental in converting the home



BISHOP TUGWELL.



BISHOP HOARE.



BISHOP NEWNHAM.



BISHOP RIDLEY.

Heathen, were greatly appreciated by his hearers. He declared that the men and women who, without neglecting home ties, had heeded God's call and had gone to the foreign field were the only people who do not require to justify their position; and that if he needed to be convinced of the genuineness of Foreign Missions, the story of Uganda alone would satisfy him. The Bishop next paid a tribute to what he defined as "the extraordinary happiness of missionaries." "I have never yet seen an unhappy missionary, though I have seen plenty of long faces at home. Your missionaries come back looking brown and thin, but beaming as they tell of their work!" The Bishop concluded by reminding us how the Spirit of the Lord "caught away" Philip to the "outlandish," unknown Azotus. In view of the urgent needs of the world, might the Spirit of the Lord "catch away" some from this meeting, and might they be found in the place where Christ wants them!

The resolution was seconded by Sir W. Mackworth Young; Lieutenant-Governor of the Punjab. As a Christian statesman of wide and long experience, lately returned from the Punjab, his speech was one of the most valuable of the morning. During thirty-eight

years as a civil servant of the Crown in India he had had opportunities of observing the attitude of the people towards the missionaries and the results of missionary work. He deliberately uttered his deep conviction that God is blessing the efforts of the C.M.S. among

the teeming millions of India. "Noble have been the spirits that have served India under the Government; but," said Sir William, "I take off my hat to the humblest missionary that walks the bazaar, for he is leading a higher life and doing a grander work than any one else there. If the Natives know anything of self-sacrifice, they have learnt it mainly from missionaries. Goodwill, on which we depend more than on our garrisons, has been won for us by missionaries. The

debt of the State to Christian Missions is enormously increased since women missionaries were sent out; for sympathy and love must pave the way for the regeneration of India as for the consolidation of empire." Turning to the question of higher education, Sir Mackworth Young paid a high tribute to the value and efficiency of educational missionary work. The parents, as a rule, prefer the Mission schools to those of the Government, which are, necessarily, secular, because in the Mission school their children come under the influence of Christian morals. At the present moment thousands of youths, whose faith in their old religion is completely destroyed, are being turned out of Government colleges. "How shall the Church of Christ take best advantage of this crisis, and introduce the leaven of the Gospel into the ferment going on?" asked the speaker. "Educational work provides an answer. I shall be thankful if any words of mine lend impetus to C.M.S. educational Missions. Christian missionaries were pioneers of this movement, and they still stand first in the field."

Immediately after the hymn, during which the collection, amounting to £135, was taken, the venerable and beloved Bishop of Caledonia,

Dr. Ridley, rose amid a storm of cheers, looking worn and thin, but vigorous in mind and full of fervour. His address was fragrant with spirituality and poetic diction. There was pathos in the simplicity with which he referred to the recent disasters, the literal fire and flood through which he said his people had been brought out spiritually into a "wealthy place." "I can afford to see churches in flames," he declared, "if it makes souls burn brighter. We are content to rebuild edifices if, in the self-sacrifice that it involves, souls are edified." He testified his profound thankfulness to God that now his great diocese, "as large as three Englands," is organized and linked with others "right away to Hudson's Bay," so the "camp fires of Emmanuel" are burning the whole way round, in the chain of Mission stations established. In referring to the much sympathy and many gifts he had received, the Bishop instanced a case of rare self-denial. "Hannah," his Indian washerwoman for twenty years, brought him a sum equivalent to £20 as her offering to the restoration of the burnt-out Mission premises. "I wish you were all washerwomen!" exclaimed the Bishop, raising a hearty laugh from the audience. But in a few moments there were many moist eyes in the

hall as Dr. Ridley told again the story of the ten heroic men of Metlakahla who braved the open sea for three days in a frail "dug-out" to fetch the doctor across sixty miles of stormy waves to save the life of a lady missionary. Asked what reward should be given for such

splendid service, the captain reproachfully exclaimed, "Do not breathe such an idea to my men. It would break their hearts. You are a sailor. You know that no amount of gold would have tempted

us out on that sea. But she loved us and would have died for us. And we would die for her if need be."

The two speeches that followed from younger missionaries in the field were of special interest. The Rev. Barclay F. Buxton's glowing account of the

revival in Japan was full of topics for thanksgiving. He gave us the secret of the showers of blessing that fell upon the *Taikyo Dendo*, i.e., Special Mission, in the remarkable prayer-meetings held for weeks previously, when from 300 to 800, many of them business men, came together to plead with God day by day. Mr. Buxton pointedly asked the vast audience, "Do you individually rejoice in the consciousness of the power of the Holy Ghost?" and very solemnly remarked that if not, "The Japanese whom your money has helped to lead to God are further on in the Divine life than yourselves."

The Rev. G. T. Manley, fresh from his mission to students at Allahabad and his lectures to educated Indian gentlemen in the cities of India, brought us into close touch with the collegiates of our Indian Empire who are seeking after God. "There are," he said, "more men receiving a University course in India than in the British Isles. They are leisured, intellectual men of the finest calibre—peculiarly reachable because they are away from home. They are not surprised that we go to them—their only surprise is that we go in



REV. A. R. BLACKETT.



REV. R. BATEMAN.



REV. G. T. MANLEY.



DR. A. R. COOK



REV. B. F. BUXTON.



REV. D. M. THORNTON.

such small numbers." He contended that the Government education, while it professes to be and aims at being neutral, is in fact atheistic; because, while it refrains from using Christian text-books it does not refrain from using such works as those of David Hume and Herbert Spencer. He was, however, profoundly thankful that a large proportion of the men who represent the Government stand by Christian Missions and are distinctly in favour of our work. Earnestly pleading for men from the homeland to reach the men of India who are hungry for the truth, Mr. Manley begged that none would hold back, waiting for a special call. A manifest need and an open door constitute a call. "The Good Samaritan did not wait for a special call. The Priest and Levite perhaps did," was his closing apothegm.

The concluding address of a meeting where the speaking had been on a high level fell most suitably to the Bishop of Durham. Interest had been so completely sustained throughout the morning that the unusual spectacle was presented of practically the whole assembly remaining to the very end. Dr. Handley Moule's strain afforded a wholesome check to any spirit of self-congratulation that might have been lurking in our hearts. He bade us contemplate seriously the fact that the present moment is one of suspense and slackness in the tide of the Church's energy. He recalled the enthusiasm and "passionate surrender" of the young men of Cambridge during the missionary revival of 1885, and pointed out that now not only is there no increase in the number of candidates for the foreign field, but the roll of Sunday-school teachers and scholars, of confirmees also and of candidates for Holy Orders, is dwindling. The supreme remedy he maintained, would be a vast increase of the proclamation—true, strong, and Biblical—of the Lord Jesus Christ in the power of the Holy Spirit. "Let us learn to possess our possessions in Christ, and it will be absolutely certain that we shall be compelled to communicate them. Let us possess, in order that we may diffuse."

With these words ringing in our ears the remarkable meeting came to a close, the Bishop of Durham pronouncing the Benediction.

I. H. B.

At St. James's Hall.

The meeting held this year was a *missionary* meeting in the fullest sense of the word, for there were speakers from lonely North-West Canada and from populous India, from slow-going Persia and from flourishing Uganda, all bearing witness to the fact that in every place where the Gospel is preached it is still "the power of God unto salvation."

After the opening hymn, reading of the Scriptures, and prayer, and the loyal singing of a verse of the National Anthem, the report was read by the Rev. F. Baylis. The Chairman, Colonel Williams, spoke a few words on the need of more men and women, and more means in view of the "uncontrollable" extension of Missions, instancing the case of three new Missions in India, two started at the expense of one generous donor, the other handed over to the C.M.S. by the Bishop of Madras.

Then followed the Bishop of Moosonee, who evoked some laughter by stating that he would find it difficult to confine himself to fifteen minutes, as he was suffering from a flow of words to the tongue. He spoke of the immense size of his diocese, twelve times as large as Great Britain and Ireland, but for the future to be reduced by one-third, as the new diocese of Keewatin is now formed. He drew a thrilling picture of the lonely life of the missionaries at Blacklead Island, where four Eskimo converts have now been baptized.

The Rev. R. Bateman, from the Punjab, then told of the wonderful contrast in the state of things in India in 1868 and at the present day. When he first went out he was thankful to meet a Native Christian here and there; now there are many native congregations, and in some cases, as at Bahrwal, an entire native agency. He spoke of two closed churches he had seen since his return—Westminster Abbey, in preparation for the crowning of an earthly king, and St. Paul's with the notice "The church is full," filled by men and women eager to hasten the coronation of the King of kings.

The Rev. A. R. Blackett, from Persia, spoke of the four great

Persian cities where a foothold for the Gospel has been slowly gained, of the schools established in each of them for Moslem lads, and of a gradual lessening of the inborn contempt which every Mohammedan feels for a Christian.

Lastly, Dr. A. R. Cook, of Uganda, told of the wonderful blessing of God on the work there, where twenty-five per cent. of the communicants are teachers going to their brethren north, south, east, and west with the Word of Life. What would London be like if the same proportion obtained here? He appealed earnestly to the mothers present not to withhold their children from the work of the Lord.

The Rev. C. J. Procter summed up the thoughts of the preceding speakers, and suggested, for the use of those present, the words of the multitude to John the Baptist, "What shall we do?" "What shall I do?"

A. J. J.

The Evening Meeting.

Long before seven o'clock Exeter Hall was again crowded. Again the tone of the meeting was all that could be desired. It was a disappointment to the audience that the Bishop of Uganda was unable, from ill-health, to occupy the chair, but it was ably filled by the Bishop of Victoria, Hong Kong. Preceding the reading of part of the "General Review" by Mr. Marshall Lang, Prebendary Fox announced that a cablegram had been received from the Victoria C.M. Association—"Birthday greetings—praise—debt extinguished." (See "Editorial Notes," p. 81.)

Bishop Hoare, in his speech from the chair, remarked that since he had heard the statement of the confirmees in Travancore during ten years, equalling those in Uganda, he had compared statistics of his own diocese, with the result that he found that the proportion there also was about the same; for he had confirmed 2,500 Chinese during the three and a half years since he had landed in Hong Kong. He spoke of the taunt of some critic of Missions that Chinese converts were "peculiar." "I am ready to accept his statement," said the Bishop. "They have shown to the world that they are peculiar in their faith and steadfastness, and in their readiness to suffer for Christ's sake."

A pleasant surprise was in store for the meeting. Mr. Eugene Stock introduced Bishop Kinsolving, of the American Church Missionary Society, sent out by the Protestant Episcopal Church of America to supervise its missionary work among the Roman Catholics of Brazil. He took the audience by storm and captivated them by the warmth of his allusions to the sense of kinship between the two countries. An outburst of applause was elicited as he referred to the principles of the English Reformation as being "the warp and woof of the Anglo-Saxon race." One pregnant sentence should live long in the memories of those who heard Bishop Kinsolving's impassioned utterances, "*Give till it hurts.*"

Bishop Tugwell had an enthusiastic welcome as he told of progress and development in Western Equatorial Africa, of thousands in the Jebu country who were now able to read the Word of God in their own tongue, through the exertions solely of the native ministry; and of a station where eight years ago he himself had been refused permission to stay, and where, a few months ago, he was present in a church holding 1,500, built by their own hands, which was crowded with a congregation able to follow intelligently the whole service. The pathetic story of the Hausaland pioneer party was graphically given, and the plea was urged that each country coming under British protection might be quickly evangelized, as to delay inevitably meant that Heathenism would give place to a worse foe, viz., Mohammedanism.

The Rev. D. M. Thornton, just arrived from Cairo, drew a dark picture of Mohammedanism as he had encountered it—the greatest foe of the Christian Church—a living force, a spreading force, a Satanic force. It denies the inspiration of the Word of God and the Divinity of Christ, while acknowledging much of the Christian Creed to be true. Nothing, he asserted, taxes the missionary's spiritual, physical, and mental energies like work among the Moslems. His solemn call to us was to challenge the enemy of God in his stronghold by continual

prayer. The Holy Spirit of God alone can break down barriers which only a Satanic agency could have devised.

To the Rev. G. A. Sowter fell the task of bringing to a point the burning words of the evening ere the audience separated. He pointed out the hopefulness of tone that had characterized the speakers, and then the fact that while every branch in the field showed expansion and extension there was contraction only at home. A searching appeal for self and substance followed. If by an extra penny tax the country could at once raise three millions sterling at the bidding of the Chancellor of the Exchequer, it was evident that we were nowhere near the limits of our giving. When the Government asked for a loan of £30,000,000, £160,000,000 were immediately placed at its disposal. The speaker had examined the C.M.S. Report, with the result that he found there are only some 60,000 annual subscribers to the Society—"only the population of two parishes the size of my own." Twenty-five per cent. of home parishes support no missionary society of any kind whatever. "What an outcry would be raised," exclaimed Mr. Sowter, "if in all those parishes the Sacrament of the Lord's Supper were never administered! Yet was not our Lord's command, 'Go ye into all the world, and preach the Gospel to every creature,' as sacred and binding as 'This do in remembrance of Me'?"

I. H. B.

Clergy Union Meeting.

In the afternoon of the Anniversary Day a meeting of the C.M.S. Clergy Union took place, at which there was a good muster of members, and a most interesting time was spent. The Principal of Ridley Hall, Cambridge, presided, and the Rev. G. T. Manley delivered a stirring address on "Some Impressions of India," which evoked helpful comment and conference. Canon Christopher closed the meeting with prayer.

Women's Meetings.

At the same time as the above a Public Meeting for Women was being held in the Crown Room, Holborn, Prebendary Fox in the Chair. There was a crowded attendance, and the addresses given by Mrs. Ball (Karachi), Miss Puckle (N.-W. Provinces, India), Mrs. Percy Grubb, Miss Gollock, and Miss Grace Trotter, were listened to with great appreciation. Mr. Fox in closing the meeting told of a Toronto student who, when the question was mooted how the Heathen could be saved without hearing of Christ, said that the question that concerned him was, "How can I be saved if they do not hear of Christ?"

Of the meetings organized by the Women's Department on Wednesday afternoon, May 7th, much might be said. About 100 workers from the home and foreign field assembled in the C.M. House for united intercession. Miss G. A. Gollock presided, and the subjects for prayer were divided under four heads. Native Christians and Native Churches in C.M.S. fields were briefly dealt with by Mrs. A. R. Cook, of Uganda, who mentioned four points in connexion with which Native Christians need our special prayers. (1) For a deeper sense of sin. (2) For purity of home life. (3) For increased self-support. (4) That political changes may not damp their ardour. Miss Maxwell, of the Niger, took the subject of "C.M.S. Missionaries and Candidates in Training," asking for prayer that they might have patience, wisdom, gentleness, and a right judgment in all things. "The C.M.S. Committees, Office Holders, and Home Workers" were next remembered by Mrs. Percy Grubb. On "Ourselves as Members of the C.M.S.," Miss Sophia Nugent gave some helpful thoughts based on St. Luke xxiv. 49. For all these subjects many definite petitions were offered at the Throne of Grace. After an interval for tea some of the C.M.S. secretaries addressed the women workers, the Rev. B. Baring-Gould, who presided, closing with the exhortation that all present should use constantly and believingly St. Paul's prayer in Col. i., so that all might be "filled with the knowledge of His will."

I. H. B.

The Meeting of the Medical Auxiliary.

The last of the Anniversary Meetings was that of the Medical Mission Auxiliary held in St. James's Hall on Thursday afternoon, and presided over by the Bishop of Kensington.

After the opening hymn and prayer, Dr. Lankester read a very encouraging annual report, which showed a steady development of the work in every direction, though in some places crippled for want of suitable buildings, and the Committee appealed for funds for much needed new hospitals in Gaza, Ispahan, Fuh-chow, &c.

The Chairman then gave a most eloquent and stirring address. Referring to his early interest in the C.M.S. through his father's connexion with it as the first editor of the *C.M. Intelligencer*, he went on to speak of the medical missionary work, describing it as a "consecration to Christ of all human knowledge and skill; the golden key to unlock human hearts; and as reflecting Christ Himself because it is so beautifully human and so wonderfully Divine."

Dr. Neve, of Kashmir, showed how much of the hostility of the large Mohammedan population of Srinagar had been overcome by the Medical Mission, which attracted large numbers both as in-patients and out-patients, meeting their physical needs, but above all seeking to meet their spiritual necessities. Dr. A. R. Cook, of Uganda, followed, speaking of the advantages the medical missionary had in always being sure of a congregation, and one also that was always willing to listen to those who by God's help had been enabled to restore their sight or cure their sicknesses. Picturing how soon a chain of Medical Mission stations might be established from Mombasa to Cairo, he appealed to those at home to give liberally, so as to extend the work and to maintain existing Medical Missions in a state of efficiency. Dr. Van Someren Taylor, who represented China, gave an interesting account of the growth of the work at the Hing-hwa Hospital. The last speaker was Dr. White, of Yezd, in Persia, who gave many instances of the medical work bringing the missionary into touch with people who would not otherwise be reached, such as the Mohammedan rulers of the country, and even the mullahs. He said that about two-thirds of the baptisms in Persia were the direct result of the medical work. Dr. White made an earnest appeal for more doctors and nurses to go out and enter the many open doors.

C. F. H.

Our portraits on pp. 88 and 89 are from photographs—those of the Bishop of London, the Bishop of Kensington, the Bishop of Durham, Bishop Tugwell, Bishop Hoare, Bishop Newnham, Bishop Ridley, the Revs. E. A. Stuart, D. M. Thornton, and B. F. Buxton by Messrs. Elliott & Fry, Baker Street, W.; the Rev. R. Bateman by Russell & Sons, Baker Street, W.; Sir W. Mackworth Young by Bourne & Shepherd, Calcutta; and Dr. A. R. Cook by Davey Lavender, Bromley, Kent.

The Mission-Field.

WESTERN EQUATORIAL AFRICA.

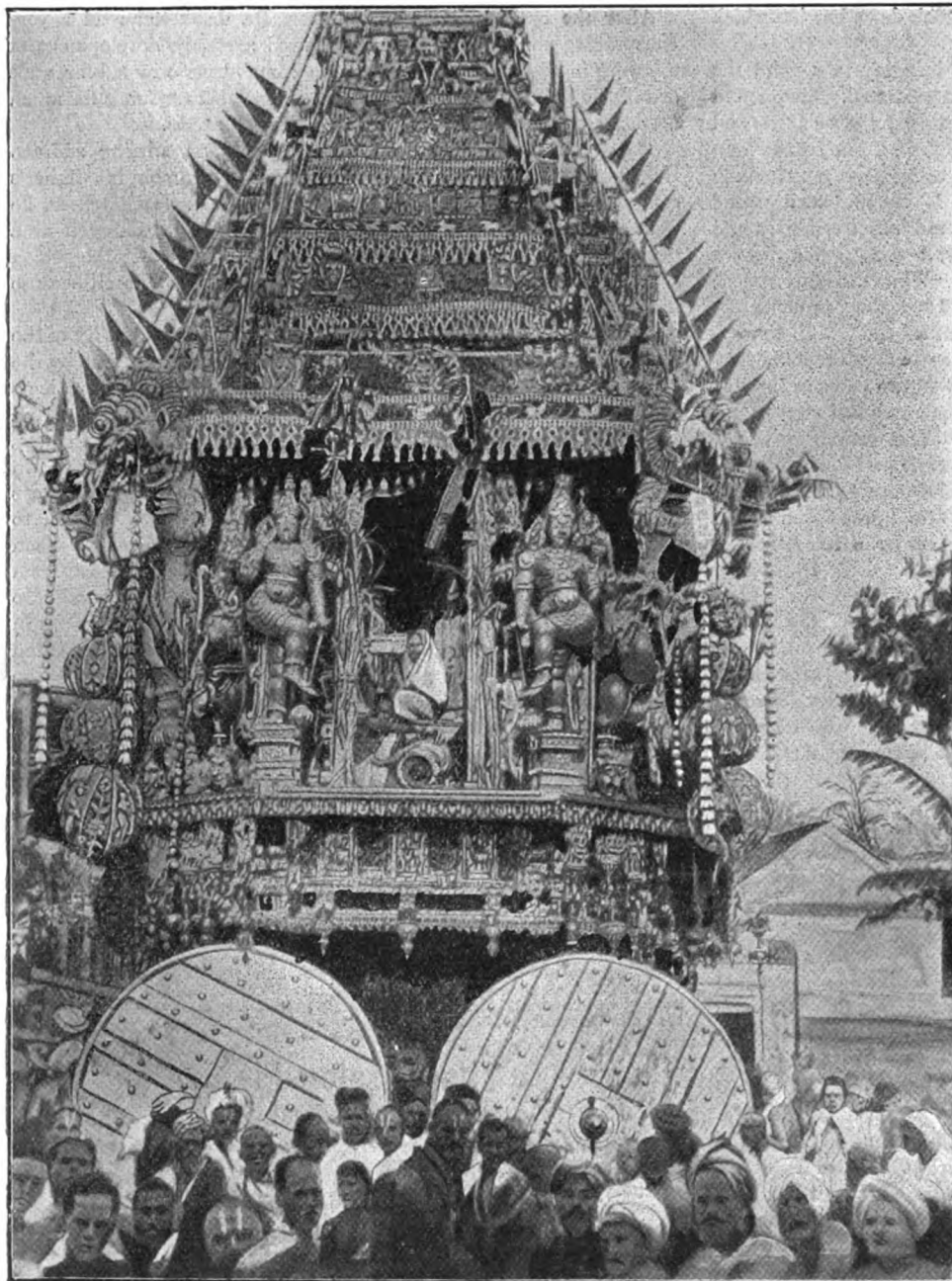
A Notable Bible.—Bishop Tugwell has in his possession an interesting curiosity: it is an Arabic Bible, presented by Bishop Crowther to the rulers of Bida about 1855. The book has evidently been read and valued, for strong leather covers and a highly finished leather case were made for it when the original covers were worn out. When Bida was taken by Sir G. Taubman Goldie and the Niger Company's forces in 1897, this Bible was found in the palace amongst other treasures, and it has been presented to the Bishop.

UGANDA.

A Large Parish.—Ankole (or Nkole), a country bordering on the Albert Edward Lake, "is the baby of the Uganda Mission," the Rev. J. J. Willis says, "but a remarkably fine one." Mr. Willis reached there at the end of 1900, straight from Great Yarmouth, where he had been Curate. In his annual letter he writes:—

"One had always looked upon Yarmouth as a specially large parish, with a population of upwards of 40,000 in a town perhaps three miles in length; but to work this, even apart from all the Nonconformist ministers, Salvation Army, and all the host of Christian workers, we had a clergy staff of a Vicar and thirteen curates. And here one finds oneself the solitary clergyman with a parish of 300,000 souls; and as to distances, Ankole alone is, I believe, larger than Wales, and to walk from one end of it to the other occupies ten days' consecutive marching."

Seventeen native teachers from the "six-year-old church" of Koki, whose communicants only number 180, and baptized members 488, are helping to evangelize the neighbouring kingdom of Ankole. The women of Ankole are in seclusion, as in India, and therefore can only



JUGGERNAUT CAR, SOUTH INDIA.

be reached by women, and it is interesting to hear that two from among the first ten women missionaries trained in Toro have gone to try and reach the women of Ankole (*see p. 86*).

INDIA: PUNJAB.

The Progress of Christianity in the Punjab.—By proclamation on March 29th, 1849, after the second Sikh War, the Punjab ("The Land of the Five Rivers") became part of the British Empire. Some of the Christian officers in the victorious army issued an appeal for subscriptions to establish a Christian Mission as "a thankoffering to Almighty God for His late mercies in the past signal victories and the promised blessing of peace." The C.M.S. was applied to, and eventually (on June 20th, 1851) the first two missionaries appointed to the Punjab, the Revs. T. H. Fitzpatrick and Robert Clark, were taken leave of, and they commenced work early in 1852. In the meantime the appeal for subscriptions had met with a remarkable response, and at a public meeting in Lahore on Feb. 9th, when the Punjab Church Missionary Association was inaugurated, some £3,000 was in hand. This year is the jubilee of C.M.S. work in the Punjab. There are now, according to the last census, 71,854 Native Christians in the Punjab

province. Sir Chas. Elliott has shown that in nine provinces in India the Native Christians have increased at the rate of seventy per cent. during the last ten years. If they increase in the Punjab at the rate of fifty per cent. only during each decade of the next fifty years, there will be at the end of 100 years of missionary work more Christians in that province than there were, according to the best authorities, Christians in the whole world at the end of the first century.

CEYLON.

Death of a Promising Young Missionary.—It was with deep regret that we received a telegram on May 1st announcing the death from enteric fever of the Rev. A. A. Pilson, Vice-Principal of Trinity College, Kandy. Mr. Pilson was educated at the Close Memorial School, Cheltenham, and at Exeter College and Wycliffe Hall, Oxford. He took his degree in 1896, and in the following year was ordained by the Bishop of Exeter to the Curacy of Chivelstone, Devon. In 1899 he offered to the C.M.S., and in the January following sailed for Ceylon. Mr. Pilson's work at Trinity College was much appreciated. The daily average attendance of scholars last year was 323 out of a roll of 410, and the Government grant earned was the largest on record. He conducted the catechumen's class in the college, and was also in command of an efficient cadet corps, which it is expected will soon form a company of a proposed cadet battalion of the Ceylon Light Infantry. His sister, Miss K. Pilson, is an accepted C.M.S. missionary, and has been located to the Japan Mission, but has hitherto been detained in England by illness. She and her invalid mother and other friends of our brother claim the sympathy of all our readers.

JAPAN.

"The Light of the World" Newspaper.—With the view of utilizing the press to reach some people who are otherwise un-get-at-able, a small newspaper known as *The Light of the World* has been started in Osaka. It is published ten times per annum, and is sold at one sen (or a farthing) per copy. The object of the paper is evangelistic, and it is largely used as a tract. The Rev. C. T. Warren (proprietor) and Mr. Uchida (editor) have been encouraged by receiving a number of letters, thanking them

for blessing derived from reading the paper. One man wrote saying that his doubts regarding the Resurrection of Christ had been removed by reading the Easter number of the paper.

"All one in Christ Jesus."—In her Annual Letter, dated Dec. 12th, Miss M. P. V. Gregg, of Tokushima, says:—

"Sometimes we hear it said that the barrier between Japanese and foreigners can never be broken down, but more and more do I think this is not true. The other day I was paying my weekly visit at the house of a catechumen. There we all sat on the floor—mother, grandmother, grown-up daughter, two or three small children, and myself, all crowded round the *hibachi*, and eagerly talking. They had so many things to ask about, especially about bringing up the children to follow Christ. The mother told with much delight how the small girl of three was now never content to go to bed till she had put her hands together and said, '*Jesu Sama, megumi tamae. Amen.*' ('Honourable Jesus, bless me.') As I sat there so happily with them, the verse which had come in my morning reading, 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all,' came into my mind, and I realized, as never before, how truly we are 'all one in Christ Jesus.'"

Present-day Scenes in South India.

An Idol Car Procession.

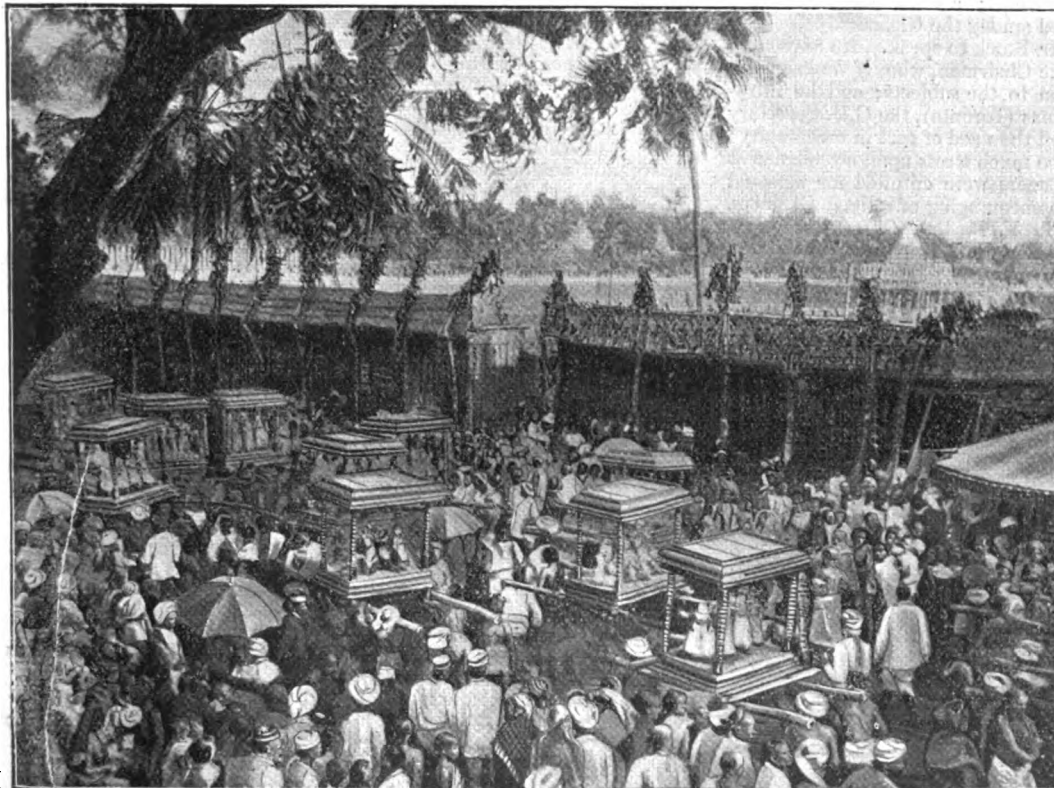
THE picture on the opposite page represents the Festival of the Great Juggernaut Car. As you see, it is attended by crowds of men, women, and children, who are eager not only to be present but to lend a hand to pull the car along. The car itself is a huge one, and the brass ball at its top is over seventy feet from the ground. It is made of teak wood, stained a very rich dark colour, and profusely decorated with ornamented cloths. In front are four large wooden horses, representing the four *Vedas*, and a driver carved in wood representing Brahma. In the recess of the car we catch a glimpse of the image of the local god smothered with garlands, while in front are temple pujah-offerers, presenting from time to time cocoanuts, fruits, betel, &c. High up on all four sides of the ponderous vehicle are musicians with braying trumpets and noisy drums. Attached to the car in front lie six enormous ropes, each with a circumference of over fifteen inches and measuring nearly one hundred yards in length. Behind are monster levers, one at either wheel, to be used in turning corners.

And now the great car moves, and the shouts of the people as they strain the heavy ropes are like the hoarse roar of the ocean. Slowly and with many halts the car and its burden come on. The street from end to end is thick with people, and six long lines of men, now heaving, now resting, slowly drag the unwieldy machine along. Near and underneath the car are men whose business it is to steer by means of heavy wooden wedges, and Brahman priests in front wave to the people when to pull and when to stop.

Does not this Car Festival speak to us of that much larger crowd of millions who are enslaved to custom, blinded by "the god of this world," bound to the car of superstition and idolatry, and led on by a proud and self-satisfied priesthood? But, as in Daniel, the great idol that Nebuchadnezzar saw, which assumed such vast proportions and seemed so terrible, was overthrown and broken in pieces by the stone that was cut out without hands, so shall Jesus Christ, the Corner Stone of God's great Temple, overthrow and demolish all the idolatrous



PROCESSION OF IDOL CARS, SOUTH INDIA.

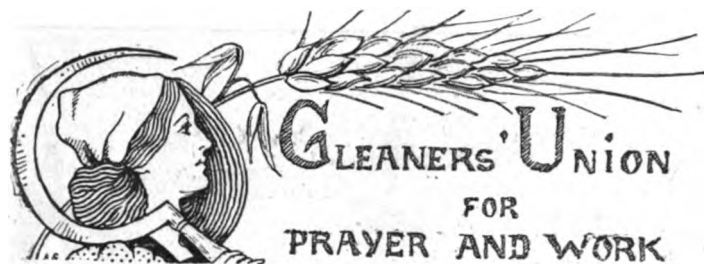


PROCESSION OF SIXTY GODS AND GODDESSES, SOUTH INDIA.

systems of Heathenism. His progress is slow but certain, "and the idols He shall utterly abolish."

Procession of Sixty Gods and Goddesses.

This is a somewhat similar scene to the last, only it depicts the procession not of one god but of sixty gods and goddesses. The Hindu is truly perplexed with his "gods many and lords many." If he neglect any one of them, that one may wreak vengeance on the victim of his displeasure by sending cholera, smallpox, or some other dreadful visitation. And just as the ancient, superstitious Athenians, in their anxiety to leave no deity unworshipped, erected an altar to the unknown god, so do these poor deluded Hindus try to court the goodwill of as many gods as possible. It is said in their books that there are altogether thirty-three *crores* of deities, i.e., 330,000,000—more gods than people. How can their devotees possibly propitiate them all? Most thankful ought we to be that God has so emphatically declared, "Look unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else."



THE GLEANERS' UNION CONFERENCE.

THE enforced abandonment, last year, of our Conference in no way damped the ardour of the Branch Secretaries and Country Gleaners, as when, on Anniversary Day, proceedings began at half-past three o'clock, there was not a vacant seat in the Committee Room at Salisbury Square, and quite a little crowd stood around the door. After prayer by the Rev. W. H. Stone (Kilburn) and words of welcome from Captain Cundy, Chairman of the G.U. Auxiliary Committee, the Conference was opened with an address by the Rev. H. Stanley Mercer, on "Strong and Weak Points in the Union." Mr. Mercer (who spoke from experience gained in attending thirteen of the recent Branch Secretaries' Conferences, where he met 145 Secretaries) gave the "Strong Points" as "Keen clergy and a capable Secretary," and the "Weak Points" as "Lukewarm clergy, inefficient Secretary, nominal members, and but few men upon the roll." He then described the requirements for a "strong" Branch Secretary, giving his opinion that while we should not look for perfection, we ought to expect four things, i.e., sanctified ingenuity; perseverance; business capacity; and power of influencing others. His "strong" members were those "willing to take part in meetings; who would work between the meetings; and who were not easily offended." "Weak" ones were, of course, those who never do anything. His descriptions of meetings were taken from actual cases he had met with: a "strong" one should last an hour and a quarter; begin and end punctually; have several speakers or readers from among the members; with subjects chosen to fit one another; to end with a set time for open prayer, with several Gleaners leading. His sample of a "weak" meeting was one "irregularly held; date chosen a few days before; chairman unpunctual; secretary unbusinesslike; speaker hunted up at the last moment (or the clergy asked to exhort!); hymns not chosen beforehand; no organist arranged for; and no agenda paper." He closed by advocating variety in meetings; a fixed day for holding them; and a syllabus to be circulated among the Gleaners.

The Chairman then called upon Mr. Stock to speak. He advocated the choice of hymns being left to the Chairman, who, if he knew his hymn-book, could adapt his selection to the subjects; and he introduced to the Conference Miss Thomas (Toronto), the G.U. Secretary for Canada. Miss Thomas emphasized the need of *tact* in a Secretary; and spoke of the danger of laying too much stress upon attendance at meetings, while forgetting that Gleaners were enrolled for personal prayer and work, and counselled the encouraging of solitary Gleaners. Miss Maude (Overton), the Rev. T. Y. Darling (West Compton), and others followed, and then the Rev. H. M. Sanders (Highbury) pleaded that, while G.U. meetings should not be public meetings, Gleaners should be encouraged to bring friends with a view to "gleaning" them. He spoke of the stress which had been laid both in the sermon and at the morning meeting on the need to approach more earnestly and systematically the communicants of the Church, and urged upon Secretaries the importance of obtaining from their Vicars each year a list of confirmees, with a view to inviting them to become Gleaners. He doubted whether the Union is at the present moment fully realizing its own importance or its possibilities, giving it as his opinion that if Gleaners set to work they could, without difficulty, raise the additional income required by the Society, not by the increase of their own gifts, but by obtaining in every parish fresh subscribers.

The discussion was carried on by Mrs. Thwaites (Salisbury), Mr. Gosden (Southwark), the Rev. E. A. Worsley (Cophorne), the Rev. E. S. Buchanan (Kippington, formerly of New Zealand) and the Rev. T. C. Greenwood (Wakefield), the latter of whom instanced what could be done in a parish if the evangelization of the world were put in its right place. Mr. Anderson begged Secretaries not to be frightened by the ideal Mr. Mercer had put forward, reminding them that all the qualifications he insisted on could be acquired by "prayer and pains."

A pleasant and profitable time was brought to a close by a hymn, and prayer by the Rev. W. T. Hollins (Clapham). E. M. A.

Home Notes.

THE office of Vice-President of the Society has been accepted by the Bishop of Madras (Dr. Whitehead). The Committee have also appointed to the same office Archdeacon T. J. Madden, Archdeacon S. Pelham, Archdeacon S. Williams, Sir Algernon C. P. Coote, Captain J. Cundy, and Dr. R. N. Cust. To fill vacancies in the list of Honorary Life Governors they have appointed the Rev. A. E. Barnes-Lawrence, the Rev. Hubert Brooke, Dr. C. A. Hingston, the Rev. Canon J. G. Hoare, the Rev. W. E. Rowlands, the Rev. G. F. Whidborne, the Rev. F. W. Chatterton (New Zealand), Mr. J. Kent (New South Wales), and the Rev. T. R. O'Meara (Canada). The names of Mrs. Armitage (Hampstead), Miss M. E. Janvrin (Redhill), Miss S. Nugent (Chelsea), Mrs. F. Orton (Throwley), Mrs. J. A. Strachan (Surbiton), and Mrs. E. N. Thwaites (Fisherton), have been added to the list of Honorary Life Members.

On April 15th the Committee received the following missionaries on their return from the mission-field:—The Rev. E. T. Butler and Mr. P. H. Shaul, of Bengal; the Rev. Ll. Lloyd and Dr. B. van Someren Taylor, of Fuh-Kien; and the Rev. W. R. Gray, of Japan. Each of the brethren having addressed the Committee, they and their work were commended to God in prayer by the Rev. W. J. Procter.

The Rev. A. K. Finnimore has been appointed as Association Secretary for the dioceses of Canterbury and Chichester; and the Rev. T. McClelland, Central Secretary of the Hibernian C.M. Society, as Association Secretary for the South Metropolis.

The Rev. Ll. Lloyd, of the Fuh-Kien Mission, addressed the members of the London Branch of the Clergy Union, in the absence of Bishop Ridley, at their monthly meeting on April 21st. In view of the Lay Workers' Convention, a report of which appeared in our last issue (p. 78), the meeting on April 7th was devoted to special intercession for a Divine blessing on the gatherings of that Convention. Medical Missions occupied the attention of the Ladies' Union on April 17th, when Dr. H. White, of Yezd, spoke on preaching the Gospel and healing the sick in Persia.

The Annual Meeting of the Manchester and Salford Ladies' C.M. Union was held in Manchester on April 18th. The Rev. T. R. Sale presided, and addresses were given by Miss Gollock and Miss Easterfield.

The second annual report and balance-sheet of the Bristol C.M. House is distinctly favourable, and calls for thankfulness to God for His continued blessing upon the work of all connected therewith. The Missionary Library and Museum are both increasingly used, and gifts for either department will be very welcome. The receipts for the year show a gratifying increase, generally speaking being £44 in advance of those of the previous year, the total reaching the sum of £572. Expenditure amounted to £547, leaving a profit balance of £24. The Committee express an earnest wish that all friends in Bristol and neighbourhood will order their publications direct from Bristol and not from London, and thus make the C.M. House a real centre for the district.

Sales of Work have been held as follows:—Bath, Abbey Association, April 8th; Birchington, April 15th, £14; Byfleet, April 10th, £18; Hamworthy, £16; Penzance, St. Paul's, April 11th; Shepton Mallett, Junior Association, April 16th; Turvey, April 8th; Wakefield, £27; Wolverhampton, St. James's Sowers' Band, £7.

SUBJECTS FOR MISSIONARY MEDITATION.

1. The work of Foreign Missions hastening the end of the world. St. Matt. xxiv. 14.
2. The command of the Lord. St. Matt. xxviii. 19; Luke xxiv. 47; Acts i. 8; Acts xiii. 47.
3. The three "musts." St. Mark viii. 31; St. John xx. 9; St. Mark xiii. 10.
4. The secret of missionary enthusiasm. Ps. cxix. 32; St. John xiv. 15, 23.
5. The reward of missionary work. St. Matt. xxviii. 9.
6. The objection to missionary work. St. Matt. xxvi. 8.
7. The reply to the objection. St. Matt. xxvi. 10, 13.
8. The result of missionary work. St. John xii. 3.—"The house was filled with the odour of the ointment."
9. An Apostle's objection to Foreign Missions. Acts x. 28 (1st part). His conversion by special revelation. Acts x. 16, 28 (2nd part). His obedience. Acts x. 34—45; Acts xi. 2—18.
10. The final hope and aim of all missionary work. Rev. xi. 15.

A. V. MAG

Financial Notes.

The Funds.

THE receipts for the general purposes of the Society for the year ending March 31st have been as follows:—(1) General, £254,603; (2) Appropriated, £62,747; (3) Towards previous year's deficit, £9,553. Total, £326,903.

The expenditure to be met has been	£363,721
Add remainder of last year's deficit	12,481

£376,202

The sums available for meeting this have been:—

(1) Ordinary receipts.....	£254,603
(2) Appropriated contributions	82,722
(3) Centenary and Contingency Funds.....	1,721
(4) Towards last year's deficit.....	9,553

£348,599

Adverse balance	£27,603
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In addition to the foregoing receipts, £15,716 have been received for various special funds not applicable to the Society's general purposes, making a grand total of receipts for the year of £342,619.

The Adverse Balance.

The following letter appeared in the *Record* of May 2nd:—

"SIR,—In your issue of Friday, April 18th, you had a very important paragraph, showing that the total adverse balance in the accounts of the Church Missionary Society on March 31st, 1902, was £27,603.

"This is a much more satisfactory statement than we had been led for some time to expect, judging from the rapid growth of the work abroad, and from the special difficulties in the way of collecting funds that have arisen in the last two or three years.

"We feel that this adverse balance ought to be, and may be, promptly wiped out. We say *ought to be*, for the Society cannot properly discharge its great duty to the foreign field if it be weighted with financial encumbrance at home. We say *may be*, i.e., if the best friends of the work will aid with a liberality and promptitude suited to the emergency.

"Could not ten whole-hearted and wealthy supporters of the C.M.S. be found ready to offer £500 each? This would supply £5,000. Would not one hundred be prepared to contribute £100 each? Here would be a sum of £10,000. If five hundred would be responsible for £10 each, another £5,000 would be in hand. And one thousand persons might, we believe, be readily willing to give £5 each, producing £5,000 more.

"For the balance of £2,603 we venture to ask (in addition to donations under £5) that congregations, where the work is cordially taken up, should be invited to give a special and immediate offertory, say, on Ascension Day or Whit-Sunday—this to be entirely independent of their usual contributions.

"It will be seen that our appeal is to the thorough-going and wise-hearted upholders of one of the most sacred and blessed enterprises that the Lord has put into our hands. And by God's blessing resting in answer to prayer on the effort, the appeal will not be in vain.

"It is not for us, desirous as we are for promptitude, to fix a limit of time. But we trust that the required amount may be in hand by the important day of the Coronation, and may mark the gratitude of many for the blessings of a settled and well-ordered Government.

"Further, should God in His mercy grant us as a nation another token for good, in bringing the war in South Africa to a speedy conclusion, what could more appropriately express the thanksgiving of many of His servants than a free-will offering on the lines we have indicated! We are, faithfully yours."

(Signed by the Dean of Peterborough and other friends.)

Contributions in response to the above letter may be sent to the Very Rev. Dr. Barlow, The Deanery, Peterborough, or to the Lay Secretary, Church Missionary House, Salisbury Square, London, E.C., who will at once acknowledge the same. Up to the date of going to press over £1,500 had been received.

A missionary writes:—

"Will you kindly put the enclosed (£5) as a 'thankoffering' towards the deficit? We only wish we could have sent more, but cannot under present circumstances. We are grateful for family and personal mercies—for our long connexion with C.M.S.—for a smaller deficit than we expected. We feel for our Secretaries—the standard-bearers of our Society—whose very position and work makes them the (P) subjects or objects of unjust attack. It is well then for us to show it."

A friend writes:—"What an encouraging stimulus to the 'Policy of Faith' is the deficit reduction! May this subject induce many of God's children to press into the *needy* fields crying out for them."

A mother, with a thankoffering for continued mercies to her child, writes:—"With the earnest prayer that funds may be forthcoming to meet *every* need (St. John vi. 5, 6, 12, and 13). If we as Gleaners would be willing to surrender our all, as the little lad did, we might look for as great success. God grant we may see our responsibility and act."

Proportionate and Systematic Giving.

A subscriber writes:—

"I have not yet reached middle age, but I well remember the effort made to raise the Society's income to £100,000. Last year the income was, I think, over £300,000 (my memory fails as to precise figures, and I have no book of reference with me here in Brighton). It took over seventy years to achieve the former result, and but one-third of the time the latter. As a reasonable man I look for the cause of the result, and I find the time of increased growth coincident with a very remarkable decision on the part of the rulers of the Society. I find no other adequate cause or important event in the history of the Society to account for its wonderful growth in the last twenty years. But from the date of this decision of the Committee to refuse no suitable candidate for the mission-field, I see increased zeal, increased effort, increased results in the mission-field. I cannot, as a reasonable man, doubt that here we have simply the common law of cause and effect.

"Secondly. So far the success has been wonderful, the money has come as fast as it is wanted. In the first place the new move was an act of faith, and God has been pleased to honour our faith. But from the time the decision was adopted till now no special faith has been called for to encourage us to continue in this path—the money has come as it was required. Are we now to faint at the first real call on our faith? Are we not still trying to do the Lord's work? Is His command altered during the last year? Have we reason to believe He does not wish the evangelization of the world to go forward just at present? Then surely what He has called for is simply this: we have been walking by sight. In His tenderness to our weakness He has given us the visible blessing on our effort to encourage us at the start. Now for our good He calls on us for an exercise of our faith—may be for a year, may be for two, and with that too He calls for more self-denial from each of us. That is my view of the situation, and I believe it is the right view, and therefore I say 'go on' and trust and do. I fancy there must be many of us who cannot do more in the money line than we are doing, but I expect there are a good number of us who can. Personally I have been only a *five pounder*; henceforward, as long as I have the means rightly to do so, I shall be a ten pounder. I enclose cheque for five pounds direct to you instead of through the local Branch, as I shall do in future, because I think this is a time to strengthen the Committee's hands by letting them know that members are not merely backing their action in word but in deed.

"P.S.—I wonder how many (1) could and (2) would double their subscription from now. It would be interesting to know. How would it be to appeal to those who could do it, to help out the inability of those who could not?"

"I have made the cheque for £10, not £5, as on second thoughts I think that will be better. You understand this does not affect my subscription to the local Branch."

A mother writes:—

"Enclosed is postal order for 6s., which my little daughter Edith is sending towards your Society. It is just her little savings, a penny a week, which she has been putting by for the missionaries. She is now five years old. We thought it would be nice to send it to you on your Anniversary. It is my earnest desire, as she grows, that she should work for God. We are only working people, but we know that our Lord blesses the small gift. May the Lord bless you and help you on in your work for Him."

Suggestions for Giving.

A friend writes:—"I am grieved to see that there will be a deficit at all. Could anything be done in asking those who cannot go to the Anniversary meetings and put into the collection to send a gift towards it? Surely if every subscriber and Gleaner would give at least 6d., the need would be quite met. May the Society never abandon the 'Policy of Faith' is my earnest prayer!"

Another friend, unable to attend the Anniversary, sends 12s. 6d., the amount she would have put into the collection and spent on railway fare, &c.

Gleaner 71,267 writes:—

"I have seen in the GLEANER for April that a donation has been sent at once instead of as a legacy. I should like to do the same. It is not a large sum, for I have very little of this world's riches; just sufficient for needs through a small annuity put in the Post Office Bank, and a small sum extra from which I had expressed a wish that £10 should be a legacy to the C.M.S., but reading of the deficit and the financial report, the thought came, 'the Lord has need of it *now*,' and it would be a greater pleasure for me to give it at once. I have taken it out of the Post Office Bank."

Another Gleaner writes:—

"A Gleaner who is an associate of the Girls' Friendly Society, Leicester, has again held her winter class of young women for instruction in first-aid and nursing, preceded by a short Scripture or missionary address, and is thankful that the united 'extra efforts' for the missionary cause are an advance, £22 6s. being the sum raised, of which she sends to C.M.S., £10; M.M.A., £6 6s.; C.E.Z.M.S., £6. These 'extra efforts' consist of thank-offerings, profits from eight dozen dolls, glove knitting, laundry work, &c., nearly all undertaken when the actual work of the day is done."

A Plea for New Work.

A missionary and his wife write:—

"We have both been so sorry to learn of the great financial cloud hanging over the Society; but rejoice to hear that the Society has determined to trust the Lord through all. In sending our gift (£25) to this

liefcit we are looking beyond the mere extinction of present debt, and praying that new work for non-Bantu peoples may soon be organized and financed. Thousands along the Nile Valley and by Lake Rudolph are without one solitary teacher, and must remain so till a new Mission is started. 1875, with its Nyanza Mission, followed on the depression of 1872; and the Nyanza Mission was at that time far more difficult of attainment than what is now needed, though any Mission to the Rudolph region might present very similar problems. What glorious results have followed the Nyanza Mission of 1875!"

"Rebekah."

The Rev. G. W. Butler, Broad Mayne, Dorchester, will send a copy of *Rebekah*, a metrical version of the story of the mission of Abraham's servant, to any reader of the GLEANER who will put the price, 6d., into one of the Society's boxes. Over seventy copies have been sent out in response to the notice of this offer in "Financial Notes" in July last. An addressed halfpenny wrapper must be sent to the author to cover cost of postage.

The following anonymous contributions are thankfully acknowledged:—

Fairlie Children, Lenten self-denial savings, £1 15s. 6d.; To the help of the Lord against the Mighty, £1 11s.; Gl. 103,607, £1; P. T. G., £69; Postal Order, 666,981, £1; B. G., 9s.; Firstfruits of a great mercy received unexpectedly, 10s.; Phil, £1; Gleaner, thankoffering for safety of brother, 5s.; Poor Student's Thanksgiving, 2s.; Knight, 10s.; In Memoriam, E. L. R. J., 5s.; Friend, £3; Gleaner Missionary, £10 10s.; Profit on *West Yorkshire Gleaner* for 1901, £25 3s. 1d.; Gl. 7,219, sale of ring, 12s. 6d.; Inasmuch, 1s.; Chrysanthemum, 6s.; C. C. C., of Thornbury, £4; Avonwyson, 17s. 6d.; Mrs. L., 2s. 6d.; Miss C. T., threepenny pieces saved in soda-water bottle, £3 2s. 3d.; In Memory of a dear Mother, 5s.; Boys' and Girls' Lenten Collection, St. Philip's, Birmingham, for Uganda, £2 12s.; Anon., 2s. 6d.; F. L. O. J., £70; St. James's, Chorley, Lenten collection, 2s. 6d.; Late Mrs. T., legacy, £2 11s.; J. C. G., thankoffering, £1; Roseneath, 4s.; Glis. 36,064 and 6,848, 10s.; Widow's Mite, 5s.; T. for the Tenth, £1; Gl. 71,267, in lieu of legacy, £10; In Memoriam, Mrs. Van Heythuyson, 5s.; Anonymous, £3 10s.; E. G. R., tuition by correspondence, £1 7s. 6d.; Little Love Taken from a True Friend of C.M.S., £1; Mrs. B., 2s. 6d.; Gl. 12,608, £10; J. B., £1; Late Mrs. S., missionary-box, 1s. 6d.; Fernbank Working Party for Tools for Dodanduwa Boys' Industrial School, £1 10s.; Children's Sewing Classes, Dedford Ragged School, 5s. 7d.; Well-wisher No. 2, 6d. a week and half as much again, £2; St. Jude's Gleaners, 10s. 6d.; B. H., thankoffering, £3; Anonymous, 1s.; Late Subscriber, £1; Gl. 124,673, 5s.; Boys' Sunday-school Class, Month's Self-denial, 2s.; M. S., £2; Gl. 125,275, 3s.; E. B., for Uganda, 2s.; Miss C., self-denial, 2s. 6d.; Gleaners 18,368 and 18,369, £2 14s.; T. M. S., missionary-box, 15s.; Jersey Gleaner, 81,587, for Kitkatla, £1; Anonymous, 11d.; H. B., Hastings, 10s.; Gleaner, 1s. 6d.; An Old Reader of the GLEANER, 10s.; Children of Dundonald Church of England Sunday-school, 5s.; G. F. S., Leicester, winter class, extra efforts (including £6 6s. for Medical Missions), £16 6s.; T. J. O., £56; L. E. L., £1.

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Packets of Foreign, Colonial, &c. postage stamps are gratefully acknowledged from the following friends:—

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To our great regret the Rev. C. F. Jones, who has for so long, and so successfully, undertaken the sale of Postage Stamps for the Society, is relinquishing that work. During the twelve years he has done it he has realized nearly £2,000 for the Society, an average of £165 per annum, besides sales for special objects. The Rev. A. W. Robinson

and Mrs. Robinson and Mr. E. W. Hooper have kindly agreed to carry on this work. Gifts of stamps should, as formerly, be sent to the Lay Secretary, C.M. House, Salisbury Square; but communications referring to the purchase of stamps should in future be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

Articles for Sale.

Amongst others the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

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Publication Notes.

THE General Review of the Year, as read at Exeter Hall at the Annual Meeting on May 6th, is now ready for general circulation, and for binding up with Local Reports. Pending the issue of the Annual Report, the *General Review* will be found very useful by Preachers, Speakers, and other friends. Supplied in stitched form free of charge in single copies, or in small numbers for judicious distribution; also in quantities, folded only, for Local Reports, free.

Further Parts of the *Extracts from the Annual Letters of Missionaries* for 1901 can now be supplied as follows: Part III., containing Letters from the Sierra Leone, Yoruba, and Niger Missions, 56 pp., price 3d., post free; Part IV., containing Letters from the East Africa Mission (including Usagara), 36 pp., price 3d., post free. Part V., containing Letters from the Uganda Mission, 48 pp., price 3d., post free, will be ready by the first week in June.

In order to assist in interesting Children and Young People in Missionary Work, two Papers of **Missionary Catechisms** have been prepared, one on India, and the other on China, containing a number of Questions and Answers, which it is suggested should be learned by heart by members of Sowers' Bands and other young people. Copies will be supplied free of charge for this purpose. Catechisms on other countries will follow.

The qualifications of Women Missionaries are set forth in a booklet issued under the auspices of the Medical Mission Auxiliary of the C.M.S., entitled **Women Missionaries; Evangelists, Doctors, Nurses**. Single copies supplied free on receipt of a post-card.

We would repeat the Notice with reference to the *Centenary Volume*, to be published early in July. In order to obtain the advantage of the special subscription price, it is necessary that orders should be in the hands of the Lay Secretary by June 30th, after which date the price of the book will be 6s. net.

The Story of Nadu is the title of a new C.M.S. booklet by a Lady Missionary, giving an interesting account of the opening and carrying on of missionary work in a village of India, by means of Christian schools. 40 pp., with several illustrations and an illustrated wrapper, price 3d., post free.

The following new books by outside Publishers have been added to the stock kept at Salisbury Square: *Nor China and Old*. By Archdeacon Moule. A new and cheaper edition, published at 5s., supplied for 4s. 3d., post free. *Surrendered! A Tale*. By Louisa C. Silke (C.E.Z.M.S.). 2s. Supplied for 1s. 9d., post free. *Foreign Missions*. By Bishop Montgomery. A Handbook intended mainly for the Clergy, 2s. 6d. net (2s. 9d., post free).

PRaise AND PRAYER.

PRaise.—For the Anniversary of the Society, and for the high spiritual tone of the addresses, good attendance, &c. (pp. 81, 87—91). For the result of the special effort of the Victoria C.M. Association (p. 82). For preaching and healing work in Uganda (pp. 84—86). For the missionary spirit of the women of Toro (p. 86). For the mercies vouchsafed to the Society during the past financial year (p. 95).

PRayer.—For a visitation of the Holy Spirit on the Church at large, and a consequent quickening of missionary activities (p. 81). That the words spoken during the Anniversary may give a fresh impetus to Foreign Mission work (pp. 81, 87—91). For the Bishop-elect of the new diocese of Keewatin (p. 82). That manifest needs and open doors may act as calls to service (p. 82). That the trained women teachers in Toro may prove faithful to the trust committed to them (p. 86). That the idolatrous systems of Heathenism in India may soon be overthrown (p. 93). That the special appeal issued by some friends of the Society may be crowned with success (p. 95).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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JULY 1, 1902.

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Editorial Notes.

THE GLEANER'S special function is the re-counting of what is being done to extend the Kingdom of the King of kings, to win loyal subjects to Him from "every people and kindred and tongue," and to hasten the time when He shall come in glory to reign triumphant. But, as loyal subjects, we cannot pass over two events that made the month of June for ever memorable, calling forth national prayer and world-wide thanksgiving. For the second time in English history on Sunday—the Day of Peace—countless British hearts thrilled at the sudden, glorious Proclamation that war had ceased. The cessation of the Crimean War was announced on Sunday, March 30th, 1856, and now on Sunday, June 1st, 1902, the awful, weary struggle in South Africa came to an end. At the cost of 20,000 priceless human lives and millions of gold, the Boer Republics had grounded arms and submitted unreservedly to the British Empire. We thankfully noted that the daily Press at once recognized that the moment was one not for "strident or offensive jubilation, but for sober gratitude to the Power which watches over the destiny of nations, and has borne Britain once again unharmed through many hours of peril and anxiety." The country was bidden to repress its wild hilarity and exhorted to celebrate conquest in a manner befitting those upon whom had fallen, not the mere laurels of

victory, but solemn and vast responsibilities. Imperial expansion should mean a welcoming of our late foes to be sharers in the heritage of our free Empire. To the missionary-hearted man and woman the possibilities of our Imperial Mission extend beyond the statesman's or the speculator's furthest horizon. There is wealth in the Transvaal greater than either its gold mines or its fertile soil can yield. More glorious victories remain to be achieved in South Africa. For, a nation waits for the Proclamation of the Gospel of Peace. Souls are to be won as jewels for the Saviour's crown. "Victory through our Lord Jesus Christ" is yet to echo across the veldt. Because our newest Colony is open to the heralds of the Cross as never before, therefore we rejoice at the birth of a daughter-nation to this country "held in trust with the Gospel." May we rise to our solemn responsibility and fulfil it!

The Procla-
an auspicious

mation occurred at
moment. The first day



IN TINNEVELLY, DECEMBER, 1875.

AT AMRITSAR, JANUARY, 1876.

HIS MAJESTY KING EDWARD THE SEVENTH. (See p. 99.)
(From a Photograph by Russell & Sons.)

of the Coronation month brought a glad omen for the future of King Edward VII.'s reign. As this magazine issues from the press, the Nation at home and the great self-governing Colonies are in the midst of Coronation rejoicings and festivities. But if Queen Victoria, of blessed memory, sixty-five years ago felt the crown heavy on her young head, and, from the first moment of her accession, besought with tears the prayers of her people on her behalf, what profound need is there to-day that our supplications should arise for her Royal Successor to an ever-extending Empire on which the sun never sets? It was, we believe, a God-inspired thought to set apart June 25th as a day for National Intercession on behalf of our Sovereign. In no more fitting manner could His Majesty's loyal subjects spend the hours immediately preceding the solemn Coronation. In our August number we hope to give an outline of the proceedings at the Coronation Prayer Meetings. But who shall gauge the world-wide blessings that will flow from such earnest waiting upon God? "That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness, and holiness of life Thy servant Edward, our most gracious King and Governor.

"We beseech Thee to hear us, good Lord!"
GOD SAVE THE KING!

The interest of the Coronation Service is much enhanced by the fact of sixty-four years having elapsed since the last occasion of its use, so that it is quite unfamiliar. The same interest attached to it when George IV. was crowned. George III., who died in 1820, had reigned sixty years; and the Service, when used in 1821, was equally unfamiliar. The Secretary of the C.M.S. at that time, the Rev. Josiah Pratt, therefore made it a text for an interesting article in the *Missionary Register*; and that article is reprinted in the present month's *C.M. Intelligencer*. It is a brief but striking commentary on the Service. Just at that time there was commencing a deepened sense of the need of a fresh outpouring of the Spirit upon the Church, and Pratt especially pointed out the significance of the anointing oil as a symbol of the "Gracious Influences and Heavenly Unction of the Holy Ghost."

One of the most important results of Missions is the formation of independent Churches. In this respect it is the object of Church of England Missions to develop into local Churches which shall govern themselves and yet be in full communion with the Church at home and its sister and daughter Churches in Ireland, the Colonies, America, &c. The two young Churches which, among those that consist mainly of Native Christians, are the most advanced towards this ideal are in Ceylon and Japan. The Church in Ceylon has the right to elect its own Bishop or Bishops. The Synod is actually now engaged in preparing for the election of a successor to Bishop Copleston, transferred to Calcutta, and it can choose any man it pleases, of any nationality. In Japan the Church has the same right; and although the six present Bishops were selected either by the Archbishop of Canterbury or the American Bishops, they did not actually take office in the Japanese Church until the Synod had confirmed their appointment. That Synod held its seventh triennial session in April; all the members, clerical and lay, being elected representatives of the clergy and laity respectively. There were thirty-four clerical delegates, seventeen of whom were Japanese, and thirty-four lay delegates, all of them Japanese. The Rev. W. Andrews writes that the Church there is steadily growing in influence and power, and that all seem alive to the fact that they "have a great trust committed to them, which they are determined to keep

inviolate, as it has been handed to them by the Churches of England and America."

We are heartily glad to say that Bishop Ridley has received the whole of the £7,000 he asked for after the disastrous fire of last year; and he was to sail for his distant diocese on the very day of the Coronation, June 26th, by the s.s. *Parisian* via Montreal. He takes with him the warm and affectionate sympathy of thousands of Christians at home, who have delighted in his graphic pictures of life and work among the Indians, and in the significant proofs he has given them of the power of Divine grace upon their hearts and lives. We all wish him God speed; we deeply feel for a Bishop who has lost everything he most valued on earth, and whose personal possessions are contained in two portmanteaus; and we shall not fail to commend to the favour of God all the work in the diocese of Caledonia. Three photographs illustrating the results of the fire at Metlakatla will be found on page 109. We are hoping soon to publish in a small volume the wonderfully interesting letters which he has written from time to time for the GLEANER.

Many of our readers will rejoice to hear that Archdeacon Arthur E. Moule is again going back to his beloved China. He came home in 1894 seriously ill, and has hitherto been forbidden by the doctors to return; but he has never ceased to long after his old sphere of labour, and now at last his health is pronounced so fully restored that he may go out again, even in advancing years, in the hope that it may please God to permit him yet to serve the cause of his Lord among the Chinese. We must all hold up his hands in earnest prayer.

Among recently published books to be noted by our readers are (1) a small but excellent volume called *Foreign Missions*, by Bishop Montgomery, written (we should explain) before he was appointed Secretary of the S.P.G., and published by Longmans, price 2s. 6d.; (2) the *Life of James Chalmers*, the great pioneer missionary of the L.M.S. in New Guinea, by the Rev. R. Lovett (R.T.S., price 7s. 6d.); (3) Dr. Dennis's *Centennial Survey of Foreign Missions*, a colossal book of statistics, &c., from America (Oliphant & Co.), price 21s. Every missionary library should secure all three.

RE THE DEFICIT.

"Only a Pot of Oil."

(2 Kings iv. 7.)

STRICKEN, dismayed!

Want clamouring at the door;
Nothing to pay! Naught save a pot of oil—
This, and no more!

Oh thou of little faith, pour forth thine oil;
Here is a rich supply for thee and thine,
Herein receive more than for months of toil.

Gather thy vessels—gather not a few;
Pour and believe! Believe and pour anew!

Thy King supplies thy needs, He will not cease
While faith has vessels to receive th' increase.

Faint heart, art weary? Rise and pour again;
His word is pledged, and steadfast will remain.

Pour and believe!
Claim and receive!

His Word commands it.
His work demands it.
His will desires it.
His love inspires it.

He will not fail!
Thou shalt prevail!—GLEANER S. 94,023, 16/3/02.

From the New South Wales localized "C.M. Gleaner."

King Edward VII. and his Indian Empire.

A WORLD-WIDE Empire is rejoicing at the Coronation of its gracious Sovereign Lord, King Edward. The hearts of thousands of his loyal subjects are bowed before God with the prayer: "Make him a blessed instrument of protecting and advancing Thy truth wherever it is persecuted and oppressed."

Called to rule over millions who are steeped in the darkness of Hinduism, Mohammedanism, and superstition, King Edward, as Emperor of India, needs our prayers, that his reign may be characterized by a quickened diffusion of the knowledge of Christ, and that his example as a Christian ruler may be a powerful influence with those under his sway.

It is fitting that in connexion with the composite picture on our opening page we should recall to the memories of our readers two scenes in which, as Heir Apparent, our Sovereign came into contact with C.M.S. work in the foreign field as an eyewitness.

On Dec. 10th, 1875, a memorable meeting of the Prince of Wales with the Tinnevely Christians took place. The event was due to Sir Bartle Frere, the Prince's guide upon his Indian tour, who was determined that, if possible, the Heir to the British Throne should not miss seeing the results of the largest Mission in India. To cross from Colombo to the little Tinnevely port of Tuticorin, instead of sailing direct from Ceylon to Madras, was a most unusual thing for a traveller to do; but the Prince himself decided to take this route with the express purpose of meeting the Native Christians.

The place fixed upon for the gathering was Maniachi, a junction station, and thither came 8,000 Christians on foot from all parts of Tinnevely. On one side of the line were ranged 2,000 boys and girls from the various Mission-schools, and fifty-three native clergymen in their simple white garments, only distinguishable from their people by the black scarf round their waists, and on the opposite side stood thousands of men and women. Most of them had never seen a railway train before, and great was the excitement as the Prince's train was at last seen approaching.

On the Prince alighting, an address was read to him by Dr. Caldwell, of the S.P.G. (who may be found to the left of our picture, whilst Dr. Sargent may be seen on the right). This stated that the Christians then present represented 60,000 in the Tinnevely district alone; that they all in their daily and Sunday services prayed for "Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family," and that they would not yield even to Englishmen in loyalty to the Queen.

The following lyric in Tamil, composed for the occasion by one of the oldest converts, was sung by the girls of the Sarah Tucker Institution:—

"(1) Through the grace of the blessed Lord of Heaven, O son of our victorious Queen, mayest thou ever enjoy prosperity.

"(2) It is our peculiar happiness to be subject to a sceptre under which the leopard and the deer continually drink at the same stream.*

"(3) Crossing seas and crossing mountains thou hast visited this southernmost region, and granted to those who live under the shadow of thy Royal umbrella a sight of thy benign countenance.

"(4) May thy realm, on which sun and moon never set, become from generation to generation more and more illustrious!

"(5) May the lion-flag of the British Nation wave gloriously far and wide, and wherever it waves may the cross-flag of our Lord Jesus fly with it harmoniously!

"(6) God preserve and regard thee with an eye of grace, and grant thee long life and victory, and bless thee for evermore!

"(7) Obedience to thee! obedience to thee! O wise king thou art to be! Safely mayest thou reach again the capital of thy realm! O thou whom all men justly praise!"

The Prince's reply was no cautious State document, but was actually composed by himself in the train that morning. The paper,

* An allusion to the variety of castes represented in the gathering.

written in pencil in his own handwriting, with his own corrections, was handed to Dr. Caldwell. It ran thus:—

"I thank you for your address and for your good wishes, and accept with pleasure your memento of my visit.

"It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our social and political system, and which we ourselves esteem as our most valued possession.

"The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction.

"Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening.

"My hope is, that in all, whether in moral or material aspects, the nations of this country may ever have reason to regard their closer connexion with England as one of their greatest blessings."

Girls from the Edeyengudy, Palamcott, and Mengnanapuram schools and the Sarah Tucker Institution presented gifts of exquisite lace and embroidery, their own handiwork, to the Princess of Wales. At the close of the ceremony His Royal Highness graciously consented to place in the hands of representative girls from twelve Mission schools a young plant, either mango, fig, or tamarind, which should serve as mementoes of the Royal visit in the respective localities.

From the body of adult Christians present, handsome copies of the Tamil Bible and Prayer-Book were offered to the Prince by the Munshi who had helped efficiently in the translation of both books.

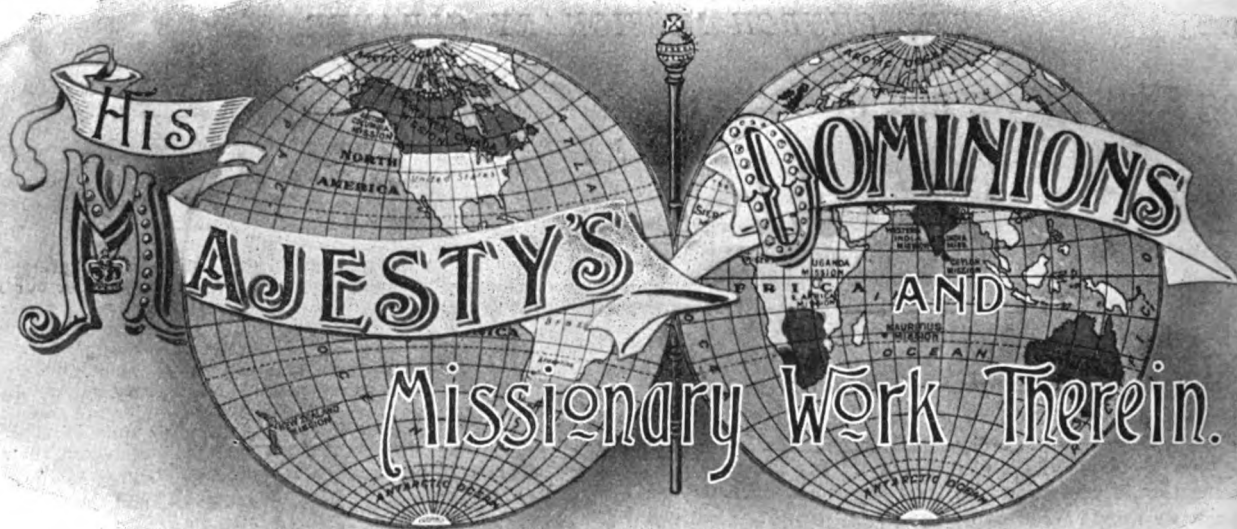
Besides the remarkable scene at Maniachi, the Prince paid a visit to the C.M.S. Mission at Amritsar.

The roof of the Mission-house commands a good view of the city, and thither the Prince was conducted, Native Christians of Amritsar and the Punjab being there assembled to welcome him and to present him with copies of the Scriptures in the four spoken languages of the Punjab—Urdu, Persian, Punjabi, and Pushtu.

An animated throng of gaily-dressed Mission-school children, and a large crowd of Native Christians representing various nationalities—Sikhs, Rajputs, Hindustanis, Bengalis, and Afghans—gave their Royal Visitor an enthusiastic welcome in the compound below, and when the Prince descended from the roof and stood on the doorstep of the Mission-house (as depicted to the right of our opening illustration), General Reynell Taylor presented the Rev. Robert Clark to his Royal Highness, who then introduced three members of the Native Christian deputation to the Prince, Kanwar Harmān Singh Aliwalia, of Kapurthala, Professor Ram Chander, of Delhi, and Mr. Abdullah Athim. After this H.R.H. bowed to the seven native clergy present.

Of the three members of the deputation mentioned above, it is interesting to note that Kanwar Harmān Singh, brother of the Rajah of Kapurthala, has lived to see the Prince ascend the Throne, and is attending his Coronation. Abdullah Athim, whose abilities had received recognition by the Government in his appointment as extra Assistant Commissioner at Ambala, was a veteran convert from Islam. He was also a zealous preacher of the Gospel and a translator of the Scriptures. Professor Ram Chander was a living instance of the reality of the bond which exists between the Christian convert and British rule. He and his friend, Dr. Chumsan Lall, were baptized in 1851, and were within the walls of Delhi during the terrible Mutiny of 1857. Chumsan Lall was one of the first victims of the Mutiny, whilst Ram Chander was concealed in the women's apartments of a house by his young Hindu brother. A tablet in the British church attests the martyrdom of the one in the common interests of British rule, while the other was spared to present an address of welcome to Britain's Prince.

Tinnevely and the Punjab are nearly 2,000 miles apart. But both are in British India, and in both King Edward, Emperor of India, has been an eyewitness of what the power of Divine grace can accomplish. Shall we not pray that our newly crowned Monarch may witness as a conspicuous feature of his reign the accomplished fact of the evangelization of every Indian subject?



1. The Empire of India. 2. The Dominion of Canada. 3. The Domains in Africa.
4. Hong Kong (China). 5. The Australasian Colonies.

1. The Empire of India.

BY R. MACONACHIE, *late Deputy-Commissioner in the Punjab.*

DURING the cold-weather season, 1875-76, our King paid a visit to India in the character of Heir-Apparent to the Throne, and as representing, in a way not possible for even the ablest "Viceroy," our late Queen of blessed memory. Changes since that time have been great. In spite of one-sided pessimistic utterances made here and there, we may affirm that India has made progress; the material development of the country through railways, telegraphs, roads, canals, and post-offices has been cared for; education, sanitation, medical relief, municipal reform, and local self-government have all received enlightened and systematic attention; the intelligence of the people is greater, and the general position of the administration is better and stronger than it was in 1875. Nor has missionary work been at a standstill, though, when we remember the great natural increase of population taking place in India in a single generation, we long for a greatly accelerated rate of progress. Let us reckon up one or two points. First, as regards the numbers of those who have found the Truth through the C.M.S., we note that in the sympathetic answer sent by the Prince to the Society's address presented when he was leaving England, reference was made to "75,000 of our fellow-creatures raised from the most abject condition, and redeemed from the most debasing errors." This number was taken from the address itself, and seems to have been a fair estimate of Indian Christians then living who had been converted through the Society. The 75,000 have now become more than 129,000; and this, of course, represents the work of only one Society of only one branch of the great Protestant Missionary Church of India. Other societies show great increases in the number of their adherents, and the Indian Christian community to-day occupies a much more important position in the body politic than it did in 1875. In the face then of all difficulties and discouragements, and notwithstanding that the work still to be done is so great, when we think of the great company (as indicated by these figures) of holy and happy souls gathered into Christ's visible Church "we thank God, and take courage."

But the increase in the number of baptized Christians is not the only, perhaps not the chief, cause for humble thankfulness. The Indian Christian community is not only much larger in numbers, but it has improved intellectually, socially, and we believe spiritually. There will be something of an ebb and flow in the tide of progress, but study of the facts warrants, we believe, the hope, strong through "quietness and confidence," that God's good hand is on His people, and that there is a corporate as well as an individual growth going on in the essentials of Christian life and belief.

Again, when we turn to the non-Christian part of the Indian peoples we seem to see a considerable change. Not only is there a more intelligent appreciation of the work and methods of missionaries, but we find in not a few cases among both Hindus and Mohammedans that sincerest flattery—imitation. The attempts at Hindu revival are an emphatic acknowledgment of the direct spiritual influence of missionary work. What teacher nowadays dares to stand up in public and advocate the worship of any but one supreme God? Witness the pathetic efforts of the educated Hindu to construct a tolerable Theism from the Vedas—to reconcile the "outworn creed" with the demands made on him by his own mind awakened by the teaching or the influence of missionaries.

Once more, if we are asked whether there is any trace of a mass-movement towards Christianity, we should say—not judging merely from the reports of missionaries, but looking also to the utterances in the non-Christian Indian press, and having regard to the restless fermentation showing itself here and there among the people—it is coming nearer. If it is not here to-day, it may, under God's blessing, come any day now, and probably will come soon, and when it comes it will most likely be sudden. But the great question suggests itself, Are we ready for it? Have we the men to guide it when it comes? Will they not be too few? We fear so—and shall not this fear be a powerful incentive to daily earnest prayer before the Throne of the Majesty on High that more labourers may be sent forth to the glorious work of building up His Empire on earth, in preparation for the final and all-glorious coronation of the King of kings?

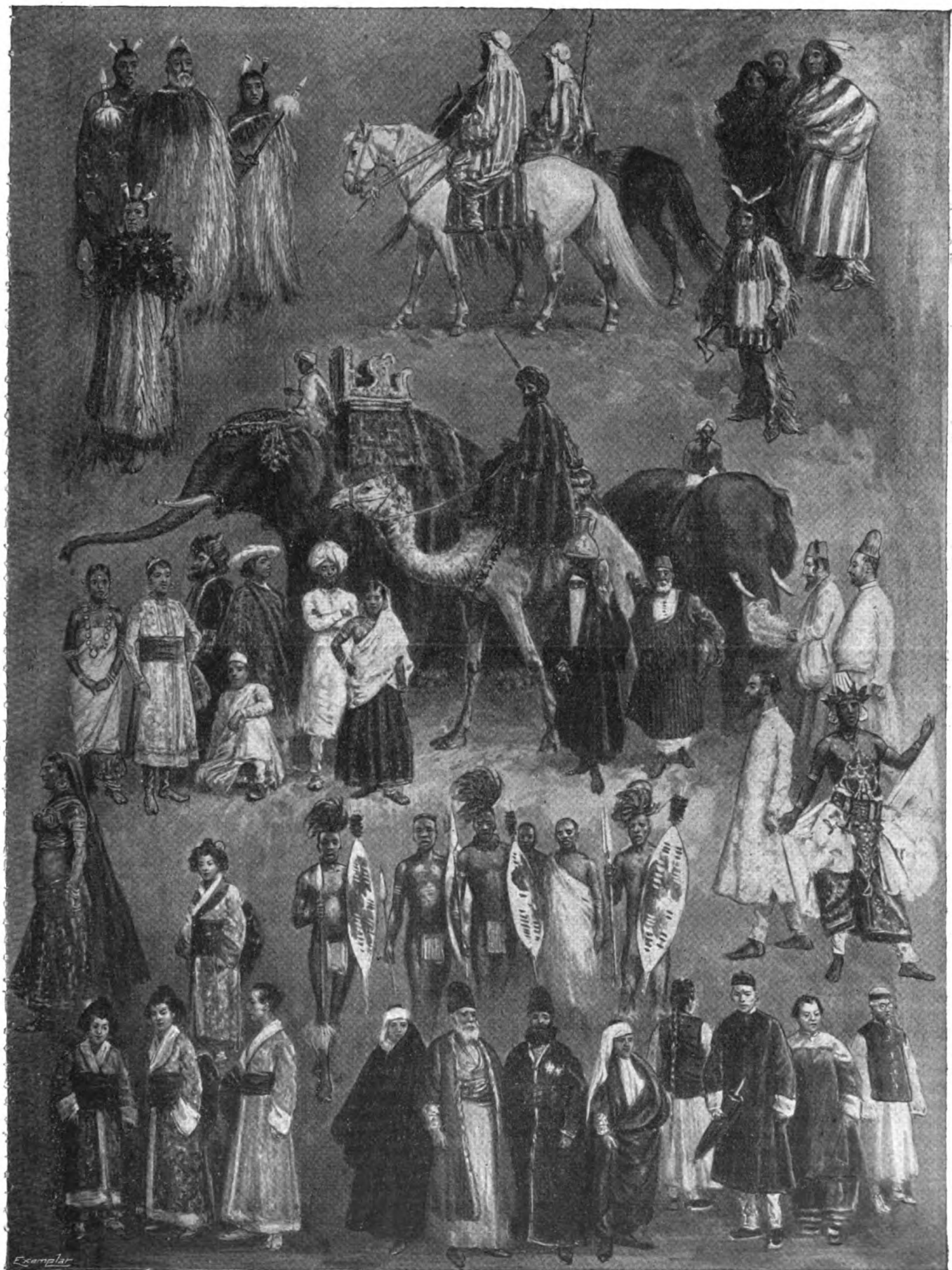
2. The Dominion of Canada.

BY THE BISHOP OF CALEDONIA.

Canada owes a larger debt to the C.M.S. than she will ever own or pay. Civilization, men say, in self-praise, reclaims the wilderness; ploughs its furrows across the prairie to bury the buffalo's track; spans the broad continent with railroads and harnesses electricity with thought to gather wealth for a mighty Empire; hangs the smoky clouds of commerce over the fiords and blue waters of inland seas; and along the grand rivers bordered with noble forests; and startles the wild beasts by the discordant voice of the steamer as it discolours Nature's harmonies with its swarthy breath.

Is it not beautiful, such men ask, to watch the settler resting after his day's work is done, and to visit white communities prospering in the cities, where not long ago the Red Indian (now banished) prowled with dread intent, having war in his savage heart? To civilization be all the glory!

New civilizations have short memories and consciences at peace with material self-interest. The picture we are asked to admire por-



trays material success as a bold central figure, the bolder because there is nothing else on the canvas.

Let us in modest colours supply a background.

A solitary man is left on the distant strand by a passing ship. Despite the perils he penetrates the wilds. Then comes another and another, till a Christian family life is revealed to suspiciously watchful and unfriendly eyes. They are at the mercy of cruel savages and yet are not afraid. Around are scenes that shock them through eye, ear, and heart.

After the long and painful discipline of silence, during which the savage has discovered a miracle, in character Christlike—the stranger's lips can utter the strange language, and, though with a stammering tongue the words are spoken, they are respectfully listened to at last because of that character so new to the hearers.

Still there remain dangers from the medicine-man, whose craft is in danger, and the chiefs, whose influence may suffer. The risk is real and the life is hard. After silently enduring for years the loss of all that most people think essential to their well-being, these solitary foreigners among savages manifest a strange joy. What does it all mean? They have seen God's seal on their labours for the conversion of these Heathen! War had been the delight of the savage and now the Prince of Peace hath tamed him. Purity ventures near and promotes family life. Order brings hope to the weak, freedom to the slave, and safety to the white settler. Morality shelters modesty, improves health, and wages war with filth.

This background shows that from Labrador to Queen Charlotte's Islands, along the whole breadth of the Continent from the Atlantic to the Pacific, Emmanuel's beacon fires are burning among all the tribes of Indians.

The missionary is the foremost and surest civilizer. This means that the conversion of the Indian was the foundation-stone bearing up the arch that spans the chasm between savagery and civilization. There is much left to be done, and I wish the C.M.S. could continue longer to do it, but God will see that it shall be done.

The background is not yet complete. The most picturesque of barbarians was the dusky red man, lord of the Canadian manor. After he had learnt to obey Christ he was simplicity itself in his dealings with the white immigrant who called himself a Christian. Eventually the foreigner took advantage of this trustfulness to establish himself firmly as a tenant and finally to set up a claim to the whole estate as Crown lands.

Missions made this easy and leave a twinge of uneasiness in the conscience. As a Nation we owe a debt of reparation to the red man. Civilization triumphs where the Gospel conquered for Christ the owners of a vast dominion that will more and more become the granary for feeding our Motherland. If this be among the providences of God, His love must surely bind us to deal beneficently with the original possessors of the rich domain.

From the beginning of this transformation the missionary has been not merely the first, but often the only friend of the Indian. The C.M.S. has borne the heavy end of the white man's burden.

As it is true that the red man was the finest figure in modern paganism, so is it true that in the graces of a saintly life he is not less but much more noble than he was before in the many virtues of the brave and self-respecting savage.

These Red Indian remnants of former and better days show us how neglected man degenerates when broken adrift from the primitive knowledge of God. He thought Nature dumb because he himself was deaf, and finally became blind to her charms. Degradation was his law and cruelty his practice. Dark ages so enslaved his mind and lust his heart, that until the experiment was made, no one but a prophet could have anticipated his emancipation.

But now the prophetic vision is fulfilled. From East to the Far West, from the Eskimo and Cree to the Zimshian, the Nishga, Kwagutl, and Haida, eyes have been opened in Christ's hospital; the blind see His beauty, the deaf hear the music of His voice, and loosened

tongues spread abroad His praise. "Ephphatha" has been heard across the continent from His royal lips, at Whose Coronation it will be thundered forth: "He hath done all things well, He hath made both the deaf to hear, and the dumb to speak." And to Him shall be all the glory.

3. The Domains in Africa.

BY T. F. VICTOR BUXTON.

At a time when all hearts are occupied with thoughts suggested by the Coronation, it is worth remembering that the Empire to which King Edward the Seventh has succeeded is vastly larger than that inherited by any of his predecessors, and we may well pause to consider the responsibility we have incurred towards our dark-skinned fellow-subjects in the different quarters of Africa.

What then are the African domains included in the British Empire? On the west we have Gambia, Sierra Leone, the Gold Coast, Lagos, and Nigeria, territories whose extent amounts to some 600,000 square miles, or about five times the size of the British Isles. In South Africa, upon which our eyes have been so long and anxiously fixed, and where now we welcome with deep thankfulness the blessing of peace restored the Union Jack floats over regions yet more vast; and the traveller can pass uninterruptedly through British territory from Cape Town to Lake Tanganyika, a distance of some 2,000 miles as the crow flies, or nearly as far as from London to Cairo. These South African possessions amount to close upon two million square miles, while those in East Africa must cover about half that area. The extent of the Uganda Protectorate cannot yet be given definitely, but the boundaries of British East Africa and Somaliland are well defined. And if to these we add Egypt and the Egyptian Soudan, which practically, though not in name, form part of the British sphere, our responsibilities in East and North-East Africa are increased to such an extent that they equal those in the West and South combined.

How are these responsibilities being fulfilled? The administrative problems cannot here be discussed, except to note with thankfulness that the terrible traffic in human beings, which for centuries has devastated Africa and brought untold cruelties and suffering in its train, has already received crushing blows, and is being steadily driven back before the advancing tide of British occupation. On the other hand, it must with shame be confessed that another evil, hardly less terrible in its effects—the sale of strong drink to native races—has too often accompanied the spread of our boasted civilization. The awakening of public opinion on this subject has already brought about valuable restrictions; but very much remains to be done if British rule is to be everywhere a blessing and not a curse to the peoples who have come under its sway.

We have, however, other duties towards these races, duties which no Government can discharge, but which rest upon each individual Christian and upon the whole Church of Christ in our country. Has the spread of the Gospel kept pace with the spread of the British dominions? It would be reasonable to expect that the heralds of Christ should be ever in advance of those who occupy the land in the name of an earthly sovereign. But alas! the missionary force is insufficient to take advantage of a tithe of the open doors. Let us, however, briefly notice the work which the Church Missionary Society has been enabled to accomplish in our African dependencies.

Evangelization in South Africa falls to other organizations, which stand greatly in need of prayer and support to enable them to rise to their now vastly increased responsibilities. West Africa, on the other hand, is the field to which the first C.M.S. missionaries were sent at the beginning of the last century. Here it was (at Sierra Leone) that so many laid down their lives in the early days, and here that the wonders of God's grace were manifested in the transformed lives of thousands of liberated slaves. Their descendants now form a self-governing Church, which is sending out missionaries from its own members to the heathen tribes of the hinterland. The Niger Expeditions of 1841 and 1854 led to the establishment of Missions in what is now known as Western Equatorial Africa; and Samuel Crowther, who

accompanied both these expeditions, became its first Bishop. In 1890 a party led by Robinson and Wilmot Brooke made a gallant endeavour to reach the Hausa States, but the climate proved too deadly, and it was not till ten years later that a more successful attempt was made by Bishop Tugwell and those who, with him, penetrated to Kano. Dr. Miller now holds the fort in Hausaland; and upon that Mission rests our hope of extension into the great Soudan.

Looking to its eastern side, we remember with deep regret that in the city where Gordon laboured and died a predominantly British administration still prohibits the proclamation of the Gospel to Mohammedans; but here Gwynne and Hall are waiting God's time, while further south the Word is spreading without restriction. The history of this latter centre of light must be traced back to 1844, when Krapf entered upon his labours on the East Coast, and afterwards undertook those journeys into the interior, which opened the way for the varied work now carried on under Bishop Peel's superintendence, and led to the subsequent discovery of the great lakes, and to the missionary work with which the names of Mackay, Hannington, and Pilkington will ever be associated.

The vision which inspired Krapf through his years of labour was that of a chain of Mission stations stretching east and west across Africa. That vision is still unfulfilled. There remains a vast hiatus between the Upper Nile and the Niger. Kordofan, Darfur, and Wadai lie still in utter darkness. Surely here is the task that lies immediately before us. C.M.S. Missions in East and West Africa are at present absolutely distinct. Is it not time that we set before ourselves an earnest purpose to unite them, if God will, in the heart of the great Soudan?

4. Hong Kong (China).

BY THE BISHOP OF VICTORIA, HONG KONG.

There are many people who think of Hong Kong as a part of China, who do not realize that it has been for more than sixty years the Far-Eastern outpost of Greater Britain, part of the Empire over which King Edward VII. has been called to rule. Few people know that it is one of the busiest ports of that vast Empire, through which thousands of ships and tens of thousands of passengers pass every year, to and from all parts of the world. But we who live in Hong Kong know it, and we see these passengers moving in our streets, and admiring the beautiful scenery from the mountain side, or the calm waters of the harbour. And we sometimes read descriptions of the place written by these travellers, descriptions which vary very much according to the weather, bright or foggy, fine or rainy, which the writer experienced when the visit was paid. But sometimes these writers in the midst of their descriptions put in a few words about Missions, and it is no uncommon thing to have the judgment expressed that Missions in Hong Kong and in China are "no good."

Is this true? Are Missions in Hong Kong a failure? Come for a walk round the place and see for yourself what is going on.

Look at the busy Mission day-schools, some teaching English, some teaching the Bible and other subjects in Chinese; look at the large boarding-schools, filled with bright, intelligent girls; look at the training classes for men and boys, and women also, in which Mission workers are prepared for service; step into those rooms by the side of the busy streets and look at the groups of Chinese sitting quietly whilst native catechists and clergy preach the Gospel to them. After you have done this for a whole day you will realize, at any rate, that a good deal is being done. And is it really, you will ask, as some say, all "no good"?

Come with me on a Sunday. Visit the churches in Hong Kong. Look at that crowded church; listen to those hearty responses; look at that bright, earnest congregation of Chinese Christians, ministered to by that Chinese clergyman. Look at that large number of communicants gathering around the Lord's Table. Yes, thank God for the Chinese Christian community in Hong Kong, which has been brought out of Heathenism by those Mission agencies described above which are "no good." It is an energetic, zealous, pushing community. They have their own native clergyman, whom they themselves

support, and they help a poorer congregation in Kowloon on the mainland to maintain their minister too. In addition they pay for the support of aggressive work amongst the Heathen as well. Assuredly the grace of God has not come to them in vain!

What then about China? Do Missions thrive under the British flag, but fail in China? No, thanks be to God! All through the vast Empire of China we see the same thing; congregations gathered out here and there, more scattered, it may be, than in the colony of Hong Kong, but comprised of tens of thousands of men and women, called of God into the wonderful light of His Gospel; men and women who, many of them, have endured much persecution, some of them have even braved martyrdom and death; men and women who, in spite of human weakness and difficult surroundings, show forth by their lives the power of the Gospel of Christ.

May God grant that the great work of Missions in Hong Kong and China, the foundations of which have been so well laid in the reign of Queen Victoria, may by the grace of God be yet more abundantly prospered during the reign of our present gracious Sovereign.

5. The Australasian Colonies.

[A paper on the above subject, kindly contributed by the Rev. H. B. Macartney, exceeded the limitation of our space, and as it was too valuable to be cut down, we hope to insert it in full in the August number of the GLEANER.—ED.]

The operations of the Society are, of course, not confined to the King's Dominions, and the picture on p. 101 represents the nations among whom the C.M.S. is at work. It was prepared for a special number of the *Quirer* at the time of the C.M.S. Centenary in 1899, and afterwards the original drawing (from which our illustration is made) was kindly presented by the Editor to the Society.

Reinforcements.

DURING the war in South Africa, now so happily a thing of the past, the British Government used from time to time to assure the country that the utmost efforts were being made to supply Lord Kitchener with everything he asked in order that the war might be brought to a close, and that the Transvaal and Orange Free State, for their own good as well as for our own, might be annexed to the British Empire. Whether it were men or ammunition which Lord Kitchener wanted, that he received in spite of difficulties. The Commander in the field had a great work to do. The least part that the country could take was to supply promptly all he required, that the task in hand might be well carried through.

Does not the Church of Christ appear to be lagging behind the world? For instance, read the GLEANER for last April; scattered throughout it are such passages as these:—"The need is not only £80,000, but strong reinforcements. The present distribution of forces is not war; while, all the time, the openings for taking possession in the Name of the Lord are increasing day by day," p. 49. (From the Punjab.) "We sorely need reinforcements, that we may be able to hold the fort, for we are hard beset," p. 58. (From Sindh.) "You have not yet sent me a fellow-worker, and yet our Master's way was two and two. An old missionary said to me the other day, 'The cause of all my trouble has been because they have always put me to work alone,'" p. 60. (From Bengal.) [N.B.—How could "they" help it? The Committee can only send those who offer themselves at the Lord's bidding and who are willing to be fitted for the work by Himself. To send any others would be worse than useless.] Again:—"It is so difficult with the present paucity of workers in the Mission to give any instruction after baptism," p. 60. (From Aurangabad.) That all these cries should come from our own Empire in India adds to them a double intensity.

Once more:—"A few figures from a recently compiled list of vacant places in Ceylon, China, Japan may help to emphasize the inadequacy of the numbers that at present are available to fill them. These vacant posts represent only such as, so long as they remain unfilled, mean the overworking of some already heavily burdened missionary, or else the loss, as far as human judgment goes, of vantage ground already won, of forts already held in the Name of the Master," p. 62.

What would Lord Kitchener have said to this state of things in South Africa? Are not the missionaries we do send out wonderfully long-suffering? Is there really no more we can do for God's army abroad? Are there no more supplies that can be voted?—no more men and women who can volunteer?

S. E. A. J.



STEAMER AND WHALE-BOAT, HERSCHEL ISLAND.

Amongst the Eskimo.

BY THE BISHOP OF MACKENZIE RIVER.

THIS month we take our readers to the most northerly of all the Society's Missions—that to the Eskimo in the Diocese of Mackenzie River.

It is a curious fact that the Eskimo of this diocese are much taller than those of Greenland and Labrador, most of the men being above the average height. On the whole they are more provident than the neighbouring Indians, exercising greater forethought with regard to food, clothing, hunting, equipment, &c. There are several tribes and as many dialects, the latter being very different from the Eastern language, and also from that spoken on Behring's Straits.

The term Eskimo, or Esquimaux, which means "eaters of raw flesh," is not their own designation. Their own name is Innuvit, which means The People! In the picture of



MAIL CARRIERS AND OUTFIT ARRIVING AT HERSCHEL ISLAND.



ESKIMO GROUP AT FORT MCPHERSON.

the chief and his wife the white discs, or labrets, inserted in the lower lip of the man, and the arrangement of the woman's hair, will give an idea of some of their peculiarities. They seldom leave the Arctic Coast, where they obtain a somewhat precarious livelihood by hunting and fishing. A large number have been attracted to Herschel Island since the Americans established a whaling station there, and it has since become the headquarters of the Mission. On consulting the map it will be found in the far north-west corner of the Dominion of Canada. It is much farther north, and more remote, even than Mr. Peck's Mission at Blacklead Island, of which we gave some account in the December *GLEANER*, but is not quite so difficult of approach, the presence of the fur traders (Hudson's Bay Co.) in the diocese enabling the missionaries to keep in touch with civilization in winter as well as in summer. It is, however, more than two thousand miles away from the nearest post office! The way in which the mail sometimes arrives in winter is shown. Consequently the packets are few and far between, seldom more than two in the year, and the news is somewhat old by the time it reaches that dreary island. How welcome it is, only those can understand who have been placed in similar circumstances.

A glance at the two pictures on the next page will show the Mission buildings. That to the right, where Mr. and Mrs. Stringer and Mr. Whittaker are standing, is a sod, or turf, house, and was the first residence the missionaries owned there. The other, where Mrs. Stringer is standing with her two children, is a much larger and more comfortable abode, but, oh! what a dreary outlook! Nothing

but ice and snow all around. No sun for more than two months in the winter. Not a tree to be seen anywhere. Not another white woman within hundreds of miles! The last picture shows Mr. and Mrs. Stringer with their two children dressed in Eskimo costume; Mr. Young, their invaluable lay helper; and the Venerable Archdeacon McDonald, the veteran missionary of the north, who has been labouring amongst the Indians for half a century, four-fifths of the time having been spent within the Arctic Circle.

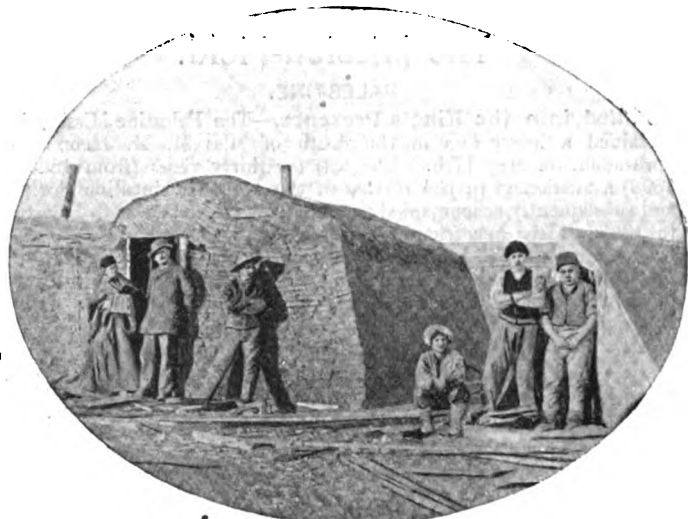
It was long after the Gospel had been accepted by the Indians before anything could be done amongst these Eskimo.

Thirty years ago Bishop Bompas spent a few weeks with them in their snow houses on the frozen ocean. The Archdeacon tried to impart to them a little instruction when they came to Fort McPherson. The Rev. T. H. Canham was sent out specially for them; but the time had not yet come for the opening out of the work in those icy regions. At length, however, those frozen solitudes were invaded. The American whalers arrived, and it became possible for a missionary to reside there. The Rev. I. O. Stringer responded to the call, and went out with the Bishop in 1892. Three years later he was joined by another young Canadian, Mr. C. E. Whittaker; and in 1896 Mrs. Stringer went to share her husband's labours, and a

ANAKLOOK, OR "JAGGS,"
HERSCHEL ISLAND.



THE STRINGER RESIDENCE, HERSCHEL ISLAND, 1897-1901.



MR. STRINGER'S SUMMER RESIDENCE, HERSCHEL ISLAND.

real helpmeet she has been. The Eskimo were delighted when they saw her; and it was evident to the writer last summer that she, as well as her husband, had succeeded in winning their hearts.

On their way to Herschel Island in a boat such as that shown in the first picture they stayed for a time at the Eastern village called Kitty-gagzyooit, where an incident occurred which, but for God's protecting care, might have had a very tragic ending. The chief [shown in the central picture], whilst under the influence of drink, took offence at some imaginary slight, fell into a violent rage, and ordered the party to leave and never to return. So violent was he that for a few minutes matters looked very serious. Their lives apparently trembled in the balance. God's intervention was silently sought. Then the other Eskimo who had been looking on rushed up to the house, carried off the chief, and kept him until his anger cooled, and the temporary cloud passed away. How different it might have been and probably would have been a few years before! Thievish, treacherous, revengeful, easily provoked, without Christ, without hope, without God in the world—such was their condition. But, thank God, although they were still Heathen, they had changed much for the better even then. In one of his letters Mr. Stringer wrote:—"Many of the Eskimo are apparently becoming more civilized, and are greatly improving in their manners and habits. They are very much kinder, and, I think, their confidence in us is increasing." Of this, in the writer's opinion, there can be no doubt. Unfortunately, the Americans have introduced liquor amongst them, and have also taught them how to make an intoxicant. This, it is feared, will be a great hindrance to the progress of the Gospel, and much prayer, patience, and wisdom will be needed to counteract its influence, which has already been productive of great evil.

No one has yet come forward for baptism, but the Holy Spirit is manifestly at work. There has been a growing desire for instruction. Several have asked to be taught like the "Ithillies" (the Indians). About forty pupils of both sexes, and all ages, have been attending the school, eighteen of whom received prizes for repeating the Lord's Prayer, and sixteen for repeating the Ten Commandments. On one occasion when Mr. Stringer was preaching, an Eskimo cried out, "It is the fault of the white man that we did not hear about this (the love



ESKIMO CHIEF AND WIFE, RICHARDS' ISLAND.

of Jesus) before." What a reproach! And now that the door is open, how important it is that it be taken advantage of to the fullest extent! It may not be open long. The whalers are leaving, and Herschel Island may have to be evacuated.

Both Mr. and Mrs. Stringer have suffered much with their eyes, and have been obliged to go home to Ontario for medical aid. The doctor has forbidden them to return before next year at the earliest. In the meantime the Rev. and Mrs. C. E. Whittaker are nobly "holding the fort," and need the prayers of all God's people to support them.



GROUP AT HERSCHEL ISLAND.

The Mission-Field.

PALESTINE.

Called into the King's Presence.—The Palestine Mission has sustained a heavy loss in the death of Miss M. M. Jacobs, of Jerusalem, on May 17th. She was for thirty years (from 1863 to 1893) a missionary in the service of the Female Education Society, and subsequently accompanied the late Miss Helen Attlee to Palestine in 1895. After her friend's death she was accepted in 1899 as a C.M.S. missionary in local connexion, and carried on the work which Miss Attlee had so earnestly begun among the villages of the Mount of Olives. Miss Jacobs was "Own Missionary" of St. John's Episcopal Chapel, Reading.

INDIA: NORTH-WEST PROVINCES.

An Encouraging Sight.—For eight months last year, the Rev. E. H. M. Waller, of Allahabad, was lent to the Punjab at a time of great stress, to take up the Principalship of the Batala High School. The object of the school is to provide education for Christian boys of the upper classes, and in his annual letter Mr. Waller emphasizes the fact that the aim is to educate the boys, not merely to prepare them for Government examination. Writing on Jan. 27th, he says:—

"I was told only the other day by an Indian, who is in a position to know, that Batala was the most satisfactory boarding-house he knew of in India; and I, as far as I could judge, thought it thoroughly good. One thing very much struck me one morning in the hot weather, as I from the high roof of the palace which forms our boarding-house and Principal's house, was looking down at the rows of beds in the open air below me. As the bell rang every boy knelt by his bedside, or sat quietly reading his Bible. It was a most encouraging sight. Of course it was only a piece of school discipline. But there it was: all those boys, whose fathers or grandfathers perhaps, had once not known the name of Christ, were learning the habit of daily prayer in Christ's name. That sight impressed on me the work the school was doing more than anything else that I saw there."

The Prayer-Book and the Persecuted.—A "mass movement" towards Christianity is taking place among the Lal Begis, a low-caste Hindu people, living in the Meerut district. There are many hundreds of them connected with the C.M.S. Mission. The movement has become self-expansive. The Christian section of the community are successfully urging the non-Christian to join them, with the result that there is a constant demand for teachers and applications for baptism. They have to undergo a considerable time of probation before being baptized, and during the time of waiting they have to endure great persecution. In the villages where persecution has been most persistent the Christians seem to have advanced most. The Rev. R. Hack, writing of the Christians amongst whom he was staying, and who were for the second time making sun-dried bricks to build a church, the first having been destroyed by their opponents, says:—

"Our Prayer Book services seem so very suitable for these simple village congregations. . . . I had never been so struck, before coming amongst these people, with the constant appeals in the Prayer-Book for deliverance from enemies, persecutors, and from the evils which the subtlety of the devil or man worketh against us. The Prayer-Book seems a connecting link with the persecuted followers of Christ in the far-off days of the early Church, when, as now, inquirers and catechumens, through much tribulation, entered into the Kingdom of Heaven."

"After many days."—The Bishop of Guiana, in the West Indies, was visiting a distant Mission station instituted for the benefit of aboriginal Indians and black gold-diggers. While sitting in the "missionary's gallery" an East Indian came up the steps for his confirmation card. During his preparation it appeared that he had been baptized in India, and upon application being made to that country for the certificate of baptism it was found that Prem Lal had been for twelve years in the C.M.S. Orphanage at Secundra, and had there been baptized by the late Rev. J. J. Erhardt. He had never forgotten the Creed, the Lord's Prayer, and the Ten Commandments, and instruction was comparatively easy. So far as is known there are 500 "coolies" in the district, farming upon the banks of the big rivers Waini and Barima, but only two others besides the above-named are Christian. Confirmation was his own wish; the Word sown twenty-five years ago had not returned void.

SOUTH CHINA.

"Could she with her small feet walk the Heavenly Road?"—In November last Miss A. M. Jones left the district of Hong Kong, where she had been superintending four day-schools and

working among the women, and went to Canton to take charge of the women's work in the East and West River Delta stations. Her first visit was to Shap-tsz-Kau, in the East River district, which is reached by steam launch from Canton in four and a half hours. The women there and in the different villages listened gladly to the message, and several of them gave in their names for baptism. Of one of these she writes:—

"One poor old lady, small-footed and with a bad cough, 'did so want to go to heaven'—would we '*tai-k'ne hwe*'? ('lead her there'). Then, looking down at her small feet in dismay, she asked, '*Chin kenko ke hang tak?*' ('Could she with her small feet walk the Heavenly Road?'). The English sisters, the big-footed English women, must come to take the hands of their poor small-footed sisters to lead them along the Heavenly Road, to lead them to Him 'Who is the Way, the Truth, and the Life.'"

China's Greatest Need.—After five years' work at Hong Kong, Archdeacon Banister feels that that part of China is the hardest field he has seen, and yet he says:—

"God's prevailing grace is manifested in the changed lives of men and women, and I am more and more convinced that China needs the Gospel more than anything else. Let China have railways, and telegraphs, and post-offices, and Western education, and ships, and soldiers, by all means, but, above everything else, and chiefest of all, let her have the Gospel. We thank God that here in Hong Kong and South China, as in all the world, the Gospel is still the power of God to every one that believeth."

MID CHINA.

A Heart always at Peace.—The Chinese pastor of Shaou-ling, the Rev. Tsong Sieh-En, suffered the loss of his third son, twenty years of age, last year. In his annual letter he thus refers to his loss and the effect it had on him and his work:—

"Though he is among the dead, yet, leaning on the Lord, he is resting and, in perfect happiness. But his parents and brothers and sisters cannot but feel sorrow. . . . Having laid my son to rest, I was the more unable to stand idle; this event had stirred both myself and my sons to greater zeal; just as it is in battle, when one is wounded, the rest must press on the more eagerly, nor dare to retreat, or be overcome by the enemy. I also reflected that I was old and should before long be going Home myself, so I did not let sorrow make me forget my duty. I perceived, too, that I had received greater kindness from the Lord than ever before; though labouring, I was without illness, and had, too, a heart always at peace. So I spared no pains in preaching the Gospel, sometimes itinerating, sometimes preaching in the city chapel. During August and September I preached there every night according to our former custom; and the chapel was crowded with hearers."

JAPAN.

Christianity in Japan.—In 1871 the Protestant Christians in Japan numbered only ten; in 1881 they numbered 3,500; in 1891 they had reached 33,000; and now after ten more years they have totalled 46,600. Twelve thousand pounds was about the amount these Christians subscribed last year for the expenses connected with their churches, pastors, and other religious work. Add to this number of Protestant Christians those who are in connexion with the Greek and Roman Catholic Churches and we have a total of 129,000 who stand at the present time as believers in the same Lord Jesus Christ as we do.

"God giveth the increase."—The C.M.S. began to work in Japan in 1869, and the *Japan Quarterly* asks friends in England and elsewhere to take particular notice of the following, and thank God for what He has permitted the Society to do in that country during the past thirty years:—

In 1881 C.M.S. Japanese Christians were	323,	and contributions	£26.
" 1891 " " " "	2,121,	" "	£305.
" 1901 " " " "	4,967,	" "	£625.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

19. Counter Revolutions.

AT the beginning of 1889 the position may be summed up as follows. The bulk of the Christians were exiles or refugees in the country of Nkole, to the number of about a thousand, and were led by Nikodemo Sebwato, Mika Sematimba, and others. The Mohammedans in Uganda had already deposed and murdered their puppet king, Kiwewa, and had placed Kilema, another son of M'tesa, on the throne. This last change had not

been effected without a conflict, in which several chiefs who were bitter enemies of Christians were killed. As for Mackay, at Usambiro he was translating and printing and teaching, and filled in his time with the construction of a steam-launch, destined never to be finished, in which he hoped to navigate the Victoria Nyanza.

Later in the year, Mr. H. M. Stanley, on his way back from the rescue of Emin Pasha, came upon the Christians in Nkole, and afterwards stayed for a while with Mackay at Usambiro. He was impressed by the steadfast sincerity of the Christians, but his warmest admiration was reserved for Mackay. He described both experiences in his book, *In Darkest Africa*,* and before a meeting of the C.M.S. Committee, on his return home.†

Early in the year 1889 Mwanga had made an attempt to regain the throne, but only succeeded in establishing himself on one of the islands. He then made overtures to the Christians, who, after coming to Mackay for consultation, joined forces with the king they had helped to depose. Mwanga also sent to ask for teachers, in response to which Mr. Gordon and Mr. Walker went to him. The Protestant force was placed under the command of Apolo Kagwa, who, when the king's army re-entered the capital, was made Katikiro. For the forces were victorious, and by a bewildering reversal of affairs, Mwanga was set on the throne again by the very men whom he had persecuted and driven out.

20. The I.B.E.A. Company appears on the Scene.

While Mwanga was still on the island of Bulingugwe, assistance had been asked from Mr. Jackson of the Imperial British East Africa Company, then in Kavirondo, to the north-east of the Lake. This Company had been formed for the development of trade with East Africa, but included men like the late Sir William Mackinnon, Mr. Douglas Mackenzie, and others, who were content "to take their dividends out in philanthropy." They did much for the liberation of the slave, encouraged Missions, and, speaking generally, conducted themselves as high-minded British merchant-venturers. Mr. Jackson sent Mwanga one of the Company's flags, which he accepted, and thereby placed himself under the protection of the Company, though it is by no means certain that he fully understood the import of his action.

A little later, Dr. Karl Peters, a German explorer, whose high-handed proceedings on the coast had done much to alarm the native mind against the white man, arrived at Mengo, and induced Mwanga to sign an agreement with him. Dr. Peters was supported by the French priests, whose national antipathy to Germany was overcome by their hostility to Protestantism. The Protestant chiefs objected to the treaty, considering that the king was pledged to the Company, but so much dissension arose that the English missionaries begged them not to hold out. The schemes of Dr. Peters were, in the end, overruled from Europe. The partition of Africa between the great European Powers had begun, and the delimitation arranged by the British and German Governments, while allowing Germany access to the southern end of the Victoria Nyanza, placed the whole of the northern side, including Uganda, within the British sphere of influence.

21. The Death of Mackay.

Meanwhile, news had arrived in England which all felt to be a crushing blow. On Feb. 8th, 1890, Mackay died of fever, in the midst of his labours, at Usambiro. In the previous autumn, when Stanley saw him there, Mackay was described as "a gentleman of small stature, with a rich brown beard and brown hair," and looking so well that he seemed to have newly arrived from England. He had, in fact, been in Africa since the spring of 1876.

* Vol. II., pp. 350, 386.

† C.M. *Intelligencer* for August, 1889.

The present rapid sketch of the Mission can scarcely have made it clear what a tower of strength he had become. The young Scotch engineer, for whom it seemed at one time that the mission-field had no place, had become almost another Livingstone. His versatile mechanical genius, his linguistic powers, his evangelistic zeal, his constancy of purpose, his wise leadership, had made his influence felt in all the Lake region.

With all his labours—which seem more than any one man could accomplish—he retained a love of books. "Allah ho Akbar!" said Hassan, his Zanzibari head-man, to Stanley, "Books? Mackay has thousands of books; in the dining-room, bedroom, the church, everywhere. Books! Ah, loads upon loads of them!" His articles in the Church Missionary Society's magazines, and elsewhere, showed that he was not only a missionary statesman, with a large outlook upon African problems, but contrived to keep abreast of affairs at home.

The devoted spirit of the man was shown in the beginning by that speech in the Committee Room which we have already quoted. It was no mere outburst of the moment, but a spirit which burnt in his heart to the end. When it was known that he had been driven out of Uganda, a personal friend at Salisbury Square urged upon him that now was the time for him to come home and help to get men to reinforce the Mission. "But what is this you write," he replied—"Come home"? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty."

So in his last public message, written only five weeks before his death, which appeared in the GLEANER for June, 1890, he wrote of the new prospects in Uganda:—

"You sons of England, here is a field for your energies. . . . You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour. . . . 'God is a Spirit,' and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth."

We cannot wonder that the news of his death seemed to be a crushing blow to the Mission. Men could not peer into the future and see that among the recruits who landed at Mombasa in that very month (February, 1890) along with the Bishop was another layman, whose gifts, of a type very dissimilar from those of Mackay, were to make him a leader of men, worthy to take up the mantle that had fallen from the shoulders of the dead pioneer. That layman was soon recognized by his brethren as one worthy to exercise the highest influence in the Mission.

(To be continued.)

* * The Rev. R. P. Ashe, who was in Uganda at the time when the three boys were martyred, has written to us to correct the statement regarding them in the April GLEANER. The whole history of the incorrect version of the incidents of their martyrdom is very curious and, in hopes of putting the matter right once for all, we have prepared for this month's C.M. *Intelligencer* a full statement of the case, for which there is not room in the pages of the GLEANER. But we must say here (1) that the inference which might be drawn from Mr. Mullins's words in our April number, viz., that Mr. Mackay's and Mr. Ashe's versions of the story differed, is quite unfounded; (2) that both these brethren, after Mackay wrote his oft-quoted first account, obtained a more accurate statement from an eyewitness; (3) that there is no ground for believing that the boys sang in the fire, though they very likely did sing while on the way to execution.

We are now quite satisfied that this is the correct account. Why so many years have elapsed before we could come to this conclusion will appear in our fuller statement in the C.M. *Intelligencer*.—Ed.

Apolo Kagwa,

KATIKIRO AND REGENT OF UGANDA.

BY THE REV. J. ROSCOE.

Apolo's Early Life.

APOLO KAGWA, the Katikiro of Uganda, is about thirty-five years old, 6 ft. 2 in. high, and well built in proportion. His features are of the negroid type. The lips are too thick, and the nose too broad, for him to be regarded from our European standard as good looking; still he has an intelligent, pleasing face and commanding figure which give him a charm of his own. His genial countenance and warm-hearted manners soon win every one's love; whilst his ability in grasping a difficult problem or settling a point in State affairs makes him respected and admired by all who know him. The position of Katikiro combines two of our English offices; he is both Prime Minister and Chief Justice, and in addition to these Apolo is also the principal of three Regents to the six-year-old king.

The early days of Apolo Kagwa were spent in a remote part of Uganda, in the S.W. of the Singo district, bordering on Budu. His father was a small, unimportant chief who does not figure in the Uganda annals. Young Kagwa was early placed out, as is customary among Baganda parents who desire to preserve their children from harm, such as slavery, if the father falls into disgrace. He first went to a chief, and later on found his way to the court of the famous King Mutesa. The religious beliefs of his forefathers, whose deities were *balubare* (human sons of the gods) and endless ghosts, whose aid had to be secured or anger propitiated by various offerings of animals, fowls, food, &c., were the religion of his early years; but in the royal enclosure and the capital he came into touch with Mohammedanism from the low type of Arab who in former days traded in ivory and slaves. Mohammedanism was never propagated by these traders from religious motives, but only to advance their own power. Still many of the royal pages learned to read and write Kiswahili in Arabic characters, and a few managed to learn sufficient Arabic to stumble through the portions of the Koran which their teachers possessed.

Young Kagwa was among the boys who learned the Gospel story from Mackay and Ashe at the first C.M.S. station, Natete. When Mwanga first came to the throne, Apolo was a favourite among the king's pages, and from that time his promotion was steady. At the time of his baptism he took the name Apolo, not after the heathen deity, but from the Scripture name Apollos. During the early years of Mwanga's reign he held two or three different chieftainships, and when the civil wars broke out and the Mohammedans gained the ascendancy, Apolo Kagwa went with the majority of the Christian converts into Busagala (Nkole). It must have been during the months of exile he rose to the rank of leader of the Protestant party. During that period he had ample opportunities of proving his abilities as a political leader and as a wise and fearless general. On the return of the Christians to Uganda he was one of the greatest chiefs, and general of the army in many of the battles fought against the Mohammedans. In one encounter he was shot through the shoulder, and nearly lost his life. When peace was restored, and the Christians came into power, Apolo was chosen to be Katikiro, whilst the Roman Catholics held most of the earldoms and had the king in their party.

Apolo as Katikiro.

At the time Mwanga regained his kingdom the country entered a new phase, the Imperial British East Africa Company made its appearance, and soon its influence began to be felt. This influence stirred up the animosity of the French priests, who began to work upon the jealous minds of the king and their converts, which latter soon regarded the Protestant party with great suspicion and accused them of being in league with the English intruders to rob the king of his country. The Katikiro's real character shone out during these trying times. Distrusted by the king and Roman Catholic party, misjudged, and sometimes censured by the officers

of the I.B.E.A. Company for his policy or outspoken opinions, and not infrequently twitted by his own party with lack of courage when he dealt leniently with culprits of the opposite side, he kept steadily on in the course he felt was right and best for the people, unshaken by threat, censure, or jeer. No British statesman could have more successfully steered and safely brought into port the ship of State than did Apolo pilot his vessel through that troubled political period, and many more such times which have come upon the land since the British Government took over the protectorate. He has been a godly leader of the Baganda during the Soudanese rebellions and the civil wars, the loyal supporter of British supremacy and friend of the British officer, also a true, fearless Christian who never shrank from telling either Native or European if he failed in his duty to God or man.

Apolo as a Christian.

To measure the religious life of an African who has spent his early years in the unwholesome atmosphere of Heathenism, cruelty, and degradation, such as is unknown even by name in England—to estimate the religious life of such a one by our standard would be obviously unfair. From infancy, principles of right and wrong as taught in the

Bible have been instilled into our minds, whilst the convert from Heathenism has everything to learn and much to eradicate, and must always be on his guard against the influence of old habits in order that new principles may flourish and become habitual. It is astounding to see the change in Apolo Kagwa and others in Uganda—miracles of God's grace they must be termed. Avarice, intemperance, lying, fleshly lusts, and unbridled passions have been brought into captivity; the Bible is daily studied, family and private prayers are daily observed, and Christianity as taught in the Bible is the standard for daily life. Yet, in spite of all this, there are obvious shortcomings which arise from embracing Christianity in mature years; and again, some truths have made greater impressions upon the mind and character, whilst others are scarcely noticed. For many years Apolo not only had his morning and evening family prayers, but also attended daily Bible-classes in the school by the cathedral and the daily services there. Recently the pressure of State business has prevented his regular attendance, but he has his own set times each day for study, and two or three times a week one of the missionaries visits him to assist him with difficult Biblical passages, &c. He is a generous contributor to the Church funds and supports several native missionaries, in addition to many deeds of kindness to pastors or needy teachers.

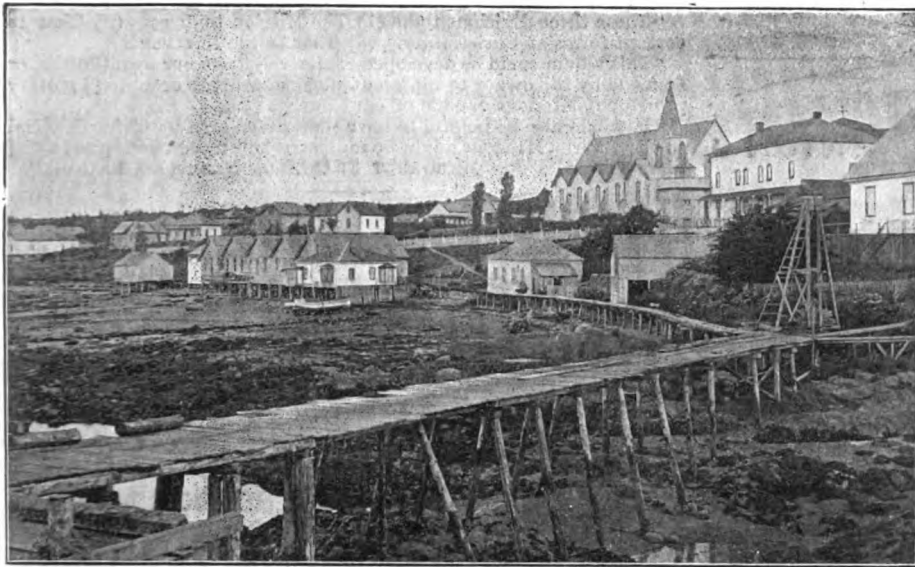
He is a married man with six children by his present wife and several others by wives he possessed before he became a Christian. The children are being well trained and educated, not spoiled by a lax or over-indulgent father. His large household and numerous retainers are cared for, even to having a small church of their own in his enclosure, with a teacher in daily attendance.

Apolo Katikiro as Artisan, Scientist, and Historian.

To close without saying a word about the other qualifications of this remarkable man would be both unjust to him and his country. There is no one more anxious for the advancement of Uganda in every art than the Katikiro. He built the first house with an upper storey, a wooden framed one covered with reeds. He next introduced sundried bricks and built a more durable house, of which he frequently laid the bricks, and also made doors, shutters, and a staircase. He has introduced the telephone and electric bells; he uses a typewriter; he has a sewing machine, which he can work; he possesses and can ride a bicycle, and in fact he encourages progress of all kinds. Though it is only some twelve years since he learned to write, he has compiled a fairly complete history of Uganda, which was printed in England last year, and there has just come from his pen a small book of Uganda mythological stories published by the C.M.S. Uganda printing-press. He keeps full accounts of the cases he tries in court, and of other State business transacted by him. It is a cause of surprise, even to Europeans, how he accomplishes so much. Our earnest prayer is that God will long spare this African leader to the Baganda people, and continue to bless him.



APOLO KAGWA, KATIKIRO.



PART OF METLAKAHTLA BEFORE THE FIRE.

The Fire at Metlakahtla.

BISHOP RIDLEY has kindly given us the photographs reproduced on this page. Picture No. 1 shows a part of the village of Metlakahtla before the fire. The church, and the house next to it, which was the Girls' Boarding School and Home, were destroyed, and several other buildings behind, including the Bishop's own house, which is not seen in the picture. The fire also spread down towards the sea-front, destroying the small building just under the Girls' Home. It then threatened the other small building to the left of this one; and if that one had caught, the wind would certainly have carried the flames to the Indian houses beyond, and the village would have been destroyed. But the lady missionaries with their own hands tore down several yards of the wooden gangway which is seen connecting the two small buildings, and this saved the village.

Picture No. 2 shows nearly the same view, but after the fire, with the church and Girls' Home utterly gone. The house seen standing is the one of which the end is just seen in the extreme right of the first picture.

Picture No. 3 shows the new Girls' Home, already built since the fire. It is good to know that the Bishop has now funds in hand to replace all that needs replacing.

Cries from the Field.

FROM all parts of the field the cry for more men, more women missionaries waxes louder and louder. May "the Voice of the Lord" be heard in the heart-stirring appeals that appear below; saying, "Whom shall I send, and who will go for us?"

The fearful outbreak of plague in India, where in Ludhiana, out of a population of 60,000, six thousand have died within a fortnight, has softened the hearts and awakened the consciences of the bereaved survivors. Who will minister to them? Nothing short of an army of evangelists is needed to deal with the mass of village population in our huge dependency.

From Western India the Rev. F. G. Macartney, of Malegaon, voices the call for labourers. He says:—

"There is a crying need for a European missionary to travel about with this and other preaching bands in this extensive field. Our Indian brethren themselves feel that it would be much better for the work if a missionary were constantly with them. Owing to the utterly inadequate way in which this Mission is supplied with labourers from the homeland, all the itinerating work of the past few years has been

left in the hands of native agents. Some of them, though worthy assistants, are not quite the men to be trusted to roam about the district alone. But, unless a European missionary is designated for this specially important work, things will go on in the same way as heretofore."

A writer thus refers to the vast province of Hunan, China:—

"The whole region seems to be ripe for the Gospel. Properly manned with missionaries, South Hunan ought to have tens of thousands of Christian converts within the next ten years. The whole prefecture, Heng Chow, is moved from end to end, and the adjoining prefecture, Yung Chow, and the sub-prefecture, Cheng Chow, are now catching the fire, and likely soon to show as fine a harvest."

And the Rev. Louis Byrde says:—

"At present this immense field lies open, untouched, waiting. What seems to be needed is the immediate occupation of Yung Chow by two workers; a similar occupation of Ts'uan, a half-way place of some importance; also Kueilin itself, being the capital of Kuang-si, needs a staff of four as an initial minimum."

The very day following that on which the above plea from South China was penned came a hurried letter from Bishop Cassels in Western China. He had just returned from a forty-five days' journey in the east of his diocese, during which he had travelled a thousand miles and visited eleven counties. In more than twenty places he was met by groups of people, numbering from a score to a hundred, who desired to join



PART OF METLAKAHTLA AFTER THE FIRE.

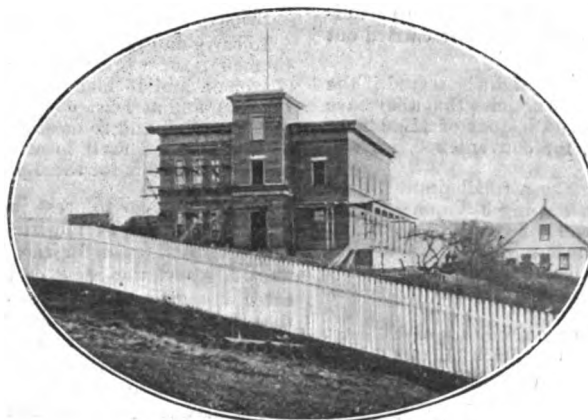
the Church of Christ. He found that in numbers of places idols had been destroyed, Bibles and other books had been bought, rooms had been prepared for churches, and the people urged the Bishop to send missionaries or native preachers to them.

Apart from these specific appeals, let us remind ourselves of the craving for Western higher education that obtains now so widely in the Empire of China, and the grand opportunity it presents to the educational missionary.

The recent revival, culminating in Mr. Mott's visit at the close of last year and his addresses to Japanese students and others, has left a little army of inquirers. Who is forthcoming to deal with them?

Again, Africa in its vast territories of the Hausaland, Soudan, and Uganda is eagerly asking for workers; while in Persia, never before has there been a so widely open door as now, when baptisms are taking place and inquirers are coming to our missionaries daily.

"The Persians," writes the Rev. A. R. Blackett, "are perishing for lack of knowledge, and the hundreds of villages in every province cry to us for help. Among the villagers the itinerant evangelist finds virgin soil and a remarkable readiness to listen to the Word of God. A regiment of workers could find immediate occupation."



NEW GIRLS' HOME, REBUILT SINCE THE FIRE.



HOLIDAYS are again upon us, and when this reaches them many of our Gleaners will be "packing up." May we suggest that they do not forget that at least one good missionary book—biography, history of a mission-field, or more general study—should form part of their holiday luggage? A small supply of free literature, too, will be useful for interesting others whom they may meet. The holidays also afford a grand time for Secretaries of Branches to prayerfully think out their programmes for the forthcoming session, and so to escape coming into the category of "weak secretaries" as defined recently at the Conference reported in our last number.

In this last connexion may we hand on a suggestion from a brother from the West of England, who writes, "My idea is one session, one subject. A course bearing upon a particular district of the mission-field, or one aspect of the work, such as Christian Missions in contact with Mohammedans or Buddhism"? We cordially endorse this, and may say that we know of one London Branch which adopted this idea this year, and as a start took for the three meetings of the session a lantern lecture on the C.M.S. and its work; four papers on C.M.S. and its methods, i.e., evangelistic, pastoral, educational, and medical work; and four papers on C.M.S. and its workers, short biographical sketches. All the subjects, we may add, were taken by members of the Branch.

We have only received one suggestion in answer to the inquiry in our May number for an alternative, or rather a substitute, for the carol singing which some Branches have taken up for the benefit of the work in the winter months. A Leeds Gleaner suggests: "the holding by Gleaners of a missionary meeting every Saturday afternoon during the summer, either in the town or the country." We presume it is meant that it shall be held in different places each week.

A definite request for prayer came to us a month or two ago which we do not think we have yet handed on to our members. Mr. C. M. Johannes, the Secretary of our Branch at Julfa, in Persia, in sending in the renewal fees, &c., of his Branch, tells of the regular holding of their monthly meetings, and adds, "Will the members of the Union in England pray that much blessing may rest upon these meetings?" We are sure this request will not be made in vain.

The Report of the Branches of the Union in India has come to hand. The number of members is given as 901, against 806 last year (including "nearly 140" fresh enrolments). There are twenty-four Branches against twenty-five in last year's list, that at Burdwan having fallen out. Mr. Hodgson, our Secretary for India, draws attention to two difficulties they have to contend with: the fact that nearly all the Branch Secretaries are missionaries, already so full of work that they can do but little to work their Branches, and the constant moving from station to station and frequent return home to England of members.

The following letter is apparently intended as a suggestion to Headquarters; but it seems to us more likely to be fruitful if carried out by individual Gleaners:—

"It has occurred to us that a twofold purpose might be served if the Gleaners' Union or the C.M.S. would add to the articles that they have on sale, for the good of the cause of Missions, a stock of Missionary Scrap Albums, and suitable scraps, which, for convenience, we will style the Scrap Album Department.

"The twofold purpose would be (1) to make a small profit for the Mission, (2) to be a means of rousing and keeping alive an interest in Missions, and spreading and increasing the knowledge of them.

"Many cuttings of woodcuts of (a) pioneer missionaries and prominent workers, (b) of maps of various localities, (c) and of any distinctive marks of the countries or Mission might be made from magazines that are really done with.

"The albums should be varied to meet the requirements of different customers. Some would, perhaps, take up the fields of the C.M.S. And perhaps these would be prepared to mark progress, or otherwise, say every ten years from its start.

"Another class of albums should have at least three divisions, showing each its existing fields.

"These three divisions to be (1) The Mission to Jews. (2) That to corrupt forms of Christianity. (3) That to the Heathen.

"This album could be developed exclusively from our own Church, or be made by the owner to represent alongside fields occupied by other prominent Missions outside of our Church.

"It would also be helpful to have some given sign by which Medical and Industrial Missions might be indicated and recognized by all using these albums. MARGARET FRANCILLA NASH (No. 120,556)."

New Local Branches of the Gleaners' Union.

Lambeth, St. Thomas': Sec. Mr. F. Gosden, 15, King Edward Street, S.E.
Piccadilly, St. James's: Sec. Miss M. N. McCormick, St. James's Rectory, Piccadilly, W.
Stratford, St. John's: Sec. Miss M. C. Allen, 72, Carnarvon Road, Stratford, E.
Broadstone: Sec. Mrs. Allen, The Parsonage, Broadstone, Wimborne, Dorset.
Eastern Valley (Mon.): Sec. Miss L. Davies, Varteg, Pontypool, Mon.
Liverpool, Everton, St. Cuthbert's: Sec. Miss M. Mullineux, 158, Anfield Road, Stanley Park, Liverpool.
Pelham, Alton: Sec. Miss E. L. Lempriere, Pelham, near Alton, Hants.
Scunthorpe: Sec. Rev. R. A. Bennett, 86, Fordingham Road, Scunthorpe, Doncaster.
Sleaford: Sec. Miss E. Casewell, 4, Kingston Terrace, Sleaford, Lincs.
Kill: Sec. Miss Prior, Avenmore, Stillorgan, Co. Dublin.
Magherafelt: Sec. Mrs. Jordan, The Rectory, Magherafelt, Co. Londonderry.

Candidates and Vacancies.

SINCE the last notes appeared on Candidates and Vacancies two missionaries have been accepted by the Committee: Mr. M. Mackenzie, who has been at work (not under the C.M.S.) near Pakhoi, and has now been taken into local connexion there, and Miss Barbara M. Newton, who has been in training at "The Willows."

A subject which is at this time calling for much thought and consideration at the Church Missionary House is that of the "Locations" of the reinforcements for the year. It is a matter which perhaps hardly calls forth as much prayer among friends of missionary work as the supply of workers, and yet it is only second to it in importance. The need of guidance for the Committee is very great, both for the sake of the work and for the sake of the individual missionary.

The kind of work varies according to the circumstances of every Mission district, and almost of every station; and qualifications that would prove their value almost daily in one might be of little or no use in another. The question of health needs careful consideration, for climatic conditions vary as much as or even more than the work itself. The workers already in the field, their known methods and preferences, must be taken into account. Beyond and above all is the necessity for weighing one against another the relative importance of each of the long table of urgent needs, when so few, even at best, can be filled.

This column has more than once lately dealt with this matter; but now when we have side by side before us the two lists, one giving all the special needs in the various fields, and the other every possible reinforcement as far as can be judged, the disproportion in their numbers is sadly apparent.

These lists are studied and compared with one another not once nor twice, but many times, and each time seems only to add to the number of possible posts which have to be placed against the name of each new missionary, one of which he may fill, while the others, in spite of all rearrangement and reconsideration, must be left empty for the present at least.

Briefly the two lists may be summarized as follows:—

To carry on evangelistic work there are needed 79 (34 women and 45 men); for work needing special educational qualifications, 22 (7 women and 15 men); for medical work, 13 doctors (2 women and 11 men), and at least 6 women missionaries with nursing experience—120 in all. And to meet all these (for some of this year's reinforcements have had their locations settled at the time of their offer, and so are unavailable for these posts) there are 39 (21 men and 18 women).

These notes go to press just after the Sunday of Thanksgiving for Peace. Many of us must have noticed the coincidence in the fact that the first Lesson for the Evening Service in the ordinary course was Judges v., the Song of Deborah. Even in that triumphant song there are a few sad verses of condemnation of the tribes and the towns who failed to come "to the help of the Lord against the mighty." Will those who read pray that many more in the English Church may be stirred up to realize that this same condemnation rests upon those who fail to-day to come to the help of the Lord in the warfare against sin and Satan, whether in this land or abroad?

A. C. S.

Work amongst the Young.

A LARGELY attended missionary entertainment was given early in the year by the members of a children's Sunday afternoon Bible-class in a Birmingham parish. A very happy and inspiring evening was spent, the missionary alphabet being sung by about seventy of the members. Twenty-six of these were dressed in the native costumes of the different countries, and with coloured faces and hands looked very real representatives of many different races. They marched on to the platform to the strains of the hymn "From Greenland's icy mountains." The singing throughout was very sweet and impressive, and included that of the hymn "I hear ten thousand voices singing," sung as a solo, all joining in the closing verse. A missionary recitation was also given by one of the members. The enthusiasm reached its height when at the end of the meeting the unfurling of the banner, "Victory through our Lord Jesus Christ," took place by two of the "lieutenants" of the class, the children all rising and singing with remarkable fervour the hymn "We stand in marching order." This Bible-class was commenced some years ago by the late Rev. Martin J. Hall, when Curate of St. Thomas', Birmingham, under the Rev. F. S. Webster. The majority of the costumes worn were most kindly lent by a warm friend of the C.M.S.

St. Andrew's Church, Plymouth, possesses a means of interesting and utilizing the efforts of boys and girls that might well be the model for many other parishes. It started as a Working Bee, but has recently been formed into a Junior Association. At a visit recently paid by a representative from Headquarters there were found to be 103 children present, including a good proportion of boys, all drawn from the poorer classes. All were busily at work under the superintendence of nineteen workers. Boys were engaged in making splints and bandages, basket work, making scrap-books, painting texts, &c., while the girls were knitting, making mats, patchwork quilts, &c. Most of the articles made are to be sent out to the foreign field. This, no doubt, adds to the children's interest and makes their work appear a very real thing to them. The Bee started on a small scale, and has grown to its present position to be a witness of what can be done by zealous work and earnest prayer.

It is most desirable that if possible a Sowers' Band should be set on foot in every parish supporting the Society. As an instance of what can be done, the case of the Band in connexion with the Clark Street Sunday-school of St. John's, Ladywood, may be quoted. It was formed two years ago. The children meet every Thursday evening from 7.30 to 9 p.m., and pay one halfpenny a week to provide materials for the needlework. The first sale realized £3 10s., their second nearly £10.

It must not be thought, however, that working for a sale, or collecting or contributing money, is the chief thing to be borne in mind in connexion with the work among the young. It is of primary importance that information concerning missionary effort should be given, that prayer should be evoked, and, above all, that stress should be laid on the fact that the command of our Lord and not the needs of the Heathen or the success of the work constitutes the fundamental reason for seeking to evangelize the world. The secretaries of Sowers' Bands rightly lay great stress on prayer, and at the present time there are signs that increasing attention is being devoted to calling forth the intercessions of the young.

Home Notes.

ON Trinity Sunday, May 25th, the Bishop of London admitted to Deacons' Orders Messrs. W. Browne, J. J. Butler, G. Clark, B. S. Daniell, T. S. Johnson, and A. W. Smith, all students at the C.M. College. At the same time Mr. H. Blackwood, of the North-West Provinces Mission, was admitted to Deacons' Orders, and the Rev. A. M. MacLulich, an accepted candidate, to Priests' Orders. In the Oxford and Cambridge Preliminary Theological Examination, Messrs. Browne, Butler, Clark, and Daniell were placed in the first class, and Messrs. Johnson and Smith in the second class.

At the meeting of the Committee of Correspondence on May 20th the Committee had the pleasure of an interview with the Right Rev. Bishop Kinsolving, of Southern Brazil; they also received the following missionaries on their return from the mission-field on furlough:—The Rev. T. Kemper, of Tinnevely; the Rev. E. A. Causton, of the North-West Provinces; and Mr. F. D. Coleman, of the Yoruba Mission, all of whom addressed the Committee on the progress of the work in their respective spheres. On June 3rd the Committee had the pleasure of interviews with the following missionaries:—The Rev. A. R. Steggall, of East Africa; Mr. and Mrs. F. T. Ellis, of Palestine; the Rev. F. G. Macartney, of Western India; the Ven. Archdeacon Buswell, of Mauritius; the Misses E. Green and M. E. Turnbull, of Mid China; the Rev. B. F. Buxton, Miss M. Tapson, and Miss M. Sander, of Japan; and the Rev. Canon Stocken, of North-West Canada.

After they had severally addressed the Committee, they were commended to God in prayer by the Rev. Prebendary Webb-Peploe.

The Committee had the pleasure of an interview on June 3rd with the Right Rev. the Bishop of Caledonia, on taking leave of him before returning to his diocese.

Our last number contained the names of persons lately appointed by the C.M.S. Committee to honorary offices; but our readers will like to know a little more about them.

The new Vice-Presidents include Archdeacon Madden, of Liverpool, and Archdeacon S. Pelham, of Norwich, both good friends of the cause; Archdeacon S. Williams, of New Zealand, a veteran honorary missionary, who has been a large and liberal contributor to all sorts of missionary objects; Sir Algernon Coote, the new President of our Irish Auxiliary Society; Captain Cundy, a highly valued member of the Committee; and Dr. R. N. Cust, one of the greatest authorities on all missionary subjects.

Nine Honorary Governors for life, "having rendered essential service to the Society," have been appointed, viz., the Revs. A. E. Barnes-Lawrence, of Blackheath, Hubert Brooke, of Brighton, J. G. Hoare, of Norfolk, and G. F. Whidborne, all active fellow-workers; the Rev. W. E. Rowlands, a former honorary missionary in Ceylon, who has given two sons to the Missions; Dr. Hingston, Treasurer at Plymouth; Mr. John Kent, Treasurer of the New South Wales Association; the Rev. F. W. Chatterton, Hon. Sec. of the New Zealand Association; and the Rev. T. R. O'Meara, Hon. Sec. of the Canadian C.M. Society.

Ladies who have also rendered "essential services" are appointed "Honorary Members for Life"; and the new ones are Mrs. Armitage, a generous contributor, and a bountiful friend to many missionaries; Miss Janvrin, who, with her sisters, is untiring in her practical labours for the Society; Miss Sophia Nugent, whose writings and personal influence have done so much for the missionary cause; Mrs. F. Orton, Throwley, Kent, who, as Miss Knight (daughter of a former veteran clerical friend), has long done excellent work; Mrs. Strachan, of Surbiton, a venerable friend, who was one of the original Secretaries of the Ladies' Union for London; and Mrs. E. N. Thwaites, of Salisbury, one of the most enthusiastic C.M.S. workers in the whole country.

We have received three lists of Half-yearly Simultaneous Missionary Addresses and Sermons to Sunday-schools, from which we gather that ninety-four addresses or sermons were given in the rural deanery of Islington on May 4th, 132 in the rural deaneries of North-West and North Suburban London on May 11th, and seventy-nine in the rural deaneries of Bethnal Green, Poplar, and Stepney, also on May 11th. By means of these addresses much fresh interest in missionary work is aroused, and zeal and enthusiasm are stimulated amongst the Sunday-school teachers and scholars of the Metropolis.

The Lord Bishop of London received a hearty welcome from the members of the London Branch of the C.M.S. Clergy Union at their monthly meeting on Monday, May 26th. The Bishop, who took for his subject "Thoughts which damp Missionary Ardour," was listened to with rapt attention by the members, nearly one hundred of whom were present. The Rev. Dr. Lansdell proposed a vote of thanks to the Bishop, which was seconded by the Rev. G. E. Asker; prayer was offered by the Rev. W. Horne, and the Bishop closed the meeting with the Benediction. Nine new members were elected.

On Thursday, April 17th, the meeting of the London Ladies' C.M. Union was addressed by Dr. H. White (of Yezd), on the subject of "Preaching the Gospel and Healing the Sick in Persia." The Annual Meeting of the Union took place at the C.M. House on Friday, May 16th, when a devotional address on "The Master's Call," was given by the Rev. C. J. Procter, Vicar of Islington.

The Annual Meeting of the Liverpool Ladies' C.M. Union was held on Tuesday, May 13th, when a stirring address was given by the Right Rev. Bishop Tugwell, of Western Equatorial Africa.

The Rev. A. J. Pike, Association Secretary for the Northern District of Ireland, has been appointed Central Secretary of the Hibernian C.M.S. in the place of the Rev. T. McClelland, who has become Association Secretary for South London.

Sales of Work have been held as follows:—Bath Abbey, April 8th, £98; Dawlish, May 15th; Hull Ladies' Missionary Union, May 27th; Sherborne; The Brick House, St. Minver, Cornwall, June 5th, £3 10s.; Staple-Fitzpaine with Bickenhall (Somerset), June 4th and 5th, £70; Warley, May 29th, £5.

A clerical C.M.S. supporter in a poor South London parish writes:—"One of our *very* poor women, never far above the line of starvation, who is herself a standing witness to God's saving grace, is an ardent missionary. She has to live with a miserable set of sons-in-law,

grandsons, &c., and one of these (or somebody else) stole her missionary-box; she was in great trouble, and rather than not take her part in the offertory this morning brought to our Mission lady a few coppers screwed up in paper which she had managed to save in the fortnight since her box was stolen."

Financial Notes.

The Adverse Balance.

IN response to the appeal of the Dean of Peterborough and other friends, the sum of nearly £7,000 had been received to the date of going to press. Out of the several graduated sums for contribution suggested in the appeal the following had been given:—Six sums of £500 each out of ten suggested; thirteen of £100 each out of 100 suggested; forty-one of £10 out of 500 suggested; and sixty-seven of £5 out of 1,000 suggested. But amounts varying from those suggested have also been received, making up the amount stated above.

Suggestions for Giving.

A friend, feeling strongly that any departure from the present policy of the Society would be a hindrance to the spread of the Gospel, writes:—"To assist the raising of £500 within the next three months, I am prepared to offer £20 subject to fourteen others presenting a like sum, and £10 subject to nineteen others giving the same amount." Who will take up the challenge?

A Scripture reader writes:—

"As a Scripture reader in a large parish, one cannot give much; in fact one is thankful to be able to give extra to the annual subscription, &c., to the Gleaners. There are no doubt many of God's people who are poor, and who would willingly give, only the anxiety of the morrow prevents them. Might one humbly suggest a method that could be adopted by us poor members of God's flock. This year we have a new coinage; the coppers reach the coffers of the poor. It would not be too much for each one to put aside the new pence for God's work. It is easy to give one-tenth when there is a snug nine-tenths behind. Our Father looks upon the spirit of the gift, and not the value, and surely our Father will not send us more new pence, halfpence, and farthings than He knows we can spare. Besides, it would also increase our trust in Him. We are a family of six, four being our young children, the eldest being eight years. 1901 coins were sold on the streets at a premium; all ours went into the missionary-box. *It did not miss them*, and to-day we are able to send an extra 5s. to the C.M.S. Surely our Father is gracious and His mercy endureth."

A working man writes:—

"I have decided to give one-tenth of my wages to God's services, and this subscription is one-tenth of my fortnight's wages, with the exception of 6d. I have been led to do this through reading the correspondence on proportionate giving in the *Life of Faith*, a paper which I have recently commenced to subscribe to. And although I am only a poor working man, with wife and family, and could find plenty of ways to spend my money at home, yet this subject of proportionate giving so impressed itself on my mind that I decided to make it a matter of prayer that God would reveal His will to me on the subject. I had not long to wait; the answer came clear and beyond doubt that in future I should give proportionately, and I have decided, after praying about it, to send the first subscription to the C.M.S., and I pray that the faithful prayers of God's people for the spiritual welfare of the Society may be answered, and that the deficit of both men and money may be made up by the time you get these lines."

Gratitude.

The English congregation at St. Matthew's Church, Poona, have given special offertories amounting to £18 as a token of their gratitude to the Society for providing them with a simple evangelical service.

The following anonymous contributions are thankfully acknowledged:—

Gl. 63,846, 5s.; F. G. W., one-tenth of income and school box, 13s. 2d.; "From Crippled Hands," 13s. 1d.; Anonymous, 11d.; God's Tenth, 17s. 6d.; I. A. W., £1; Anonymous, 5s.; "Thankoffering for Family Mercies," £10 10s.; Mrs. B., 2s. 6d.; Anonymous, 11d.; M. L., 5s.; "Thankoffering for Blessings received during the Girls' Conference at Holloway College," 10s.; Anonymous, 2s. 6d.; "One who was crowded out on Tuesday Morning," 5s.; Anonymous, 11d.; Woolacombe, £1; Gl. 62,171, in lieu of church collections, 10s.; N. S. F., missionary-box, £1; E. J., 10s.

Towards the adverse balance and increasing expenditure—Gl. 6,333, £1; "Thankoffering for having been present at the Anniversary," £3 3s.; W., 10s.; Y. W. C. A., Bootle, 18s.; "An Old Gleaner," £10; Fosbury, £1 6s.; Gl. 23,234, £25; Gl. 231, £1; Miss P., £1; Miss J., 4s.; Bishop Gobat School Box, 16s.; Gl. 22,968, £1; Mrs. M., £1; "Belle," 5s.; Miss G., 10s.; Gl. 23,455, £1; A. E. N., £20; Mrs. A. A. H., £2 2s.; "A Hampstead Gleaner," 12s.; Thankoffering, £1; V. I. B., 10s.; G. H. C., £25; "In Memory of the late Mrs. C. M. W.," £30; Mrs. W. R., 10s.; G. W. J., 4s. 6d.; "One who believes in the Policy of Faith," £2; Rev. P. P. E., £20; Col. T. C., £10; W. V. P., 10s. 6d.; Anonymous, 5s.; Miss M. G., £2; Woolacombe, 5s.; J. B., £100; St. Mark's, Brighton, £21 4s.; T. F. B., £100; Gl. 5,865, 10s.; Mrs. M., 10s.; "Golden Wedding Thankoffering," £500; C. E. B., £5; J. F., 10s.; "Redeemed," £2; C. P., 10s. 6d.; Miss R., £20; Anonymous, £2; B. W., £5; Mrs. A. C., £10 10s.; Christ Church, Bridlington, Ascension Day collection, £2 2s. 7d.; Rev. and Mrs. R., £1 1s.; A. F. T., £2; W. E. R., £10; E. M., £5; "A Friend," £1; Christ Church, Chislehurst (special collection), £20 6s. 8d.; "A Friend" (thankoffering), £5 5s.; Gl. 38,132, 10s.; Col. A. W. C. B., £2; Lieut. C. R. C., £1; C. H. W., £1 17s.; E. M. S., £2; Gl. 9,011, earned by the needle, 5s.; A Gleaner, £10; M. S., £1; Gl. 105,372, 2s.; Gl. 42,077, £1; E. A. W., £1; A Gleaner, 10s.; Gl. 64,863, 10s. 6d.; Sir V. K., £5; Thankoffering for Peace from Gl. 6,908, 10s.; Thankoffering for Peace from Gl. 3,735, 10s.; Thankoffering for Declaration of Peace, £10; A Gleaner's Thankoffering, £25; Much Comfort and Blessing in my own Life received, 10s. 6d.; Gl. 955, £1; K. C. A., £50; Gl. 100,680, £1; L. D., £5; M. E. D., £5; E. D., £5.

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THE *Centenary Volume* will be published by the middle of this month. It contains an Introductory Historical Sketch, details of events leading up to the Centenary, full accounts of the Commemoration in London, Provinces, Colonies, and Missions, complete Statistics of the Centenary, List of Subscribers, &c., &c. Demy 8vo, about 980 pages, with plates of Portrait groups, &c., cloth boards, bevelled edges, price 6s. net (6s. 6d., post free).

Part VI. of *Extracts of Annual Letters of Missionaries* for 1901 is ready. It contains letters from Egypt, Palestine, and New Zealand Missions. 48 pp., price 3d., post free.

The Annual Report of the work of the C.M.S. Schools in Srinagar, Kashmir, has been published under the title of *Painting in Kashmir*. It is written in Mr. Tyndale-Biscoe's well-known style, and beautifully illustrated. It is not an official publication of the Society, but is kept on sale in the Publishing Department. Price 6d. net (7d., post free).

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PRaise AND PRAYER.

PRaise.—For peace in South Africa (p. 97). For the many blessings vouchsafed to this realm and people (pp. 97, 98, 100—103). For the advance made in the work of Missions during her late Majesty's reign (pp. 100—103). For so many open doors and splendid opportunities (pp. 100—103). For the increase in the number of Protestant Christians in Japan (p. 106).

PRAYER.—That it may please God to keep and strengthen in the Faith our gracious Lord King Edward (pp. 97—99). That the King may witness as a conspicuous feature of his reign the complete evangelization of all the races in his dominions (pp. 100—103). That the British people may rise to their solemn responsibilities in South Africa (p. 103). For the work in the diocese of Caledonia (pp. 98, 101, 102). For the missionaries, and the Eskimo amongst whom they are working, Herschel Island (pp. 104, 105). That the Committee may be enabled to send forth more labourers, especially to meet special calls (pp. 100, 109, 110).

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THE CHURCH MISSIONARY GLEANER.

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until even



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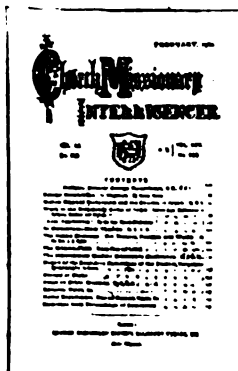
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The

Church Missionary Gleaner

AUGUST 1, 1902.



Editorial Notes.

THE month of June, A.D. 1902, was a memorable one in the annals of the British Empire. The Proclamation of Peace on the first day made the Nation delirious with joy; and in the Coronation festivities to be celebrated at its close "all the Britains" were anticipating that the outburst of acclaim and enthusiasm would reach a culminating point. A marvellous assembly of royal guests—princes, premiers, ambassadors, statesmen, representatives of military and naval forces, commerce and culture, genius, learning, invention and wealth was complete; a galaxy of such splendour and magnificence as, surely, never before had surrounded any monarch. Suddenly the central figure was withdrawn. In a moment the ceremonies were meaningless. The one who alone could not be dispensed with or replaced on Coronation Day was laid low.

Rarely before has so striking an illustration of the vanity of earthly things been vouchsafed to the world. Never before has the Divine Voice been more distinctly heard and recognized as when, on Midsummer Day, a thick cloud of apprehension, grief, and disappointment overcast the Nation, blotting out its mirth and frivolity. As the half-decorated and thickly crowded streets of the Metropolis rang with the cry, "The King is ill—Coronation is postponed," the brilliant national festival was transformed into solemn national humiliation. Thenceforward, while the royal sufferer's life hung in the balance, telegrams of alternate despair and hope flashed under sea and overland, until the remotest corner of His Majesty's dominions was in possession of tidings that bowed the Empire's knee and heart until the great peril passed, and recovery was graciously granted. In our last issue we called attention to the solemnized tone of the daily newspapers. Again we trust that the press truly voiced the country when it remarked:—

"All that it remains for man to do in the presence of such visitations is reverently to bow the head and accept the dispensation with humility and with unshaken faith in the Divine love and wisdom." "Coronation Day, with all its frustrated hopes, has steeped the Nation in an atmosphere of solemn devotion, the wholesome effect of which will long be felt." "The great services of intercession were a proof of the sobering and strengthening influences which, as if by the visible interposition of Providence, has searched the heart of the Nation. A new and profound meaning has been given to the familiar words of the loyal anthem. We can never again sing 'God save the King' without remembering that God *has* saved the King."

Perhaps most striking of all was the fact that *Punch*, the *London Charivari*, laid burlesque aside in its large cartoon and depicted the Nation at prayer. Britannia was represented as an armed knight on bended knee, with clasped hands keeping vigil in the empty Abbey; while below the picture were three remarkable stanzas, of which we quote the third:—

"So keep we vigil; so a Nation's prayer
Humbly before the Eternal Heart we bring,
That of His grace and pity God may spare
And give us back our King!"

Our earnest expectation and hope should be that the lessons of prayer and dependence upon God, of the uncertainty of human life and human plans, may be learnt by the world at large. "Ye ought to say, if the Lord will, we shall do this or that." The empty throne and unused diadem is surely a

mighty challenge to the Nation to crown Christ "Lord of all." May the spared life of our Sovereign witness the consecration of King and people to God! We were about to "acclaim a King who would own as he took the cross-crowned orb that the whole world is subject to the power and empire of our Lord Jesus Christ, the crucified." May His Gracious Majesty receive, in the hush of enforced retirement, the anointing oil of the Holy Spirit, that, as Defender of the Faith, he may worthily hold his high and holy office with its enormous responsibilities, in trust for the King of kings, and for the advancement of His Kingdom.

In our last issue Mr. Roscoe sketched the life of Apolo Kagwa, the Katikiro or first man in the kingdom of Uganda. Our magazine went too early to press to record the reception of this interesting and distinguished Coronation visitor by the C.M.S. Committee. The event was one of historical and unique interest to a Society which selected Africa as their first field of missionary enterprise, and which since 1812 has been designated the "Church Missionary Society for Africa and the East." A summary of the proceedings, together with an address of welcome read by the Honorary Secretary, was given in the July *C.M. Intelligencer*. How little could the Committee, which in 1876 sent out the first party of missionaries to Uganda, have supposed that as early as the year 1902 the Society would welcome to its Committee Room the Prime Minister of that country as a Christian regent and, virtually, the ruler of a settled Christian State! Bishop Tucker, who introduced the Katikiro and his secretary, Ham Mukasa, to the Committee, spoke of his consistent Christian character, fruitful example, and administrative ability in no measured terms, pointing out the important part he has taken in the abolition of slavery, and his constant loyalty to the British Government, which had more than once averted a great disaster. Ham Mukasa, Muyoza, is almost as interesting a personality as Apolo Kagwa, the Bishop remarked, since the influence he exerts over the Baganda is nearly as great. The high, spiritual tone of his character is evidenced by the fact that he has produced, as the first indigenous book of the country, a commentary on St. Matthew's Gospel. The modest, manly speech of the Uganda Premier himself that followed (vivaciously interpreted by the Rev. Ernest Millar) was pathetic and powerful in its simplicity. His earnest plea, emphasized by graceful gestures, for 200 Christian teachers to be sent at once to his own and neighbouring countries was irresistible. "I would like to go," he said, "to each of your churches, and say to them, 'Each of you give us one man,' and I would like to take these men back with me, and I would send one here and another there all over the country." Alas! only *two* are available. Will not the Society's friends lay to heart the terrible discrepancy between the number wanted and that forthcoming?

It is the custom of Committee from month to month to interview missionaries on furlough. It was singularly appropriate that the Rev. C. T. Wilson, one of the first party of missionaries who in 1876 set sail for Uganda, whither the brave and lamented Lieut. Shergold Smith led the way, was present during the Katikiro's visit, and after-

52,768

wards, in addressing the Committee, recalled those early days of a field consecrated by a baptism of blood. Little did he think, he confessed, when twenty years ago he had watched the heathen Baganda boys at play, that one of them would rise to the position he occupied whom they had just welcomed as a brother in Christ, and who was using his high position to raise his people socially, morally, and spiritually.

In many notable respects there is similarity between the mission-fields of Africa and China. Both have been baptized with the blood of martyrs, and sanctified by countless saintly lives laid down. Both great Continents are being evangelized by their own native pastorate, and for both dark, superstitious lands, a fountain of prevailing prayer has again and again simultaneously arisen. May we not expect to see, ere long, a Christian ruler upon the Chinese throne? What hinders but our unbelief and inactivity?

A quotation from a leaflet issued across the water, in connexion with the "Women's Occidental Board of Foreign Missions of the Presbyterian Church, San Francisco," brings an old truth with such new and impressive force to ourselves that we present it in full to our readers. The question with which it closes is surely one that the Church of Christ and the world should answer as before God:—

In the Presbyterian Church in the United States they have an unusual custom in connexion with the Holy Communion. The communicants are not separated from the general congregation, and the elders bear about the bread and cup as it were in search of them, and at the end the question is asked, "Has any one been omitted in the distribution of the bread?" A member writes:—"It was Communion day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and of Christ's love to me until Mr. E—asked the question nobody ever notices, 'Has any one been omitted in the distribution of the bread?' and it seemed to me I could see the millions on millions of women rising silently in India, Africa, Siam, Persia, and in all the countries where they need the Lord, but know Him not, to testify that they have been omitted in the distribution of the bread and cup, and they can take it from no hand but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now for whom the Body was broken and the Blood shed just as much as for us?"

Two Unique Services.

THE Day of Prayer in Queen's Hall arranged for June 25th, in anticipation of the Coronation, received an added significance and was doubly appropriate. The crowded and even overflowing assemblies were remarkable not only for fervent devotion, but for their interdenominational character, being addressed in turn by Bishops and laity of the Anglican Church and notable leaders of Nonconformity. The Bishops of London, Durham, Winchester, and Ripon, and the Chaplain-General of the Forces, Bishop Taylor Smith, spoke incisively. Dr. Winnington-Ingram did well to insist that from under the cloud of sorrow as a Nation we should look at our Imperial responsibilities and realize that they have been given to us for a purpose. He solemnly declared that if we are untrue to our trust, our Empire, like others before it, will be left a wreck on the shore of history. That "trust" is the Gospel. Why are our ships in every port if it is not that we should take the Gospel to every part? The Christian Church ought to redouble its efforts that the Empire of all the Britains may yet be a blessing to the world, and to that end the Nation at home must be purged and purified. The Bishop of Durham emphasized the same line of thought, calling attention to the geographical disposition of British possessions, and comparing it with the placing of pieces on a chess-board by a master-strategist. God has dispersed and yet united Great Britain over the earth for a purpose of His own, viz., the crowning of the Lord Jesus Christ, that goal towards which all the Divine strategy is directed. But, in the light of that fact, things are not as they should be with us.

For instance, there is no vast increase, but rather a slackening, or a "flatness" in missionary enterprise. There must be a revival of personal faith in the central circles of Christendom.

The solemn Service of Intercession for the King's recovery in St. Paul's Cathedral on the following day was as unique and almost as simple as the Queen's Hall gatherings. The congregation, composed of Coronation guests, represented many a far-off throne and dynasty. Men of the world and men of God knelt side by side, one in attitude and desire, brought face to face with the King of kings in that hushed hour beneath the dome. In connexion with the universal impulse to pray, we may here record a pathetic incident related by the Bishop of London. As soon as the news of their Emperor's serious condition was received by the Indian officers encamped at Fulham, they raised their hands in the attitude of prayer, and said, "We go to pray." Then they took their prayer-carpet and went into the field opposite the Palace. For an hour and a half these men of different nationalities and religions were heard plaintively praying for their King. Soon afterwards the Christians of the regiment came to Fulham Palace to request that they might be allowed to join the Bishop's household at Evening Prayer, and at ten p.m. the Palace Chapel was filled with troops of the Indian Army.

That King Edward would have been and will yet be surrounded by the prayers of his subjects on his Coronation Day *cela va sans dire*. But it is safe to assert that a much greater volume of definite intercession on behalf of him and his land has arisen than would have ascended had not the shadow of death fallen athwart the throne. God's people especially felt it to be no common call to prayer. Their eyes were keen to detect the danger that the country was in. They were quick to see that God Himself stepped into the empty circle, that every knee might bow before Him by Whom alone kings reign. The hush that fell upon court and cottage, street and mart alike was recognized by God's children to be His voice saying, "Be still and know that I am God. I will be exalted in the earth." He has been taking note of England's "mighty sins." Public worship neglected, family worship set aside, the Holy Day openly profaned, wealth worshipped, the poor oppressed, virtue scoffed at, gambling and vice encouraged, and "a polite atheism which bows God out of society" everywhere evident—such are some of the dark things that stain our land, which, if not arrested, must lead to its decay. "These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God."

If the "darkened pleasure" lead us, as a people, to cleanse our hands and purify our hearts, the postponed Coronation will prove to be Great Britain's greatest blessing in disguise. And meanwhile, who can tell what national calamity may have been averted, what evil passions and purposes were restrained, and what blessings may have been and will yet be granted in answer to the ceaseless pleadings of the Lord's remembrancers during these thrilling midsummer days of suspense and prayer?

I. H. B.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

22. A Famous Valedictory Meeting.

WHILE these changes were following each other in Uganda, the preparation for the new order of things was taking place in England. Mr. Ashe and Mr. Douglas Hooper were at home to tell of what they knew, and to interpret the force and meaning of the news which trickled down from the interior to Mombasa, and thence to England. Mackay's letters home were read with eager interest. A small band of Cambridge men were led to offer themselves through the uncompromising earnestness of Douglas Hooper. Their names were G. L. Pilkington, G. K. Baskerville, and J. D. M. Cotter.

It happened that about the same period Graham Wilmot

Brooke and J. A. Robinson were electrifying the Church Missionary Society's constituency by their plans for renouncing the protection of their British citizenship, and carrying the Gospel into Hausaland with all the risks of native converts. A great farewell meeting was held for their party on Jan. 20th, 1890, and with them were joined the less conspicuous group who was destined for East Africa. Exeter Hall was taken for the C.M.S. Valedictory gathering for the first time, and it was densely crowded. The present Bishop of Durham, then Principal of Ridley Hall, headed a solid phalanx of sixty undergraduates from Cambridge, who travelled up to London in order to bid farewell to their comrades. It is not to be denied that the dominating personality of Graham Wilmot Brooke to some extent dwarfed the rest, and the Hausaland scheme loomed largest in the public eye. Yet among the less conspicuous group of Uganda missionaries was one at least whose life-work would rank amongst the highest.

Three days later Douglas Hooper and his party sailed for East Africa, where they were to wait on the coast until the way became clear for advance. It must be remembered that news from the interior travelled very slowly then, and it was four months before they knew it was possible to advance. During that period of waiting, G. L. Pilkington gave promise of his future linguistic powers by obtaining a rapid acquaintance with Swahili and other coast languages.

23. The Third Bishop.

Meanwhile the Rev. Alfred R. Tucker, Curate of St. Nicholas's, Durham, an Oxford man, an artist, and an athlete, had offered himself to the C.M.S. for East Africa, and was soon seen to possess the qualities which go to make a leader. The Committee accordingly invited him to become the head of the party which was waiting on the coast, and the Archbishop of Canterbury appointed him to be Bishop of Eastern Equatorial Africa. Bishop Tucker was consecrated on April 25th, 1890, exactly fourteen years after the solemn farewell to the first Uganda party, and sailed the same evening for his new diocese.

He was greeted on his arrival with the melancholy news that Mr. Cotter had died of fever the day before. Some days previously, when Cotter was first seized, Douglas Hooper telegraphed asking for reinforcements to be sent "by the French mail." The telegram arrived during the C.M.S. Anniversary. For the second time in the story of the Uganda Mission the Anniversary was broken in upon by momentous news. There are doubtless many besides the present writer who remember Prebendary Wigram stepping forward during the annual service at St. Bride's, telegram in hand, and appealing for recruits.

Such appeals from dangerous fields never fail to find a response. To be in time the men were bound to start that week. Yet, short as the time was, nine offers came, from amongst which four men were chosen—Mr. J. W. Hill, of Cambridge; Messrs. J. W. Dunn and J. V. Dermott, both Islington students ready for ordination; and Mr. F. C. Smith. On the following Saturday they all left for Marseilles, and they arrived in time to accompany the Bishop on his journey from Zanzibar to the Lake.

The tale of losses was not yet complete. In July the Bishop was at Saadani, on the mainland, ready to go forward, when Mr. Hill died. Mr. Hunt, an official of the British East Africa Company, who had given up his post to join the missionary party and accompanied them on the journey inland, was taken ill and died at Usambiro. Lastly, while the Mission party were waiting at Usambiro for the means of crossing the Lake, Mr. Dunn was struck down with fever, and died on Nov. 20th.

The rest of the party suffered terribly from fever, but were revived by the twenty-three days' sail across the Lake to Uganda. Not until Dec. 27th, 1890, did the Bishop, with four companions, set foot upon the soil of Uganda.

We have no space to record the incidents of that disastrous five months' tramp. One fact may be noted: by the time he reached Uganda, Mr. Pilkington had already acquired a working knowledge of Luganda, chiefly by persistently questioning the porters *en route*, and was able, as soon as he landed in the country, to set about preparing candidates for confirmation.

24. Four weeks fully occupied.

The Bishop found an "abundant entrance" in Uganda. The Christians had built a large reed church, begun in the preceding March, and opened on Trinity Sunday. Not so large as its successors, it was a wonderful building for the native architects to erect, for it was eighty-one feet long by twenty-four broad. It was thronged daily by worshippers and learners. Some three hundred converts had been baptized.

Bible translation had been carried forward by the Rev. E. C. Gordon, with the assistance of Henry Wright Duta and Sembera Mackay, so that St. Mark's and St. John's Gospels were nearly ready, besides parts of the Prayer-Book.

The members of the Native Church Council were active in arranging for the instruction of inquirers. This institution, started by Mackay in the midst of Mwanga's persecutions, as a means of preserving the infant Church, proved to be the germ of that Church self-government and the instrument of that Church self-support in which we rejoice to-day.

On the day after his arrival, Bishop Tucker preached by interpretation in the great church to a thousand worshippers, among whom was the Katikiro, or prime minister, and has left on record his emotion at the sight of their devout and earnest demeanour.

The Bishop had brought up with him a stock of Swahili New Testaments, which were eagerly bought up at the price of a three months' wage by those who understood that language. He confirmed seventy candidates; admitted Mr. Gordon and Mr. Baskerville to priests' orders on Jan. 18th; carried on negotiations with the Roman Catholic missionaries with regard to matters in dispute; arranged for Mr. Walker to visit Budu and Mr. Gordon Busoga; set apart six Baganda as lay evangelists; and then, on Jan. 22nd, left Uganda again for the coast. All that he could do for the time was done, and the brethren felt with him that the wisest course was for him to seek in England a further supply of helpers to seize the vast opportunities which were unfolding themselves. He took with him the Rev. Douglas Hooper, so that the Revs. R. H. Walker, E. Cyril Gordon, and G. K. Baskerville, with Messrs. G. L. Pilkington and F. C. Smith, were left behind.

(To be continued.)

AUSTRALASIA AND MISSIONARY WORK THEREIN.

THE Rev. H. B. Macartney has sent the following interesting item, too late for incorporation with his article (p. 118):—

"There are 342 missionaries from Australasia alone working in the following countries:—Africa, India, Persia, Corea, South America, Rarotonga, Samoa, Tonga, Fiji, New Hebrides, New Britain, Solomon Islands, New Guinea, Melanesia. This list does not include New Zealand or Australia itself."

ANOTHER SELF-DENYING "WASHERWOMAN."

FROM the widow of a veteran West African C.M.S. missionary, Mrs. Nicholson, we have received the following interesting communication:—

"When reading in this month's *C.M. Intelligencer* the Bishop of Caledonia's speech in Exeter Hall and his allusion to the washerwoman, I was reminded of an incident which occurred in Lagos when we were building the new church (St. Paul's) to take the place of the old Theosophist church. I was paying our usual monthly bill to the laundress, when she gave me back a florin, saying, 'I wish to give this *every month* until the new church is finished.' Then I said to her, 'I have yet to pay for the surplices you have washed.' She looked at me very steadily and then said, 'Missus, do you think I will take any money for those? *I do them for the Great Master up there!*' pointing upwards with her finger. Surely such an act of self-denial from a poor African woman is worthy of record, and was acceptable to Him Who regarded it as done *'unto Him.'*"

The Story of Meerut.

BY REV. J. W. HALL.

THE district of Meerut forms a portion of the long narrow plain lying between the Ganges and the Jumna, and may be reached by the railway from either Bombay or Calcutta. Its average elevation from the sea is about 730 feet, and being intersected by the River Hindan and irrigated by a network of canals, it is exceedingly fertile. The population of the district is somewhat under 2,000,000, while the city itself contains a population of about 130,000.

It has been stated that no portion of India has a history extending to so remote a period as the country around Meerut. From a pillar now standing at Delhi we gather that the town of Meerut was inhabited in the third century B.C., while the discovery of Buddhist remains leaves no doubt as to its antiquity.

From 1707 to 1775 Meerut was the scene of perpetual strife, and was rescued from anarchy by the efforts of an adventurer named Walter Reinhardt. He settled at Sirdhana, about thirteen miles from Meerut City, and on his death in 1778 he bequeathed his estate to his widow, generally known as the Begum Samru, from the assumed name of her husband. She is believed to have been of Arab descent,

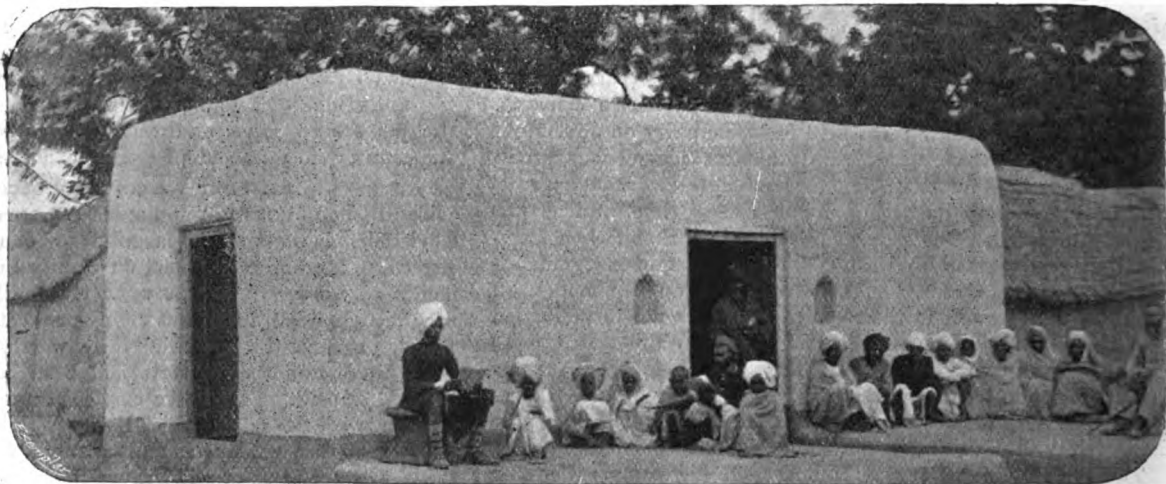
and was originally a dancing girl. After her marriage she was baptized into the Roman Catholic Church, and died in 1836.

The stories of her cruelty and vice still live, though she has long since passed away. In the hope of atoning for her sinful life she built a Hindu temple, a Mohammedan mosque, a Roman Catholic chapel, and the first C.M.S. church in Meerut, which is now used as a parochial school.

Meerut has been rendered memorable by the outbreak of the Mutiny on May 10th, 1857. The first shots were fired in the native lines not far from our Mission bungalow, then the residence of the Commissioner, Mr. Greathed. The house was attacked and destroyed by the Mutineers, and was afterwards purchased by the Rev. C. T. Hoernle for the C.M.S.

Over the western door of the Garrison Church a mural tablet is inscribed with the name of the Rev. H. Fisher, the first chaplain. To him belongs the great honour of having commenced missionary work amongst the non-Christians of the city, and he had the privilege of baptizing the first convert, Prabhu Din Pandah, a non-commissioned officer in the King's Army, on Nov. 26th, 1819.

For many years the Garrison Church was the centre of missionary effort, and



• ORIGINAL VILLAGE CHURCH, JEET.



CRUSHING SUGAR-CANE, MEERUT.



TEACHING VILLAGE WOMEN IN A COMPOUND.



OPEN-AIR CONFIRMATION BY BISHOP CLIFFORD.

the chaplain was the moving spirit.

In 1839 the nucleus of a Native Church was handed over to the C.M.S., and, as the years rolled by, many converts were baptized.

When the Mutiny broke out the work received a serious check and the Christians were dispersed for a time, but on the appointment of the Rev. C. T. Hoernle in 1860 the scattered flock was soon collected and the work increased.

Twenty-five years later there were 801 Christians in the Meerut district, but in 1894 these had dwindled to 256. This apparent decrease was due to three causes:—

(1) The narrowing of the



MOHAMMEDAN TAILOR AT WORK IN VILLAGE.

boundaries of the Meerut Mission, whereby Annfield and Mussoorie were cut off.

(2) The migration of a portion of the community to Delhi and other parts of North India.

(3) The Roman Catholic settlement at Sirdhana.

At the beginning of 1902 the staff consisted of two European missionaries and nine ladies, twenty-eight catechists and teachers, three colporteurs and thirty-three female workers, and the number of Christian adherents had risen to 1,201.

There are four agencies at work in the city and district, viz., educational, evangelistic, medical, and pastoral—all most important factors in the great work of evangelizing India and building up the infant Church.

The accompanying pictures illustrate chiefly the village work, which God has been so greatly blessing in recent years.



MISSION WORKERS AT MEERUT.

The first Lal Begi converts were baptized in the village of Jeyi in 1898. Before the service began, the *patwari*, or village surveyor, did his utmost to hinder it, while some rich Rangars (Mussulman Rajputs) had emphatically



GROUP OF FAKIRS, MEERUT DISTRICT.



OPEN-AIR PREACHING, MEERUT DISTRICT.

declared that they would never permit us to erect a church or school in the village unless we built one for *their* children too. "Why, what harm can such a building do to you?" we asked. "If you open a school for these people we shall all be left behind," they replied.

At the close of the service the people set apart a small plot of land at the corner of the village for the erection of a little school-church. Three times it was partially destroyed by Rangars, and three times it was built up again. The building in Picture No. 1, now used as a school, was the final result. Before leaving India, I had the pleasure of holding services in the new and much more commodious church close by. Standing within the doorway may be seen Matthew, who has done so much for the cause of Christ in the villages to the east of Meerut. His knowledge of medicine has largely helped in winning the hearts of the people. On the extreme right the Rev. G. Emmanuel sits upon a stool. He was ordained specially for this new and rapidly growing village work, and has been most useful and reliable in the many trials and difficulties that have beset the new converts. To the left, and also seated on a stool, is Elisha, who has lived with the Jeyi Christians since their baptism, teaching and caring for them day by day, sharing their persecutions and distresses, and encouraging them in the Lord.

The sugar-cane crushing machine and bullocks (see Picture No. 2) are the property of a Rangar, who has taken a large share in oppressing and persecuting the little Christian community of Jeyi. When he found that the destruction of the church could not extinguish the flame that God had lit, he and his friends had recourse to violence and cruel wrong. The Christians were attacked at night and beaten, their houses were burned, their food and wages stopped, their animals stolen, and their crops destroyed. They were falsely imprisoned and maltreated by the native police, and yet not one has apostatized. "We don't care what they do to us—they may kill us; but we won't give up Jesus Christ," has been said on more than one occasion. Persecution has only intensified their desire to see their neighbours and friends gathered into the fold of Christ, and has driven them into other parts of the district with the Gospel message on their lips.

In Picture No. 3 Mrs. Hall and Miss Pope are teaching some women in the village of Khejuri, previous to their baptism. Had it not been for the patient and persevering labours of the ladies in our district and city, and indeed throughout India, the work could never have made the advance that has been so marked in recent years.

For many years the great work carried on in Meerut and the district by Miss Stroelin and her staff (see Picture in centre of p. 117) was connected with the C.E.Z.M.S., but about two years ago it passed under the control of the C.M.S. The three European ladies are Miss Stroelin, Miss Cadman-Jones, and Miss Hall, and the two assistants are Mrs. Seymour and Miss Justice, while the Hindustani teachers now number fourteen and the Bible-women six.

From the attentive faces of the little group in Picture No. 8 it will be gathered that our village listeners are interested in the beautiful story of the life and love of Jesus. It was our first visit to a village in which some anxious souls dwelt. They had heard of the brave patience of the persecuted converts in other villages, and had expressed a desire to learn the secret of their rest and strength. At Garhmuktesar, on the Ganges, there is a well—more sacred, if possible, than the holy river. It is called the "Nakka kua," and to its dirty waters thousands flock, and in it thousands bathe. The little house in Picture No. 6 is the fakir's rest-house, hard by the holy well. Here they rest, and beg, and sleep, and bathe, and to them the story of the Cross has frequently been told.

Picture No. 7 shows a group of Balli Mussulman tailors sitting outside their mud dwelling making clothes for their village *confrères*.

About ten miles to the east of Meerut City a rest-house was completed in March, 1900. In a beautiful mango grove close by, in which we were wont to pitch our tents, the Bishop of Lucknow held the first Confirmation Service for some of the village converts. The picture at the top of p. 117 shows the Bishop standing in the background beneath the awning, at the close of the service. No fewer than thirty-seven were confirmed in the presence of about 350 converts and catechumens. The Bishop's address was listened to with keen interest, and the clear, intelligent replies to his questions told how well they had grasped the fundamental truths of the Gospel.

If the Lord of the Harvest would thrust forth labourers into this harvest-field, there is little doubt that there would be a rich ingathering of souls.

His Majesty's Dominions, & Missionary Work therein.

(Concluded.)

5. The Australasian Colonies.

BY THE REV. H. B. MACARTNEY, M.A., *late Incumbent of St. Mary's, Caulfield, Victoria.*

AUSTRALASIA is the fifth great division of the globe. Excluding from a C.M.S. article all reference to its New Guinea, New Britain, New Caledonia, its New Hebrides, and several other adjacent archipelagoes, we are left with Australia, Tasmania, and New Zealand, and with their tiny population of four million out of 400 million fellow-subjects! It is still their day of small things, but it is a day of strenuous endeavour and of glorious hope.

AUSTRALIA is King Edward's greatest island and only continent. The Portuguese saw it first about 1531; the Dutch named it in 1606; Cook explored some of it in 1770, and we took it in 1788. Pitt was entreated to adorn and develop it with King George's Anglo-American loyalists—our very best: but he refused, and sent convicts—our very worst! Appealed to, however, by Wilberforce and Thornton (the subsequent C.M.S. fathers), he gave his thousand thieves two godly chaplains,—Johnson first, and then the illustrious Marsden. Imagine the situation: one preacher on a mighty mainland: one heart beating true where all else was false—in the savage, and in the felon. But our Elisha casts salt into that deadly fountain, and look! healed and healing, it flows out to the Maori islands, and later on (as we shall see) washes the wide, wide world with the waves of the Waters of Life.

Marsden's sphere was threefold: (1) Europeans, free and bond. (2) Heathen near at hand. (3) Distant Heathen. These lines of demarcation remain unchanged. Australian Christian service deals with:—

(a) Visible Churches built up of English flesh and blood, of whom more hereafter.

(b) Home Heathen, in three sections. *First:* Aborigines, uncounted and uncountable; impossible (while wanderers) to overtake with the Gospel; once decimated by bullets, by poisons, by imported diseases, by opium, and by drink, but more recently cared for by Government, gathered upon Reserves, clothed and fed and protected. This was our opportunity, and through the Moravians and others, we stepped in to educate, to civilize, to save. Not a few bright jewels have thus been won for the Diadem. *Second:* Kanakas, for our Queensland sugar estates: they arrive in immense numbers; and they too are evangelized in our plantations, but not by the C.M.S. *Third:* Chinese, in tens of thousands. These are specially cared for; they have paid teachers and catechists; they have tent-to-tent and house-to-house visitation; they have mission halls and stated churches; above all, they have ordained clergymen, both native and European.

(c) Abroad. Our Colonial troops were justly esteemed in the recent Boer War, for resource, endurance, courage; and our C.M.S. warriors, in like manner, are crowning history's page. They are to be found in Japan, China, India, Persia, and Palestine; in the Dark Continent, and in Canada; even England is not always the worse for them, when they come home on holiday! Now what has brought about this voluntary, this notable diffusion? I answer,—Three periods of blessing, each distinct, each Divine. The first commenced with George Maxwell Gordon. Reaching Melbourne, invalided, in 1867, he originated the "Victoria Mission to Southern India," the income of which rose at times to £2,000 a year, which maintained many native agents male and female, and hundreds of children in our C.M.S. boarding schools, besides, now and then, a few of our own brightest and best, whom Melbourne spared, as Antioch used to do! This little flame was fanned by letters constantly coming from the front, and published in the *Missionary*, and by an occasional visit from Bishops like Sargent and Stuart, and veterans like Cain and Alexander.

The second "time of refreshing" came early in 1892, with Rev. George Grubb and his enthusiasts. Their parochial missions, their straight, awakening addresses, their high ideals, stirred the community to its depth. It was little short of a revival. Men and women were ready, but they knew not for what!

The third impulse came later on that very same year with Mr. Eugene Stock and the Rev. R. W. Stewart,—the long-sought for deputation from the Parent Committee. The day they landed the two Saunders sisters surrendered for China,—a drop before the shower. Soon people began to gather and to open their purses. But, "No; God forbid: not yours, but *you*. You will want all that gold and more of it, for your own advance into Heathendom. Your geographical outlook is to Asia, Africa, America—to three continents. How splendid, how suggestive! We want you to soar to high conception—to give your sons, your daughters—yea, by the mercies of God, yourselves to be living sacrifices!" Thus did these two disinterested men become our counsellors, and showed us how to construct Sowers' Bands, Gleaners' Unions, and C.M. Associations; how to collect; how to disseminate knowledge; how to select and train candidates; and then they said farewell to a magnificent series of Societies already yielding fruit.

Thus it is that Australia is burning and shining. Thus it is that New South Wales and Victoria, which have Associations, gather the cream, in men and money, from the North, from South Australia, from Western Australia, and from Tasmania, which have none. Thus it is that on June 16th last, its tenth anniversary, Victoria could count thirty-six who had been under the C.M.S. banner in various lands and from all sources, besides the powerful New South Wales contingent. Thus it was that Victoria took over (1) ten ladies from the C.E.Z. Auxiliary; (2) several aboriginal stations from the old C.M.S. "Board," which had existed since 1854; (3) the whole of its Chinese work from another similar "Board," together with its buildings and a heavy debt; and (4) last, but by no means least, some elementary work amongst Jews and Syrians. One of its latest efforts was to send its clerical secretary, with his wife, to study the people of China in China, and to acquire their language; and only two months ago, by a stupendous effort, to shake itself free, through its Gleaners, from a deficit of over £3,000, so as to run a free course in the twentieth century with joy and praise.

New South Wales, as I have indicated, is an opulent partner in this great "combine." Out of five self-governing colonies, she alone (with us) has a "C.M.A."; she has her "Marsden" Training Home, her Black stations, her Chinese aggressive work, her Chinese converts gathered into congregations; she has her loyal following among her Archbishop's clergy, and in other dioceses not quite so sympathetic; she has her depôt, and her stated meetings for prayer; she has an honorary secretary of extraordinary devotion, with a rare missionary library; and when, in 1900, the Australian "Board of Missions" celebrated its jubilee, both our C.M. Associations threw their collections (ear-marked of course) into the plate on the appointed day, and helped to break the record with £8,000! Both have valuable new workers in view not only to sustain existing enterprises, but to assist in the expansion of the Spiritual empire; both have a priceless treasure in their sainted, buried dead—martyrs to climates like Bengal, and to massacres like Hwa-sang; both glean sympathy and women workers from beautiful Tasmania's evangelical homes, and from elsewhere; and both, by their charters, can push, on their own responsibility, into the "regions beyond."

NEW ZEALAND! Oh, for a Psalmist to utter a song! Its natural beauty—more romantic than romance: its Gospel story more romantic still! It was in 1642 that Tasman feasted his eyes upon these matchless islands; Cook came in contact with their ferocious tribes in 1769; whalers killed or corrupted them right on, after that, for half a century; and not till 1840 did we, as a Nation, take full possession. But God, Who is rich in mercy, had them foremost in His mind when He caused Marsden to land in Sydney in 1795, and inclined specimens

of these noble savages to come and live in his very garden in Parramatta; when He caused him to love them at first sight, and in 1808 to visit England, and to win over the C.M.S. to put them (after the Susoos) second on its list, and to give them the very first Englishmen who ever, in its name, fought the good fight; when He caused him in 1814 to go himself across 1,200 miles of troubled waters to a turbulent people, and to keep on going till his fourteenth voyage in 1837, when he was past seventy, and had to be carried about among his rejoicing spiritual children, all through and round about the northern island! Yes, it was GOD—it was GOD Who gave the missionaries to New Zealand and New Zealand to the missionaries, and it was (under HIM) the missionaries and their converts who gave New Zealand to Great Britain.

Notice certain periods. (1) *From 1814, when Marsden landed, to 1830, the date of the first adult baptism.* What an experience! Artisans landed first, to teach art and agriculture, and to pave the way for Jesus; and Henry Williams and William Williams landed last (in 1822, and 1826), instead of Jesus' heralds first, and then the mechanics! The lesson, however, had to be learnt, and the C.M.S. learnt it in New Zealand, and it is burnt into their memory. (2) *From 1830 to the great inundation of English Colonists, and Selwyn's Episcopate in 1842.* These twelve years were wonderful. Souls were gathered by our missionaries from day to day and from hour to hour. It was real,—yea, and abiding, in individuals—and there was, moreover, a strong reflex light. (3) *From 1842 till the outbreak of war in 1860, and the Hau-hau Apostasy in 1865.* Selwyn's admiration of the C.M.S. made Keble shiver; but Selwyn was Selwyn, and not Charles Perry or Frederic Barker. Hero—worthy of the Victoria Cross; Churchman—of the grandest traditional type; scholar—of the ripest; ruler—a very prince; statesman and Maori champion—among the most fearless,—he was nevertheless unemancipated, in large measure, from the cords of his school of thought. Many causes were just then at work—Satan was doubly busy, the wants of colonists were very pressing—their greed for territory was ever on the increase—the Natives were growing rich—gold was being discovered—the drink curse was spreading everywhere—pious labourers were few—Roman Catholics were sowing the seeds of religious and political dissension—Europeans needed attention—Church problems were still unsolved, and so there was a general lowering of the temperature, and Selwyn and the C.M.S. were not quite as cordial as before. In 1860 the thunder-cloud burst—in war with England, and, in 1865—in murder and relapse. Three years after that, Selwyn was in Lichfield, and seven dioceses, including Melanesia, remain as his imperishable monument! (4) *From 1865 to 1902.* Better grew better in these days, and worse grew worse. Revival came after falling away in many places,—that is the "better"; but contact with Europeans—that made matters "worse." This last has all along exercised its downward tendency, so that now we have a kind of English *average* of piety, though indeed the Maoris are above the average of English villages. The Natives have full rights in Church and State, and are generally in peace.

On December next the C.M.S. closes her financial account with her grown-up, richly endowed daughter. She marries her to the Colonial Church, and sends her money no more. But with what joy she remembers the converts of old time; welcomes the old men from the field of battle when they appear at Salisbury Square; or contemplates the "New Zealand Church Missionary Association," with its headquarters at Nelson, and its (nearly) twelve apostolic spirits—working amongst Maoris who are still Heathen or who have been estranged,—working in the Pacific,—working in the mighty East! Oh, islands of the once silent forests, speak to the nations! Oh, fields of gold, give forth your treasures! Oh, happy homes in our Antipodes, give of your sons and daughters to make sin's servants free! Oh, never-tiring springs, teach us to be ever at boiling-point, at our best, at our very hottest to proclaim the power of God,—the virtue of the cleansing blood,—the joys, the comforts of the Holy Ghost!



TRIUMPHAL ARCH ERECTED AT NAGASAKI IN HONOUR OF THE ANGLO-JAPANESE ALLIANCE.

Our New Ally and her Claims.

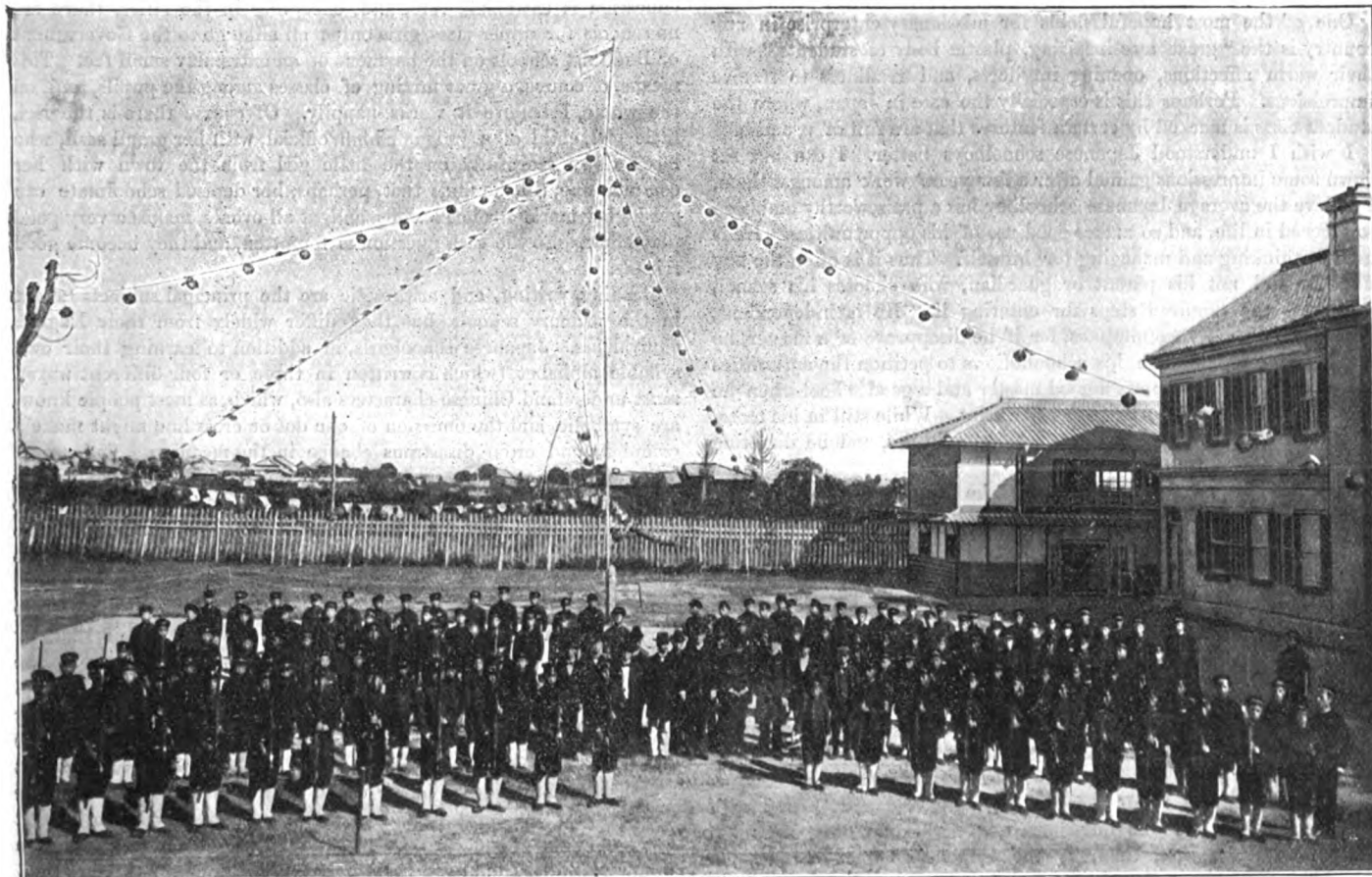
I. The Japanese Alliance.

BY THE REV. A. B. HUTCHINSON, of *Kiu-shiu, Japan*.

IN February last the whole civilized world was surprised by the announcement that a treaty of alliance had been signed between Great Britain and Japan, and it is gratifying to know that in the latter country this fact has been hailed generally with signs of lively satisfaction. One indication of this has been that, for the first time within the borders of the Japanese Empire, the flag of another nation has been displayed alongside the national flag, in token of alliance in the interests of peace and progress. This alliance is to the world at large the outward and visible sign that Japan has at length reached the goal which, some five and thirty years since, she proposed as her

religion. Therefore it was that, some thirty-two years since, Japan determined to have nothing to do with it, and re-enacted every statute which made its profession penal. The determination to exclude Christianity from the country was unmistakable. Bearing this in mind, it has been said that England, as a Christian and God-fearing country, ought not to have entered upon such an alliance. But the change that has passed over the attitude of Japan in regard to Christianity has hardly been realized. With the opening of the new century, Japan, without committing itself to the recognition of any religion as that of the State, is found throughout its domains recognizing, registering, and protecting the profession of Christianity.

The story of the successive steps by which this has been brought about is a marvellous illustration of the opening words of that thanksgiving prayer for peace in which as a nation we have so recently



MOMOYAMA BOYS' SCHOOL, OSAKA, OF WHICH THE REV. W. R. GRAY IS PRINCIPAL.

aim, viz., the vindication for herself of the position of equality with the foremost civilized powers of Europe. Indications are not wanting already that this having been achieved, in the first instance by means of England, predisposes the people of Japan to listen to what her new ally has to say to her concerning the religion which we nationally profess, and which we believe to be the real secret of our national greatness. In other words, it promises to be most helpful to English missionaries by doing away with prejudices that prevented people from attending to the substance of their message. Thus it seems likely to be a decided advantage to Christian Missions.

It may be remembered that when the Emperor and people of Japan entered upon the course indicated above, they coveted all the advantages and blessings of civilization except that which is the very root of all, namely the religion of our Lord and Saviour Jesus Christ. The reason of this was that they had been misled by the faulty and erroneous presentation of that which claimed to be the Christian

joined: "Almighty God, by Whose providence the affairs of nations are guided to the fulfilment of Thy Holy Will." Gradually the Japanese nation has advanced during the last thirty years, until the reversal of its resolve and attitude towards the Christian Faith has been reached. The adoption of the Sunday as a public holiday; the gradual disappearance of the edicts against Christianity from the public notice boards; the quiet discontinuance of penal persecution; the notable declaration of freedom of conscience in religious matters in the Constitution; and at last the granting of equal rights to all organized religious bodies—thus securing each in the peaceable practice of its faith; these things surely testify to the working of Him in Whose hands are the hearts of kings and peoples, and "Who disposes and turns them as seemeth best to His godly wisdom." And in these facts, which call for hearty thanksgiving to their Divine Author, ought we not to discern a clear and urgent call for us as English Christians to make great and special efforts to enable our

new ally to share in the priceless blessings which we enjoy; to give her the like possession of an open Bible, and the riches treasured up for all men in the Gospel of our Lord Jesus Christ?

Japan, of whose existence we are continually reminded in the artistic adornments of countless English homes, claims, as our ally, our prayers, our gifts, our personal efforts, that we may not only give her in return the true adornment of hearts and lives in the fruits of the Holy Spirit, but also that we may so preach amongst her people "the unsearchable riches of Christ" as to make them see and grasp for themselves the fellowship of our oneness in the mystical body of Christ; so that by God's blessing it may at length be the hand of Christian brotherhood which we clasp in the bonds of a lasting and peaceful alliance.

2. The Japanese Schoolboy.

BY THE REV. W. R. GRAY, of Osaka.

One of the most hopeful fields for missionary enterprise in any country is the "great awe-inspiring, plastic body of students," with their warm affections, opening intellects, and readiness to receive impressions. Perhaps this is especially the case in Japan, where the student class is marked by certain features that are full of promise.

I wish I understood Japanese schoolboys better. I can but set down some impressions gained after a few years' work amongst them. I believe the average Japanese schoolboy has a praiseworthy ambition to succeed in life, and so makes good use of his opportunities. He is used to thinking and managing for himself. Thus it is often the boy himself, and not his parent or guardian, who chooses his school, and takes the required steps for entering it. He is independent, perhaps too much so sometimes, for if he disapprove of a master, he will often combine with his schoolfellows to petition the authorities to remove him. He knows a good master and a good school when he sees them, and is quick to detect inferiority. While still in his teens, he will often have settled his future vocation in life, and be directing his studies and pursuits accordingly.

As a rule, his manners are good, and he is amenable to discipline, when he deems it to be reasonable and kindly meant; but he is quick to resent injustice. For studiousness, and love of knowledge for its own sake, he compares favourably with his Western brother; would that the same could be said of his truthfulness and steadfastness of character!

A marked characteristic of the Japanese student is his strong sense of duty towards his parent, his elder brother, his teacher, and more especially towards his Emperor and his country. To the conscience of a Japanese Christian boy who is backsliding, few stronger appeals can be made than that implied in St. Matt. vi. 24. They say themselves, in one of their proverbs, "A loyal warrior serveth not two princes."

A master who is really believed in is revered and trusted with a devotion that asks no questions, and his example is implicitly followed. How great, then, is the responsibility of a Christian teacher!

Ordinary school education in Japan includes Japanese and Chinese literature, mathematics, various branches of science, history and geography, and English. Military drill and gymnastics also hold a very important part in Japanese education (see illustration). In the Mission schools the Bible is taught daily, and in many cases this is made, as it should be, the most interesting lesson in the day. Prayer-meetings, Y.M.C.A. gatherings, and Sunday services are also provided for the boys at our C.M.S. school in Osaka, and are well attended. All these have been the means in time past both of bringing boys to the Lord and of strengthening the faith of our Christian boys and masters. They need all the sympathy, help, and prayer we can give them, for they live in the midst of a very furnace of temptations. But God is faithful, Who has called them. Did space allow I could cite cases of Japanese Christian schoolboys who have been real missionaries in their own homes.

We ask your continued prayers that the missionaries and Christian teachers may be used to lead many Japanese schoolboys to Jesus

Christ, that they in their turn may be chosen instruments for making Him known in after-days to their fellow-countrymen.

3. The Japanese Schoolgirl.

BY A LADY MISSIONARY.

My experience is that the nearer I get to her heart, the more I find she has in common with English girls. But perhaps Gleaners will welcome anything which helps them to realize that human nature all the world over is one. "Have we not all one Father? Hath not one God created us?"

In the first place, then, every little girl in Japan is a schoolgirl; that is to say, elementary education is compulsory. In every village of any size there is a primary school, and in the large towns the difficulty is to provide school accommodation for the crowds of little boys and girls one sees going off to school every morning. Home education is extremely rare, and, excepting in the cities, there are no schools for upper-class girls only; all alike go to the Government or Buddhist schools on the payment of an extremely small fee. This means, of course, a great mixing of classes among the pupils, and, on the whole, I believe it works happily. Of course there is the rich little girl, child of a judge or high official, with her grand sash, who looks down scornfully on the little girl from the town with her common one, till she finds that, perhaps, her despised schoolmate can get higher marks for her lessons, and, at all events, makes a very good playfellow. So the sash question is forgotten, and they become good friends.

Reading, writing, and arithmetic are the principal subjects taught in the primary schools, but they differ widely from their English equivalents. Japanese schoolgirls, in addition to learning their own syllabic alphabet (which is written in three or four different ways), must understand Chinese characters also, which, as most people know, are symbolic, and the omission of one dot or cross line might make a complete and often disastrous change in the meaning. To learn to write our Roman character is play work to them; their difficulty lies in the pronunciation. For example, there is no place in the Japanese alphabet for the sound "L," nor apparently on the Japanese tongue. Some do acquire it perfectly, but to some it remains an insuperable difficulty.

Every year education is going forward, so that the teachers have hard work to keep pace with it. This advance means that, by degrees, mere memorizing ceases, and the girls' thinking powers are brought into play. As a whole, the pupils are very quick and responsive, and not a whit behind English schoolgirls in their keenness about examinations, for there is great ambition in the twentieth century Japanese schoolgirl. Still, the real, earnest seeking for knowledge as power which shall lead to usefulness in the world is, for the most part, lacking. And here Christianity, that lever of womanhood, is at work and making itself felt. It is a wonderful thing to put the Bible into a girl's hands for the first time, and to see the dull, uncomprehending look gradually change into one of keen, expectant interest, and to know that the Bible-class—often taken by one only a little older than herself—is the one in the day that she hates to lose.

4. The Japanese Girl-student.

BY MISS M. BROWNLOW.

The politeness and pleasant ease of manner of the Japanese girl and woman is, perhaps, the subject of most frequent comment on this side of the world. It is, however, of no mere polite *machine* that I have to write to-day, but of the girl-student of the twentieth century, with the wonderful possibilities that are opening out before her.

Nowhere in the East is the position of woman more honourable than in "Sunrise Land." The Japanese girl is considered well worth educating, and in the present day-school system, girls and boys are equally provided for. Of course the education naturally varies slightly in the villages and larger towns, but in the capital, Tokyo, where I lived for more than a year, the streets were simply alive

during term time with girls hurrying off to the primary, high, or normal schools; and often trotting by them, or riding ahead in a *kuruma* (rickshaw), would be a tiny sister, who was already a student at the kindergarten. Instead of, or rather grafted upon, the old education in Japanese and Chinese literature and composition, are our ordinary studies of mathematics, history, geography, &c.; and at all the better schools, one foreign language at least would be required. Thrown in with the ordinary school routine are the games that the girls of any nation rejoice in, and I have often heard a small friend of mine, in Tokyo, lament that "dull" holidays would soon be coming, when tennis would cease!

But perhaps the most remarkable occurrence in Japan in this opening year of the twentieth century, and certainly the one that is most likely to affect materially the status of woman in the future, is the establishment of a University for women in the capital. Perhaps the best index to the popularity of this enterprise in the country itself is the fact that the students already number over 500. A paper, published in Japan, commenting on the significance of the event, remarks, "What does this mean? It means that the twentieth century is to be the century for women in Japan, and perhaps in other parts of the Orient, just as the nineteenth century was the century for women in the Occident. This new University will be the centre of woman's activity, social, educational, economical (and perhaps political!) in the future." It is a significant fact that the President and several of those who are prominent in the management of the Institution are Christians.

All this sounds delightful and refreshing. But of course one must remember that as yet, for the majority of Japanese girls, the finishing of the school course means marriage, planned by the parents. Although in some cases it may happen that the husband chosen for her—knowing something of what real home life may mean—may have sought her, not merely because she was likely to prove obedient and tractable, but because he wished for some one whom he could make his friend and confidante; yet necessarily, in many cases, the girl who has, through the medium of a Western language and Western books been imbibing Western ideas, and whose mind is filled with ambitious desires for knowledge and self-improvement of every kind, finds in her new and strange surroundings but a limited sphere of influence, and small opportunity for carrying on her education.

Of course, the gradual opening up of new means of employment for women will, by degrees, put the marriage question on a totally different footing. Even now there are women whom I know who, either as hospital nurses, or schoolmistresses, or as medical students, are cheerfully earning their own living and settling down to a life of single blessedness. But surely those of us who have fathomed the true secret of our "liberty" in Western lands desire something more for this Eastern sister of ours than the mere intellectual freedom of a higher education, or the bodily freedom of a life of independence. This perfect craze for Western civilization and higher education, though good in itself, has its very real dangers. In many cases, the girl who is longing to participate in the freedom her Western sister enjoys, seeks emancipation in education alone, and overlooks, or is ignorant of the fact that only as the Son of God shall make her free shall she be free indeed.

She may be provided—and in the capital she already is—with up-to-date literature, with her women's University, with her popular lectures, and her Saturday concerts. She may even dabble in "good works," and have her share in charitable organizations. And the mere philanthropist applauds, and asks, "What more can she want?" But I am writing to-day to those who, like myself, do not believe there is full heart-satisfaction to be found in mere intellectual privileges. To those who believe that God has made the women of the East, as well as of the West, for Himself, and that their hearts, as well as ours, must therefore be "restless till they find their rest in Him"—it is with you that I would plead to-day for the girl-student of Japan, in this her time of rapid advance. What does it matter to

the great enemy of souls if her educational advantages are exceptional, so long as by those very advantages he may stifle her sense of heart-need? Thank God, there are hungry hearts amongst the girl-students; yet it is not so much for those that I would ask your prayers, for we have God's own promise that the "hungry" shall be "filled," as it is for those girls who are seeking freedom and satisfaction in their newly acquired privileges, who are plucking the fruit of the tree of knowledge, but passing by that tree, the leaves of which are for the healing of the nations, I would ask you very earnestly to pray. Where there cannot be a *physical* going forth to help to meet their need—no less great because it is to a large extent unrecognized—surely there may, and must be a *spiritual* bestirring of ourselves on their behalf if we are truly Christ's.

[This series will be continued in our next number.—Ed.]

A Land of Fear.

BY MRS. PETCH, N.-W. Provinces, India.

[The suspicion with which English missionaries are often regarded by the Natives in India, especially in the rural districts or away from the beaten track, is perhaps hardly realized by those at home whose hearts are full of sympathy with the work. The following letter, which tells of the fear with which some of the workers were received in one such district, will, it is hoped, call forth prayer on this subject.—Ed.]

GOLA, GORAKHPUR DISTRICT, Nov. 26th, 1901.

TO those of us who are working against caste, superstition, and the fear of the *sahib* in India, it is refreshing to read Zakayo's narrative of himself which has just reached us in the GLEANER of Nov. 1st.

How different are our own present experiences! We are in camp at a small town called Gola, which is on the southern border of the Gorakhpur district, and surrounded by many villages on three sides and the River Gogra on the south. There is no railway nearer than Gorakhpur, so the road is the only means of communication. No European missionary has itinerated here for about fifteen years, so that any impression that may have been made then is now quite obliterated.

Not being one of the usual Government officials, who pay an annual visit, and arriving in a very unostentatious manner, the people at once became suspicious, and would not believe the answer they received to their inquiries that it was the *padre sahib's* camp, but in their own minds decided that it was that of a plague official who had been sent by Government to spread the plague by forcing them to take medicine, and by putting poison in their wells (disinfectants) to clear off the surplus population.

When preaching in the bazaar my husband and the catechists tried to assure them they need have no fear, they had come in the name of Jesus Christ, not to destroy the body, but to save the soul; not to poison the water, but to offer the "Living Water" for which no money was required, and no force used. Still the report started by the Brahmins went round—that the preaching was only a blind; during the day good words were said to put them off their guard, but at night the *sahib* and his *babus* went round to poison the water in the various wells. Two men therefore with *lathis* guard each well from sundown during our stay here. Many have been to the *rajah*, who owns most of the land, to ask him the object of our visit, but even his words of assurance have not allayed their fears, and some say they even fear to look at the *sahib* because one look from him and they will die! Only an hour ago we wanted to do something to relieve an old man who has been ill for a long time with intermittent fever, but the mere suggestion filled his face with horror, and all this is within thirty-three miles of Gorakhpur, where we have the largest native congregation in the North-West Provinces.

Still, though we do not have the *broad beams* of light which are given to those who work in Uganda, we do have *gleams* of light. A few are anxious to hear and have bought "portions," promising to read them thoughtfully and carefully. The *rajah* was interested, and expressed a wish to buy a Bible that he might know more of Jesus Christ. If God grants that his heart may possess the "good ground," who knows how far the seed may spread!

Loyalty and Unity of Indian Christians.

OUR readers will be interested to see a photograph of the loyal and interesting address to the King which the Indian Christians have presented by the hand of Kanwar Sir Harnam Singh.

The casket which contained the address is worthy of brief description. It is made of an exceptionally fine piece of sandal-wood, first put together in Lahore, and then taken apart and the various pieces distri-

buted over India to be carved. It forms no less a sample of the varied kinds of wood-carving done in India than an embodiment of the loyalty and unity of the Indian Christians; for the carvings, which are beautifully executed in bold relief, represent practically the whole of Protestant Christian India.

The panels in front of the casket contain three portrait busts of the three main types found in the Bombay Presidency; also excellent carvings of the Bible House and the Wilson College. The right end

of the casket contains the Punjab panel, and represents a complete picture of village life, the figures of oxen, men and women, &c., being rendered with precision. The back is devoted to Bengal. The centre panel is symbolic of the words, "A little child shall lead them." A Bengali boy stands beside a lion, with his hand on the head of a lamb, while a cobra is coiled near his feet. The left panel holds the cross, anchor, and heart, the emblems of faith, hope, and charity, while the panel to the right contains a crown. The left end panel of the casket shows a very faithful copy of the Taj Mahal, and is the contribution of the United Provinces.

The lid containing the inscription "Presented to His Most Gracious Majesty King Edward VII., Emperor of India, by His Indian Christian subjects, June, 1902," is given up to Madras and a faithful depiction of its public buildings. Around the base on the pedestal are the words taken from the Coronation Service, "The King shall rejoice in Thy strength, O Lord. Exceeding glad shall he be of Thy salvation. Thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head."

The Address, it will be observed, has five portraits in its ornamental border, representing five leading Indian Christians. At the bottom is the Kanwar Sir Harnam Singh, K.C.I.E., the Prince of Kaparthala, who is one of the King's Coronation guests, and of whom we said a little in the last GLEANER. The two on the left hand are Mr. S. Pulney Andy, M.D., F.L.S., of Madras, President of the Indian Christian Association there; Mr. K. C. Banerji, M.A., B.L., of Calcutta, a Lecturer in Law at the University, and a well-known leader in all Christian enterprises. The two on the right are Rao Sahib R. G. Bhose, of Bombay; and Mr. E. Phillips, Hon. Director of the C.M.S. Press at Lucknow, who represents the United Provinces of Agra and Oudh and the Central Provinces. This latter gentleman is an Indian, notwithstanding his English name. Indian Christendom is well represented by these five distinguished men.



CORONATION ADDRESS OF THE INDIAN CHRISTIANS.

(Artist—SHER MUHAMMAD, Mayo School of Art, Lahore.)

H.E. THE PROVINCIAL
JUDGE, FUH-KIEN, 1900.

H.E. THE TARTAR GENERAL, 1900.

H.E. THE PROVINCIAL
TREASURER, 1900.

GOVERNORS OF THE FUH-KIEN PROVINCE.

The High Mandarins of Fuh-Kien.

MANY of the readers of the GLEANER will doubtless be interested to see photographs of the High Mandarins who govern the Fuh-Kien province of China, where the C.M.S. has a large Mission, and where the efforts of the missionaries have been crowned with signal success. These officials refused to carry out the wishes of the Dowager-Empress when, in 1900, she issued edicts ordering the massacre of all foreigners in China, and they did this at the risk of their own lives. Immediately that the hostilities in the north commenced, they invited the various Consuls to a luncheon, and promised to do their utmost to protect all foreigners within the province, and they certainly carried out their promise. It seems almost miraculous that during the whole period of disturbance not a single convert was molested in any way, and not even a tile broken on any of our churches. Must we not see the hand of God in this matter, and believe that He watched over His children, and so suffered not a hair of their heads to be touched?

LL. LLOYD.

The Mission-Field.

UGANDA.

An Interesting Collection.—The Katikiro of Uganda, who has come to England for the Coronation of King Edward, has brought with him a collection of curios. Mrs. Fraser had an opportunity of inspecting these relics before the Katikiro left Mengo, and says in her journal:—

"Besides a capital collection of native pottery, reed work, mats, bark cloths, agricultural implements, household utensils, &c., such as are in use to-day, he has many relics of unique historical interest. For instance, there is a large earthenware pot with three long narrow necks; from the middle one only princes of the blood might drink, from one side chiefs, from the other side peasants. It was used for the last draught of beer before one of the wholesale executions which were only too common. With the beer was mixed a medicine which was supposed to have power to kill the soul as well as the body of the condemned man, so that his spirit might not haunt the earth. Each prisoner in turn drank from it. The last time it was used was only in 1888, and then 399 men were put to death; the 400th was allowed to go scot free, according to their usual custom, and may never be condemned again. Then he has also the death pipe, with a huge pipe-bowl in the shape of a toad, and from this the prisoners were made to smoke the same soul-killing medicine."

More about Little Nadiopo.—Under the title "Little Nadiopo of North Busoga," the Rev. S. R. Skeens gave a most interesting

account of this courageous boy-chieftain in the GLEANER for July, 1901. A Gleaner wrote recently on behalf of her Sunday-school class asking for fuller news of Nadiopo, and received a letter from the young chief himself, as follows:—

Letter from Josiah Nadiopo, of Budlopo.

"JINJA, Jan. 18th.

"To the boys and the ladies in Europe (England). How are you, Sirs? My beloved (friends). How are you? My beloved (friends) whom I love very much to surpass everything. Here at home where I dwell, I am thinking of saluting you very much—even to 700 times, my friends. I tell you that I was baptized in June, the 9th day, in the year 1901. Well done to have asked blessing for me; indeed, the words of God are very good indeed, and those of His Son Jesus Christ are true. And our Lord did well to you in giving you strength to come and preach to us such good words as these of salvation, for we were in the broad road which leadeth to destruction; but now we have come into the narrow road which leadeth to life. I shall not be able again to be turned aside from it. Good-bye to you all.

"I am your friend,

"JOSIYA NADIOPO GABULA."

The lad, Mr. Skeens says, is in danger of losing his chieftainship, and surrounded by subtle temptations. He is only nine or ten years of age, and has put down idolatry to a great extent.

PALESTINE.

"Praying, trusting, and quietly waiting."—In a letter recently received, Miss Nuttall bears the following beautiful testimony to Miss Jacombs, whose death was recorded in the July GLEANER:—

"She was one of the most unselfish, self-effacing women I ever knew, and so strong, yet so gentle. Her quiet tact and wisdom was something marvellous, and it was a great thing that although she knew the people of the country through and through as few did, yet she never lost faith in them, although never weakly condoning their faults. Those with whom she had been in intimate connexion at Bethlehem mourn her most deeply. It was, I think, a real providence which placed her at Zur, on dear Miss Attlee's removal; for she just quietly sat there like a rock, praying and trusting, and quietly waiting amidst all the difficulties which succeeded Miss Attlee's death. . . . I had been on Zur for three months ten years ago, and the marked difference between then and last winter, when I again spent a few



H.E. THE VICEROY OF FUH-KIEN, 1900.

days there, was most cheering. Before all had been suspicion and veiled hatred, now everywhere it was cordiality."

SOUTH INDIA.

A Large Pastorate.—The Rev. P. N. Devanayagam is responsible for the spiritual ministrations of four pastorates in the Tinnevely Mission, namely Tinnevely, Nanjankulam, Ukkiramankottai, and Parvadiapuram, containing 3,500 Christians, distributed in fifty-three villages, having fourteen communion centres. Last year there were 254 baptisms in this large pastorate, of whom seventy were adult converts. In one place a whole family embraced Christianity because a boy in the family received the impressions of Christianity while a pupil in a C.M.S. Mission school and he persuaded his parents to accept Christ. In another place a student, who was baptized by receiving light in a Mission school, expounded the truth of Christianity to a friend and playmate to such good purpose that he too believed. Of course all such cases are tested and put on probation.

Persecution and the Church.

[The following paragraphs are copied from a paper written by a graduate in an Anglo-Chinese American Mission School in Fuh-chow, and give an interesting glimpse into the mind of an educated and enlightened Christian convert.—Ed.]

SINCE long ago China has been proud of herself as one of the oldest civilized nations, that she has stood for forty centuries and witnessed the birth of every other nation on the face of the globe. She has always prided herself on having a population that exceeds the population of Europe. With this pride in her heart, she always considered herself as the elder brother of the world; whatever methods for managing government affairs and whatever religion she considers best are expected to be followed by all other nations.

Thus, when Christianity was first brought to China, she not only would not allow herself to be taught, but instantly denounced it as a foreign religion, and hence very severe measures were adopted to prohibit its propagation amongst the Natives. Since that time persecution has very often occurred. Sometimes the foreign missionaries were not allowed to reside in the country, and sometimes both foreign and Native Christians were put to death in every possible manner. Among those persecutions, the most severe and horrible one was the one which broke out in North China two years ago. The Chinese, both government and people, thought that the so-called foreign religion would be destroyed. But now they know that though Satan has a strong hold in this old and obstinate empire, yet he is losing his grip, and though the Christians have been murdered and tortured, their blood has become the seed of the Church. When the Christian religion was unmolested in the old Roman Empire, it was weak and relatively unknown. But the thickening of persecution, the growing fierceness of opposition, the increasing crowds of Christians that were swept to the lions, the flames, and the sword, gave sure proof of the incurable weakness of Heathenism and the resistless growth of the true Faith; and this token of the irrepressible conflict between the Gospel and the false faiths of China already appears. . . .

At this time we have a greater hope than ever of Christianizing China. For a great change has come over China in the feeling both of the people and the government. Young Chinese men and women have now more desire to devote their lives to Mission work among their own people. Foreign missionaries and native helpers are going forward with burning zeal and returning with good harvests. Wherever the preachers go, they are welcomed and invited to the homes of the people, who ask to be taught the new doctrine. The literary classes, formerly the bitterest enemies to Christianity, are now gradually turning their hearts toward the Church, and men who were once so earnest in their worship of idols now begin to consider such worship folly. Though idol processions and ancestral worship continue, interest therein is waning. That a large percentage of these four hundred million human beings distrust their idols and are seeking something better to satisfy their souls is apparent. The friendliness of the officials in all parts of the empire, the desire for schools and colleges of Western education under the control of foreigners, even though those foreigners are missionaries, are further evidences of the change of feeling. Moreover, by reading the proclamation issued by the Governor of Shan-si, concerning the maintaining of a perpetual peace between the Church and Heathenism, we get a good idea of his attitude toward the Church at present. . . .

Looking at these great proofs of the benefits of persecution, we can with confidence say that the more severe the persecution the better is the Church, and the more people will join it. Persecution will never check the progress of Mission work, for God will overrule it for the advancement of the Church and the salvation of thousands of souls.



MANY of our Gleaners will be glad to know that our Anniversary this year will be held in London, the dates chosen being Oct. 30th and 31st, owing to the fact that All Saints' Day, Nov. 1st, falls upon a Saturday. It is too early to give details as to speakers, &c., but we may say that the Committee have already had several kind promises of help.

We have received the generous gift of £34 14s. 6d. from one of our local Branches in the Midlands, "as a 'Coronation Gift' towards the Deficit." This was sent up before the fact of the postponement of the ceremony was known; so that we hope the announcement of it may lead to some other Branches following the example so well set. There is still time to get to work.

An alternative suggestion comes from Suffolk, from whence Gleaner 117,784 asks "whether it would be possible to get every Gleaner to give sixpence towards the C.M.S. adverse balance, as a small thank-offering for the recovery of H.M. King Edward VII." Our reply was that any such gift should be spontaneous, and that all we could do would be to mention the suggestion in this column.

We have been amused and instructed by some hints in the *Friends' Foreign Missionary Magazine* on "What not to do" with regard to [! Gleaners'] meetings. We must only permit ourselves to quote a few of these hints:—

- "Don't think meetings for women only will be 'quite enough.'"
- "Don't stop short of getting everybody interested."
- "If you have a regular date, don't be always changing it to meet other engagements."
- "Don't think it does not matter much if you are five minutes late in arriving."
- "Don't keep on till nine if you have said you will close at eight."
- "Don't forget how much depends upon details in your arrangements."
- "Don't run the meetings all on one line."
- "Don't criticize the meeting unduly after it is over."
- "Don't forget to turn all wet blankets into very comfortable wraps."
- "Don't, above all, get discouraged. Don't beat a retreat. Don't fail the Captain; when He leads, go forward."

New Local Branches of the Gleaners' Union.

Cranworth: Sec. Rev. A. T. Hodgson, Cranworth Rectory, Shipdham, Norfolk.
Sunderland, Venerable Bede: Sec. Mr. Summerson, 8, Liddell Terrace, Monkwearmouth, Sunderland.

Candidates and Vacancies.

WE again have to record with thankfulness the acceptance of several missionaries:—the Misses A. K. Attlee, J. Biggs, J. C. Gillespy, and R. M. Wyatt, who have been trained at the Willows; the Misses A. G. Bewley, A. Carpenter, J. Harrison, and K. E. Barton, who have been trained at the Olives, and the Misses M. E. Commin, E. G. Lear, and E. O. Thurlow, who have been trained at Highbury. The latter at the Willows also. Also the Misses M. T. Baker and A. Griffin, who have had no special training, and Miss E. Dodson, M.D. Brux., the acceptance of whose sister (Miss G. M. Dodson) was recorded in May. Dr. Dodson has already seen five years' missionary service at the Ludhiana School of Medicine for Women.

Miss Attlee is a cousin of a missionary of the same name who worked for several years in Palestine, and Miss Carpenter has three brothers already in the mission-field under the C.M.S. Miss Barton has a sister in the mission-field at work under the C.E.Z.M.S., and her brother, Dr. S. P. Barton, is joining the C.M.S. staff this autumn.

The Committee have also accepted offers of service from the Rev. J. Booth, M.A. Oxon., Curate of St. Mark's, Victoria Park, whose brother joined the staff in Ceylon last year; Mr. O. H. Knight, also an Oxford man, who has already worked in Japan with the Rev. B. F. Buxton, and who hopes to return thither as a C.M.S. missionary this autumn; also the following Islington men, who have had a short course of training at the College:—Messrs. J. Blundy, A. Dungworth, A. E. Mitchell, T. Owrid, and C. W. Reeves.

While we thankfully announce month by month the acceptance

of new missionaries, it must not be supposed that the numbers thus chronicled are all a net gain to the missionary roll, for it would also be possible to record, nearly every month, the names of some who by reason of death, illness, or retirement can no longer remain on the list of missionaries. The Committee in considering the position of the Society at the end of June, 1902, found that the total number of missionaries on the roll was 920, which is only two more than on the same date last year. Of these 540 were men and 380 were women. These figures do not include the wives of missionaries, who nevertheless do a great deal of valuable work.

In our April number reference was made in this column to a list of vacant places for men in Ceylon, China, and Japan which had recently been compiled, and it was pointed out that the irreducible minimum of posts in these Missions which ought to be filled this year was at least twenty. The locations of new missionaries are by this time so far settled that it is, alas! possible to say that apparently only five of these posts will be filled this year. Is not this a call for very special prayer? Let it be remembered also that similar lists of urgent vacancies have been made for India, Persia, Turkish Arabia, East Africa, Uganda, West Africa, Hausaland, and Palestine and Egypt, and that the proportion of these which can be filled is scarcely if anything larger than that which can be supplied for China, Japan, and Ceylon. The following are a few of these many urgent posts which are still vacant. We give them in order that friends may make it a matter of special prayer that they may be filled soon, if it is God's will. There are four vacant places for which clergy are required in Mid China. In South China a clergyman is needed in Canton, in Shuihing, and in Pakhoi; and perhaps one of the most urgent needs of any is for a clergyman to help in the responsible work of training at Hong Kong native catechists and clergy for the whole of the South China Mission. A Christian doctor is urgently wanted for pioneer work on the West River in South China. In Fuh-Kien Dr. Pakenham is seeking to carry on both his work and that of Dr. Rigg, who has been obliged to retire, and he therefore sorely needs a medical colleague at Kien-ning. Chuki, one of the most fanatical cities in Mid China, has long been promised a medical missionary, but there is still no doctor to go.

Space forbids our mentioning more than just these very few places, and we have said nothing about the necessity for more women workers. Let our sisters, however, remember that the need for them in the foreign mission-field is at least as great as is the demand for men.

D. H. D. W.

Work amongst the Young.

A CHILDREN'S Missionary Search Union has lately been formed at Holy Trinity, Scarborough. Meetings are held fortnightly, alternately with the Scripture Union. The children bring requests for Prayer, a thought (i.e., a text) from the Bible and some fact out of a missionary magazine or book, and at the meeting each reads aloud what he has brought.

In some quarters there is a fear of intrusting children of the Sunday-schools with private boxes, because of the temptation which the holding of them involves, and of the danger of promiscuous collecting. But in several parishes where a large number of boxes are thus held by Sunday-school children it has been stated with the utmost emphasis that no instance of anything of the sort has occurred.

There is an increasing demand for the Outline Missionary Sunday-school Lessons, which are for the present being issued quarterly. Several Lay Workers' Unions have organized the simultaneous use of the lessons, the last to do so being that in Birmingham.

Some success has attended the efforts put forth to induce the friends of the Society to arrange for a weekly announcement in Sunday-schools of the total contributions of the children to the C.M.S., but it could be wished that more of the authorities would make the trifling change which the adoption of the custom involves. For proof is continually being afforded that stating at the close of the school how much the school, not necessarily each class, has contributed that Sunday, leads to a doubling or even a trebling of the gifts in a very short space of time.

The annual combined children's meeting in Liverpool takes the form of a flower meeting. The flowers are distributed among the sick and suffering children in the local hospitals and infirmaries, and are not directly used in connexion with the C.M.S. This union of home and foreign work appears peculiarly happy.

Questions are often asked concerning the desirability of having a separate box in Sunday-schools for the contributions of the teachers;

and a friend tells of a case in which the teachers credited the children of their classes in rotation with their own gifts. This certainly is to be deprecated, but at the same time there is a good deal to be said in favour of a teacher contributing to a class box. In one school the custom prevails of not allowing any teacher to give more than the children of the class.

Home Notes.

ON another page we give an account of the Committee's interview, on June 17th, with Apolo Kagwa, the Katikiro of Uganda, who was accompanied by his secretary, Ham Mukasa, and the Rev. E. Millar, of the Uganda Mission. At the same time the Committee received the following missionaries on their return from the mission-field:—The Rev. H. Castle, Sierra Leone; Mr. Hans Vischer, Hausaland; the Rev. K. St. A. Rogers, East Africa; the Rev. C. T. Wilson, Palestine; and the Rev. D. M. Thornton, Egypt. Having briefly detailed their work, the brethren were commended to God in prayer by the Rev. W. C. G. Cubison. Again, on July 1st, the Committee received Bishop Fyson, of Hokkaido, Japan, and heard with deep interest of the extensions and developments in his diocese. They also saw Dr. H. Johnson, of Kerak, Palestine; and the Rev. H. B. Durrant, of Agra, N.-W. Provinces, India. At this meeting a number of recently-accepted lady missionaries and Islington students were introduced to the Committee.

The Committee took leave, on July 1st, of Miss A. L. Wilson, returning to the Niger Mission; the Rev. H. Clayton, returning, and the Rev. E. S. Daniell, Mr. T. Owrid, and Miss M. T. Baker, proceeding to Uganda; and of Mr. and Mrs. J. Burness, returning to East Africa. The missionaries were addressed by Mr. Eliot Howard, who also commended them in prayer to God.

The Committee have appointed the Rev. the Earl of Chichester a Vice-President of the Society; and the same office has been accepted by the Right Rev. E. F. Every, Bishop of the Falkland Islands.

We record with much regret the death during the past month of two Vice-Presidents and two active home workers in the Society's behalf. The Earl of Chichester was appointed to the office of Vice-President shortly after his succession to the title, on the death of his father, the Society's former President, and has been associated with the Society's East Sussex Association. The localities of these two Vice-Presidents are wide apart, the other name being that of the Most Rev. Bishop Cowie, who until quite recently was Bishop of Auckland and Primate of New Zealand, where he had in many ways shown his sympathy with the Society and its work. Of the home friends, Mrs. Patteson, an Honorary Life Member, was well known for her work in and around Norwich; while Mr. G. Martin Tait was a familiar figure at all the gatherings of the London Lay Workers' Union, and was Treasurer (and had been Hon. Sec.) of the Islington Association.

The members of the London branch of the Clergy Union were entertained at "Brookfield," Epsom, by invitation of Mr. and Mrs. Braithwaite, on June 16th. Owing to unfavourable weather, the meeting had to be held indoors, at which Bishop J. C. Hoare, of Victoria, Hong Kong, gave an address, dealing more especially with the character of Chinese Christians.

On Tuesday, June 10th, the members of the London Lay Workers' Union, had the pleasure of meeting the members of the London Banks' Prayer Union. The programme of the evening was divided into two parts, tea being served in the interval. In the first half, addresses were given by Dr. C. F. Harford on West Africa, and by the Rev. R. S. Heywood, on Western India, in which Mission the London Banks' Prayer Union has an "Own Missionary" at work. After tea further addresses were given by Mr. H. R. Arbuthnot (the Chairman), Mr. A. E. W. Gwyn, Dr. W. F. Adams, of the Punjab, and Mr. G. L. Dashwood (Child's Bank).

The half-yearly gathering of the members of the Isle of Wight Prayer Union was held on June 16th at Ventnor. Proceedings commenced with service at the parish church, followed by a sermon and Holy Communion. At the afternoon meeting held in the Victoria Hall an address was given by Mr. J. W. Bilby, of Blacklead Island, in which Mission the Union has a particular interest, one of the workers, Mr. E. W. Greenshield, being the Isle of Wight "O.O.M."

Sales of Work have been held as follows:—Arnside, June 4th, £19; Beccles, July 2nd, £82; Blackburn Junior Association, June 14th, £39; Clophill, June 11th, £19; Danbury, June 5th, £10; Dover, St. James's, June 10th and 11th; Gypsy Hill, Christ Church Sowers' Band; Hempsted, June 3rd, £26; King's Lynn, St. John's, July 3rd, £77; Plymouth, St. Matthias's Sowers' Band, June 11th, £12; Wimborne, St. John's, June 6th, £52.

Publication Notes.

THE issue of the *Annual Report* for 1901-02 is delayed by adverse circumstances, and is not expected to be ready before September. The large Report will this year be available (so far as free copies are concerned) only for Vice-Presidents, Annual and Life Governors, Honorary District Secretaries, and Presidents, Treasurers, and Secretaries of Associations remitting £100 or more in the year. For all other subscribers and friends a Short Report will be provided.

The Story of the Life of *Apolo Kagwa*, Katikiro and Regent of Uganda, has been reprinted from the *C.M. Gleaner* for July, and published in booklet form, with a new portrait on front page of cover. It should be circulated widely. Price 1d. (1½d., post free), 1s. per dozen, post free, or 6s. net per 100 (6s. 4d., post free).

The following additions have been made to the *Extracts from Annual Letters of Missionaries* for 1901:—Part VII. containing letters from the Persia and Turkish Arabia Missions, 32 pp., price 2d., post free; Part VIII. containing letters from the Japan Mission (Diocese of Osaka), 32 pp., price 2d., post free; and Part IX. also containing letters from Japan (Dioceses of South Tokyo, Kiu-shiu, and Hokkaido), 40 pp., price 3d., post free.

The *Annual Sermon* preached by the Rev. E. A. Stuart at St. Bride's Church, on May 5th, 1902, is published in separate form. Single copies can be obtained by members and friends free of charge.

What is the Church Missionary Society? is the title of a new leaflet explanatory of the objects and methods of work of the Society. It is intended for judicious distribution, and is supplied free of charge.

A new *Sunday School Missionary Lesson* (No. 14), entitled "The Cry of the Thirsty," by Gertrude E. Bardsley, is now ready. Free of charge to Teachers in schools supporting the C.M.S.

Financial Notes.

The Dean of Peterborough's Appeal.

THE fund appealed for by the Dean of Peterborough and other friends for meeting the adverse balance is progressing steadily. To the date of going to press the amount received was about £10,000. This included eight gifts of £500 each, one of £425, one of £250, twenty-one of £100, eleven of £50, forty-three of £10, and eighty-eight of £5, besides many others not coming within either of the denominations here mentioned, and included also a considerable number of offertories and other congregational collections.

Other Efforts for the Adverse Balance and Increasing Expenditure.

Besides the definite effort above mentioned there is evidence that many friends are doing what they can both to wipe off the old score and to help up the income to meet the increasing demands upon it. The following extracts may serve as hints to friends who are waiting for encouragement to assist in enlarging the circle:—

A Missionary Bishop writes:—"In an address in church this evening I heard a suggestion made which has probably occurred to many others, that we should each make a special gift to God of the amount we had intended to spend on the Coronation. If this suggestion could be put before the friends and supporters of the C.M.S., and they would respond to it, the amounts still needed to make the balance even for last year would soon be raised."

A lady friend writes:—"It is with much pleasure I enclose 5s. from one of my girls. She brought it to me last night asking if I would send it to C.M.S., saying so simply that she had been able to do without something and so gave it to the Mission cause."

A "Gleaner in the Nineties" writes:—"I had saved out of my income in the lapse of some years £425, and having no claims of kinship, feel led to appropriate it to the C.M.S. deficit. I feel sure it will produce more interest than in the bank. Perhaps there are few similarly situated, but if there is the willing mind God will show the way. He gives the desire, the direction, the blessing. To Him we will ascribe, as is due, the glory."

Another friend writes with a gift:—"I am thankful that the deficit is as little as it is and believe that little economies will go a good way towards wiping it out, therefore I have done my own 'spring cleaning' this year."

A Gleaner writes:—"At the beginning of the year when I read in the GLEANER the appeals for extra help I asked the only other Gleaner I know of in this place, and four other ladies, to join me in a little working party here. . . . I am happy to say that the result is up to the present time a profit of £1 10s., which I enclose in postal orders, hoping it will help on the preparations for the Coronation of the King of kings."

The following was written by a C.M.S. missionary in the Mission before he knew the result of the past year's financial working:—"We

are wondering how our beloved Society stands financially this year; each mail we eagerly look out for news. Will you please put the enclosed £5 towards the deficit of last year. We are praying hard that the 'real deficit' may be averted. Here, as I suppose from all parts of the mission-field, comes the cry for help. Much to be done, but oh, how few to do it!"

"Peace" Offerings.

Our acknowledgment lists will show that some gifts have already been received as thankofferings for Peace. We trust many more will come in and that many who would have given Coronation gifts will substitute for those giftthankofferings for the preservation of the life of the King.

The following anonymous contributions are thankfully acknowledged:—

Miss W., 2s. 6d.; Anonymous, 7s. 6d.; Balance of Sum intended to be given in Church, 4s.; M. A. L., Gleaner, 3s.; Anonymous, £2 4s.; Gl. 126,086, 10s.; Gleaner, 10s.; In Memory of dear H., 10s.; J. A., and A. R. P., thankoffering, 5s. 2d.; F. H., £3; Anonymous, 10s. 6d.; Gl. 123,889, thankoffering for many mercies and for Peace, £2 2s.; A Belated Birthday Present (103 3d. pieces), £1 5s. 9d.; Anonymous, £1 6s.; Proceeds of Picture Portrait of *ss. Cambrid.*, £1; Miss N. C., 5s.; B. F. B., produce of gooseberry bush, 1s.; Anonymous, £1; Miss F. C., 5s.; Anonymous, 1s. 11d.; Sale Sunday-schools, thankoffering for Peace, £1 1s.; Emmanuel Church, W. Dulwich, women of the Bible-class and Y.W.C.A., £1 7s.; Mite for the Extension of the Kingdom, 5s.; Sunday-school Children and others at Smyrna, £4; N. P. B. and J. W. B., 10s.; The Welcome, Jewin Street, Branch G.U., 3s. 6d.; God's Tenth, 10s.; D. V. V. E., 5s.; Anonymous, for China, £1; St. Matt. vi. 3, sale of jewellery, 2s.; Gl. 127,151, thankoffering for Peace, 10s.; Miss C. F., sale of jewellery, 2s.; Thankoffering, Gl. 24,215, 2s. 6d.; Anonymous, sale of jewellery, 4s.; Gl. 119,719, £1; Gl. 79,200, £1 10s.; Rhoddw, 2s. 6d.; "Cost of Coronation Seat, £2 12s. 6d."; Gl. 983 and Family, £2 10s.; Thankoffering from A. M. C., 10s.; A. B. S. and G. S. S., £1 10s.; "What about South Africa?" £1; "He is faithful that promises," £1 for Persia, and £1 for Mackenzie River Diocese.

Towards the adverse balance and increasing expenditure.—From a Missionary who is glad to be able to give it, £5; Miss M., 5s.; E. H. B., Gleaner, 2s. 6d.; Thanksgiving, £25; Gleaner 19,694, £1; L. B., part of reclaimed income tax, £3; Gl. 100,680, Lev. xlii. 29, £1; Gleaner, thankoffering for the gift of congenial work, 5s.; E. S. K., Gleaner, 7s. 6d.; Gl. 90,165 and 90,166, 1s.; A. M. M. S., 6s.; D. D., £5; Mrs. and Miss S., 8s. 6d.; Late Centenary Gift, £5; Gl. 75,225, tithe of holiday gift, £2 2s.; M. A. R., 5s.; A Gleaner in the Nineties, £425; E. S. P., thankoffering, £5; Gl. 10,808, 3s.; Donnybrook, 2s. 6d.; M. A., £1; Wasukuma Missionary Band, 10s.; Gl. 9,140, £10; A Gleaner, £1; East Brighton G.U. Branch, £3 10s. 6d.; Gl. 4,466, £5; C. M. D. H., Coronation gift, 5s.; Reader of the GLEANER, 10s.; G. G. A. S., and Brother, £1; Miss A. M., Coronation gift, £2; Kidderminster Gleaners' Sewing Meeting, £4 10s.; Gl. 123,732, £1; God's Tenth of an Unexpected Gift, £2 10s.; Gl. 98,095, 2d. weekly, 9s.; Anonymous, £1; Sleaford Gleaners and others, £2 11s. 3d.; Anonymous, 10s.; A. M. R., Coronation gift, 10s. 6d.; Miss B. K., 3s. 6d.; Gl. 109,771 and 120,111, £1; E. D., 5s.; Gl. 118,376, 5s.; A Gleaner, £1; A Candidate in Waiting, 5s.; East Africa, "Go ye . . . and preach," "The Lord will provide," £4; Friends, 7s.; Anon., 1s.; B. J. (thankoffering for many mercies), £1; M. C. B., 2s. 6d.; "Withhold not thine hand," £1.

Thankofferings for Peace towards adverse balance.—Miss E., £5; Gl. 39,248, 10s.; M. P. S., £5 5s.; J. R. E., £5; Gl. 65,508, 5s.; Gl. 119, 10s.; Gl. 5,261, £1; Gl. 6,737, 5s.; Gl. 1,362, £5; Miss S. T., £20; Gleaners' Working Party, Freshfield, £1 10s.; Gl. 47,709, Acts xvii. 7, 5s.; Pa. ciii. 4, 10s.

Towards losses by fire at Metlakatla.—Anonyma, Compton Greenfield, 5s.; C. S. H., 10s.

Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Gl. 116,577, C. L. Field, Gl. 1,222, Miss V. N. Watts, Miss Powley, Rev. C. H. Stilleman, Executors of late Mr. J. B. Clark, of Liverpool, R. H. P., Miss J. A. Mudd, E. S. K., Miss A. K. Hamper, Miss Newbold, and two packets from anonymous friends.

Gifts of stamps should be sent to the Lay Secretary, C.M. House, Salisbury Square; but communications referring to the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

PRAISE AND PRAYER.

PRAISE.—For God's goodness to the King (p. 113); for the blessing vouchsafed to the work among the villages in the Meerut district (pp. 116-118); for the missionary spirit of the Churches in Australasia (pp. 115, 118, 119); for the loyalty and unity of Indian Christians (p. 124).

PRAYER.—That the King's health may be thoroughly restored (p. 113); that the lessons of prayer and dependence upon God may be learnt by all (p. 113); that the new converts in the Meerut district may be sustained in the trials and difficulties that beset them (pp. 116-118); for the missionary associations in Australasia, and for the Mission to the Maoris in New Zealand (pp. 118, 119); that the alliance between Great Britain and Japan may tend to the furtherance of the Gospel (p. 121); for the Japanese scholars and for those responsible for their training (pp. 121-123).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, William Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony London." Telephone—No. 1966, Holborn.

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Advertisements, &c., for next month must be sent before Aug. 8th.

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DOOR-MAT.—For sale for C.M.S., large door-mat, 36 by 20 inches, made of old gold yarn with black border. Price 15s. Miss B. A. C. de Boineville, Dilwyn, R.S.O., Herefordshire.

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Forthcoming C.M.S. Sales of Work.

Walton. Mrs. Symonds, Walton Vicarage, Suffolk. Aug. 13th.

Amphill. Miss Moore, Maulden Cottage, Amphill, Beds. August.

Queenborough. Mrs. T. H. Austin, Queenborough Vicarage, Leicester. Sept. 23rd.

Elvington. Mrs. Phillips, Elvington Rectory, York. September.

Holcombe. Mrs. Dowsett, Holcombe Rectory, Manchester. September.

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The

Church Missionary Gleaner

SEPTEMBER 1, 1902.



Editorial Notes.

THE Coronation of our gracious King has been celebrated by the Nation and the Empire with a subdued and chastened joy and with deep thankfulness. Probably on no previous occasion in the history of our country has the sense of the Divine supremacy been so strongly and generally entertained amid the pomp and pageantry of a great function and the accumulated evidences of a worldwide rule. God's hand has been felt. It has touched the Nation where its sensibilities are most tender and at a moment when they were abnormally sensitive. It has been laid upon the King's person, and has summoned him aside when he had entered his capital to take part in the stately service on which his and his people's hearts were set. Such an interposition could not be ignored and could not lightly be forgotten. And when in answer to prayer the precious life was spared and strength restored with such unexpected rapidity, a sense of the Divine favour and goodness filled the Nation with gratitude and awe. We may well be thankful that at such a moment in our history, when the prestige of Empire has a tendency to induce elation and self-confidence, the reminder should have so pointedly and so graciously been given that we are stewards only, and are responsible for our influence and power. Very fervently has the acknowledgment of the Divine Kingship accompanied the prayers for King Edward. May the sense of England's privileged mission be year by year intensified!

"King of kings in glory reigning,
Lord of lords, to Thee we bow;
Harken to Thy praying people
Bending low before Thee now:
Thee alone, O God, we worship,
Thee alone—with prayer and vow.

"On the King Thyself hast chosen,
Call'd to fill our ancient throne,
Send Thy pure, renewing Spirit,
Bless and keep him for Thine own;
Loyal service may he do Thee,
Seeking strength from Thee alone.

"Spread more widely, Christ, Thy kingdom
Year by year still may it grow,
Let its roots be deeper planted,
Let its stream more strongly flow:
Let all workers joy together,
Those who reap and those who sow."

Apolo Kagwa, the Katikiro of Uganda, like the other royal guests invited to witness and take part in the great celebration, has started back on his homeward way. He left England on Tuesday, Aug. 12th, having on the previous Friday been received by the King at Buckingham Palace, together with other Coronation guests. In the course of July he was taken to see some of the provincial cities, and he impressed all wherever he went with the keen intelligence he manifested and the interest he took, more especially in whatever promised to be of advantage to his own people. At Sheffield the Lord Mayor and Archdeacon Eyre and other leading clergymen and laymen met him at the railway station, and he was shown over some of the large manufactories. The official programme arranged for him was departed from in one particular at his own special wish. He desired to see a large

brickworks, and he made a most thorough inspection of the process, evidently with the view to introducing some of the latest methods of brickmaking into Uganda. He reminded Sheffield that two of its sons were doing splendid work in his country. One of them, Mr. Hattersley—whom we learn is detained by blackwater-fever at Aden, on his way home—has done much under the Katikiro's encouragement in promoting education, and has 500 boys in his school at Mengo; the other, Mr. Fletcher, has the work of four counties under his supervision. From both examples the Katikiro proved the need of more labourers. On the eve of starting on his return journey, the Katikiro wrote the following letter to the Committee, in which the same subject is the keynote:—

"Aug. 11th, 1902.

"To the Elders of the CHURCH MISSIONARY SOCIETY.

"How are you, my friends? Well, my friends, I say good-bye to you. I will return to our country of Uganda on Aug. 12th. Well, I thank you for your so great kindness and love from Jesus Christ our Lord, for I understand that there is no difference between the Christians of England and Uganda, as we read in John xiii. 34. Well, therefore, you fill up the measure of your love to us, and my friends strive to increase the number of our teachers as our Lord Jesus Christ said, Mark xvi. 15. And our friends, our church we have built very well, and I received a letter saying it was nearly completed, but there is no clock for it to make the readers come there; we want one, and shall be pleased when we obtain one, as we obtained a bell. Well now, good-bye, may God increase His peace among you, and may King Edward increase in love and in good living, that he may rule us well in great kindness. Trusting in the Lord God, the King of kings. Well, may God keep you.—I am,

(Signed) "APOLO KAGWA,

"Katikiro of Uganda."

The Archbishop of Rupert's Land was announced to take part in the Coronation procession in Westminster Abbey as prelate of the Order of St. Michael and St. George. He was, however, we deeply regret to say, prevented from taking his place by illness. Bishop Reeve also, of Mackenzie River, is suffering from ill-health. For both these leaders of the Church of Christ in the Far West prayer should be earnestly offered that if God will they may be preserved and raised up to carry forward the work which by Divine grace they have been privileged to guide and help for so many years. It would probably be impossible to name an ecclesiastical province which has been blessed as that of Rupert's Land with a metropolitan who has done so much and with so much wisdom and foresight for the provision of its spiritual needs. It is well-nigh forty years since Dr. Machray succeeded Bishop Anderson in the diocese which then included the whole of the North-West Territory to the Arctic Sea and the Rocky Mountains.

From beyond the Rocky Mountains some intelligence has reached the press to the effect that Bishop Ridley has resigned his diocese. It will not surprise us if the statement proves to be founded on fact, though we scarcely think it likely that the act of resignation has actually taken place. We were aware that such a step had been contemplated, but our expectation was that the Bishop would first return to England. His plans when we last heard from him were to go northward to Atlin in the hope of meeting Bishop Bompas, and then to visit the several coast stations of his diocese—in the summer the interior stations would be

53,047

vacated, as the missionaries follow the Indians to the fisheries and canneries. It is no wonder at Bishop Ridley's age that the shock of last year's fire at Metlakahla, and then the anxious labour of visiting this country and going hither and thither to plead for funds to restore the buildings which have been destroyed, have told on his health and spirits. After twenty-three years of arduous labour, roughing it as few Bishops have been called upon to do in the wilds of mountain and forest, of river and ocean, he is beyond doubt entitled to the rest he craves.

But we are tempted to ask, Who can take his place? Who can combine, as he has done, a remarkable physical vigour which has made toil and endurance and hardship and adventure a positive pleasure, with a no less remarkable administrative ability and personal influence? And who can hope to approach him in that power of sympathy and vein of poetry which have enabled him so fully to understand and appreciate, and so vividly to reproduce, the feelings and utterances of those rough children whom Nature has reared on that storm-tossed coast? The Lord will provide; that is the comforting reflection to which we turn. And for Bishop Ridley and for the diocese of Caledonia, which he leaves, we must look to Him.

And for Ceylon also. The choice of a Bishop to succeed Bishop Copleston has been delegated by the Synod to several of the home prelates. That the Lord will make clear the men of His choice for these two missionary bishoprics much believing prayer should go up.

The safe arrival of Bishop Stuart in England after his travels, first from Persia to New Zealand, and then from New Zealand home, is a matter for thanksgiving. The six months he spent in New Zealand afforded many opportunities from which the Bishop never shrank of telling the wonderful story of the Persia Mission, especially of the opening of doors and removal of hindrances and the conversion of souls during the past ten years. Great things indeed are they which the veteran servant of God has been privileged to see, and he might well ask to be suffered now to await in peace the summons to the promised rest. But no! his prayer and his hope are to be sent back to see, if the Lord will, even greater things, and through God for yet a little further season to "do valiantly."

It would be misleading to call Bishop Stuart a "colonial friend," though he has spent so large a part of his life as a trusted chief in an important colonial diocese, and is revered in New Zealand as he is in the Mother Country for the almost unique example he has shown of laying aside, in advanced life, a position of honour and usefulness to spend the residue of his years in one of the most arduous fields of the Church's warfare. But the late Venerable Dean of Sydney, William M. Cowper, who was taken to his rest on June 14th, was in the fullest sense a colonial, though he was educated in England, and was a Varsity friend of Mr. Gladstone; and in the fullest sense also was he a friend of the C.M.S. His father, Archdeacon Cowper, co-operated with Samuel Marsden in promoting the early efforts to evangelize the Maoris; and he himself, as Dean of Sydney, took the warmest interest in the formation of the New South Wales C.M. Association in 1892. Last year, when the Duke and Duchess of Cornwall and York were at Sydney, the Dean was too infirm to take part in any of the public functions, but he was accorded the honour of a special audience with their Royal Highnesses.

The death of Bishop Pakenham Walsh, who resigned the Ossory and Ferns diocese in 1897, removes a friend who for the chief part of a long lifetime has been one of the leading friends of the C.M.S. in the sister isle. He became an

Association Secretary of the Society in Ireland soon after his ordination in 1843, and later he filled for twenty years the office of Honorary Secretary of the Hibernian C.M.S., having as his colleague the Rev. Maurice Day, afterwards Bishop of Cashel. The great personal influence of those two men and their earnest efforts laid the foundation of wide and deep interest in the work of the C.M.S. which, since the disestablishment of the Irish Church, has resulted in so remarkable a progress in the contribution to the Society, from £5,476 in 1868-69 to £16,575 in 1900-01.

We desire to draw the special attention of our readers to the letter signed by the Honorary Clerical Secretary and Mr. Flynn on p. 142. The Society has many and great wants, but it has a great God Who can meet them all, and will if He be asked in faith to do so. Let a trusting united cry ascend to His ears from all who love this sacred cause, that it may have no lack of devoted, self-forgetful, well-equipped human messengers, both English and native, and no lack of means to send them forth and maintain them while they continue in the work.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

25. The Six Lay Evangelists.

THE six men who had been set apart as lay evangelists were remarkable men. Henry Wright Duta, Sembera Mackay, and Mika Sematimba all refused chieftainships in order that they might give themselves to teaching and evangelizing their fellow-countrymen.

Henry Wright Duta had been one of the first inquirers. He was sent out of Uganda in 1881 as a punishment for reading, but was allowed to go down to the coast with Mr. Pearson, who left him to be taught in the school of the Universities' Mission at Zanzibar. He remained there some time, and was baptized there in 1882. There he met Mika Sematimba, who came down to the coast with a caravan somewhat later. Mika was then an inquirer of the Roman Catholic Mission, but learned from Duta that the Protestants taught their followers how to read. Accordingly, when he returned Mika attached himself to the English missionaries. Duta, it should be mentioned, was Hannington's "boy" when he went up country for the first time. Sembera Mackay, originally a slave from Busoga, had been the first to come forward for baptism, shyly putting into Mackay's hand a note written by himself (see page 35).

These three, with Zakaria Kizito, became the leaders of the Christians during the times of persecution, and some of their doings have been recorded already. Zakaria was the man who led the band of Christians which so impressed Mr. H. M. Stanley when he passed through Nkole. The other two, Paulo Bakunga and Yohana Muyira, were less prominent. Henry Wright Duta, Zakaria Kizito, and Yohana Muyira were afterwards ordained, and are still (1902) borne on the list of the Baganda clergy. Sembera, best esteemed and beloved of them all, was killed in the wars less than two years afterwards.

26. The Ba-Fransa and the Ba-Inglesa.

We have seen that in times of danger the Protestant and Roman Catholic missionaries in Uganda could and did render each other many kind offices, and their personal relations were generally friendly.

In their work it was very different. It will be remembered that from the very first the priests who entered Uganda nearly two years after the C.M.S. missionaries assumed an antagonistic attitude towards the latter, opposing Mackay even in the presence of the king. Dr. R. N. Cust has told the public how he made a special journey to Algiers to see Cardinal Lavigerie, whose

"White Fathers" the first priests were, and pleaded with him not to introduce religious strife into the country, but to transfer his missionaries to some untouched portion of the vast heathen lands around. Such, however, is not Rome's policy, and the appeal was in vain.

There was another element of discord. The priests were Frenchmen, and French missionaries continually display a tendency to political intrigue in favour of their own country. France in turn poses as the champion of Roman Catholic Missions in general. If any evidence of this statement is required, the history of the recent troubles in China will supply it in abundance. In Uganda the followers of the French priests formed a French party, "Ba-Fransa," as they were called; while by contrast the adherents of the Protestant Mission were called the "Ba-Inglesa," the English party. The hostility of the priests to the English was such as to make them side with the German, Dr. Peters, rather than that the English Company should possess the country. It is well to remember the strong political colour which these names show, because the internal strife which broke out in Uganda has been assumed to be entirely religious, and the English missionaries have been ignorantly charged with being the aggressors.

It may be confidently stated that whereas the French fathers continually interfered to further the interests of their party, the C.M.S. missionaries, as a whole, stood aloof from political action, contenting themselves with their own spiritual work.

The officers of the Company, Captain (now Sir Frederick) Lugard and others, tried to act impartially, and distributed chieftainships and provinces to the best of their ability.

During the whole of 1891 the country was, as it were, on the edge of a volcano. The animosity between the rival parties was with difficulty restrained, particularly since the tenure of the Company was not thought to be very secure. The experiences of the missionaries, who lived daily with their lives in their hands, can be imagined. Had it been quite certain that the Company would continue to hold Uganda the terrible outbreaks which began in 1892, and cost hundreds of lives, might perhaps have been avoided.

27. Uganda Saved in Exeter Hall.

The Company was composed of men, not only wealthy, but of high philanthropic character. Their action in directing the advance into Uganda had been influenced by generous, no less than by commercial, reasons. They soon found, however, that the expense was greater than they could afford, and the prospect of a commercial return was not immediate. They were compelled to announce their approaching withdrawal. The news produced alarm in England. Bishop Tucker had aroused enthusiasm as he went up and down the country, telling of what he had seen: the present harvest and the promise of far more reaping if only enough sowers were forthcoming to sow the seed. The prospect of the withdrawal of the country meant more than for the Company never to have entered it. It meant the destruction of belief in English good faith, in which the missionaries would be involved as well as the agents of the Company; the withdrawal of the force which had made for peace; the unchaining of anarchy and civil war; the ruin of the Mission; the loss of countless lives. The peril was realized. Sir William Mackinnon, a leading director of the Company, feeling that even the delay of twelve months might bring changes which might make the withdrawal safer, guaranteed amongst his friends half of the £40,000 which was considered to be the cost of maintaining the Company in Uganda for another year, if the friends of the Church Missionary Society would contribute the other half.

Time went on. The message of withdrawal had already started on its way when the Anniversary of the Gleaners' Union came. Exeter Hall was thronged on the evening of

Oct. 30th, 1891. Bishop Tucker had just finished his speech, in which he told his story with thrilling power. Then Mr. Stock came to the front and told of the danger and the possible way of escape. Dozens of stewards sprang up and passed along the seats slips of paper printed as forms of promise to help. Then boxes went round to collect the papers. When they were counted, they were found to contain an abundant answer to the appeal and to the prayers which had been offered by those who knew. One promise was for £5,000, another for £500. "My four freehold plots of land" was written. The total amount of the promises was about £8,000. The joy at the announcement was intense. Within a few days £16,000 was raised and handed over to the Company.

The withdrawal was cancelled, but not before some part of the prophesied evil had come about.

28. The Storm Bursts.

Captain Lugard had fortified Kampala, one of the hills on which Mengo is built, and had secured a body of Soudanese, who had been with Emin Pasha on the Nile, as hired soldiers and police. With their aid he kept the peace between the Ba-Fransa, the Ba-Inglesa, the Mohammedans, and the still larger body of Heathen who were outside them all.

The English missionaries strove for peace, and Sembera Mackay went once and again between the opposing parties, striving to act as mediator. On the other hand it seems impossible to acquit Monsignor Hirth, the chief French missionary, of intriguing on behalf of his party and of fomenting the troubles by his counsels. He had secured the adhesion of Mwanga, a stroke which, in view of the inveterate and superstitious loyalty of the Baganda, was masterly.

Mengo at this time was like Edinburgh in the old days, when Highland chieftains brought down their unruly followers, and daily brawls took place in the streets. At last, in January, 1892, the storm burst; the French party attacked the English party, killing Sembera Mackay at the first onset. Among all the losses of that time none was so mourned as his. The attack was turned against Kampala, and threatened danger until the officer in charge opened fire with his Maxim gun. Then the French party took to flight, and did not stay till they had reached the Sese Islands, taking Mwanga with them. The priests were protected by Captain Lugard and placed for safety in the fort at Kampala. Soon afterwards, however, Monsignor Hirth went away and joined the fugitives. The war went on until Mwanga, who had been a more or less unwilling guest of the French party from the time when he saw things were going against them, escaped and returned to Mengo, declaring himself a Protestant.

Then the French party accepted the inevitable and submitted; and Captain Lugard assigned to the priests the large province of Budu in which to labour without interference. Captain Lugard expressed his surprise and pleasure at the tolerance with which this proposal was accepted by the English missionaries and their Baganda converts. "Surely," said the Protestant chiefs, "we cannot coerce the work of God."

29. The Great Reed Cathedral

Thus was peace restored for a time, and the work of the Gospel went forward. The chiefs determined to build a great cathedral in Mengo. Though their only materials were reeds for the walls, with poles to support the roof and grass to thatch it, the native builders constructed a building capable of holding four thousand persons. Inside it was a forest of wooden pillars. On the opening day each person was asked to contribute one cowrie shell only, were he rich or poor, so that the number present might be known. No less than 3,731 cowries were given at the service!

(To be continued.)



CONGREGATION OF ST. PAUL'S, TOKYO, WITH THE C.M.S. MISSIONARIES.

Seated in middle from left to right—Miss Worthington, Miss Carr, Mrs. Buncombe, Miss Peacocke, Miss Julius.
Standing at the back on the right—Rev. V. H. Patrick, Rev. W. P. Buncombe.

Our New Ally and her Claims.

5. The Young Man Student of Japan.

BY THE REV. W. P. BUNCOMBE,
of Tokyo.

HERE is the student's portrait drawn by a Japanese who is also an English author. Dr. Nitobé in his book called *Bushido* (The Way of Knighthood) says:—

"Have you seen in your tour of Japan many a young man with unkempt hair, dressed in shabbiest garb, carrying in his hand a large cane or a book, stalking about the streets with an air of utter indifference to mundane things? He is the *shosei* (student), to whom the earth is too small and the heavens are not high enough. He has his own theories of the universe and of life. He dwells in castles of air and feeds on ethereal words of wisdom. In his eyes beams the fire of ambition; his mind is athirst for knowledge. Penury is only a stimulus to drive him onward; worldly goods are to him shackles to his character. He is the repository of loyalty and patriotism. He is the self-imposed guardian of national honour. With all his virtues and all his faults he is the last fragment of *Bushido* (the ancient Knighthood of Japan)."

As regards religion he has none,

as a rule. Out of about 1,000 replies sent in to inquiries made of the students in Tokyo, only fifteen per cent. acknowledged belief in any religion. Yet it is religion that they most need. A student was earnestly seeking for satisfaction from study and success. He passed all his examinations, but found he was no nearer being satisfied than before, so he determined to commit suicide; but, as he got to the bridge whence he was going to plunge into the water, he thought of his parents and how disappointed they would be. He desisted and went to his distant country home instead. There he heard the Gospel, believed, and found the satisfaction he had in vain sought elsewhere. He then studied, entered our Divinity School, and is now an evangelist.

The young men of Japan are seeking after God. They are studying the Bible. Last year alone 7,000 English Bibles and Testaments, besides those in Japanese, were sold by the Bible societies. The students were the chief purchasers. A Christian Japanese student told me that most of the students whom he knew had Bibles or Testaments.



UNION COMMITTEE OF SPECIAL MISSION IN KYOBASHI DIVISION OF TOKYO, 1901.

Seated, left to right—Rev. W. P. Buncombe (C.M.S.), Mr. Ukai (Methodist), Mr. Topping (Baptist).
Standing at back—Mr. Tamura (Presbyterian), Mr. Takano (Gospel Church).

Many are openly confessing Christ. Last year in September to October Mr. Mott held brief Missions for students and young men in seven places. He had only eighteen evange-



FIRST ITINERATING MISSION BAND, TOKYO DISTRICT, 1897.

listic meetings in all, but every meeting was packed, and over 1,500 young men expressed their decision to take Christ as their Saviour.



TWO TOKYO BIBLE-WOMEN.



REV. J. T. KO, A STUDENT OF SAGA, NOW PASTOR OF NAGASAKI.

Work amongst the students and young men is the very cream of a missionary's labours in Japan, and is also his most fruitful field. There are about 50,000 students in the recognized schools, i.e., Universities, high schools, and special schools (medicine, engineering, normal, &c.). But it is in Tokyo that the greatest number are congregated. There are said to be about



R. OKAMURA, A LAW STUDENT AT KYOTO.

50,000 who class as "students" there, a large number of whom are not connected with the regular schools. Many have to earn their living while studying; some work all day and study in the evenings, others attend schools in the daytime and work till late at night for their daily bread. Numbers come to utter ruin and end their life by suicide, and the condition of student life in Tokyo is a matter of much anxiety to the authorities. It is only the *Gospel* which can really save them, and the salvation of the students will be a mighty factor in the evangelization of Japan.

6. The Japanese Student.

BY THE REV. A. B. HUTCHINSON, of *Kiu-shiu*.

Some of the most promising and interesting work open to the missionary in Japan lies in the way of direct attempts to influence for Christ the youth of its schools and Universities. These are generally bright and persevering students, keen on acquiring information, and able and accustomed to spend more hours over their books than the students of other lands. Besides this, many are anxious to master the English language. This gives a good opportunity for introducing to them the New Testament. The acquaintance they make with the rudiments of Western science, history, and geography loosens the hold of their former creeds. They cannot, like their Shintoist parents, worship the rising sun; nor can they, with Buddhists, reverence images of abstractions or of mortal men. Buddha is only an idea. So they first let go the inner faith of childhood and soon give up the outer forms in which they were accustomed to express it. "I find," said one of these, "that I get on just as well without religion as with it." Is there not reason to fear that this is true of too many in our own land, who have never yet felt the touch of the living Christ? Three-fourths of



STREET SCENE IN TOKYO.

these most diligent Japanese students call themselves either Atheists or Agnostics.

I have had at Fukuoka for several years past a class of students numbering from eighteen to twenty-five, all able to read the English New Testament. They pass on to other higher or special schools or the University. On p. 133 is the portrait of one of these, now a student in the law school at Kyoto. It gives a good idea of the average Japanese student. Most interesting are the conversations that grow out of these classes. The new ideas of God, the universe, man, sin, and salvation which are here presented to them arouse thought—often antagonistic thought—and are very rarely accepted as matters of course. One remarked, "It is very easy for you, brought up in a Christian country, to believe in a personal God, but to us the idea is unknown." Another asks quite simply, "Why, if God be everywhere, did He use angels to tell His will to Joseph, Mary, the Wise Men, and others?" One who had questioned in a conceited manner about the origin of evil, a year later was a humble candidate for baptism, became in time a catechist, and is still rendering valuable aid in work for Christ. Very sharp are these young men, with minds quickened in the schools, to see and note the terrible inconsistencies of professing Christians, and the great difference between the mind of Christ and the lives of those who call themselves His followers, as at the Treaty Ports. When they read in their newspapers the utterances of European statesmen, or accounts of grievous scandals, or the record of the vile conduct of Christian troops from various lands (as recently in North China), their delight is, by question and comment, to heckle their missionary friend about the same. Attendance at these classes has resulted in several ultimately becoming Christians, not all at once, but the seed of the Word carried away has borne fruit to eternal life in God's good time. In the great centres of academic life the presence of a Christian hostel such as that at Kumamoto is of the greatest advantage to Christian students. It helps them to strengthen each other's faith and preserves them from those temptations to vicious courses which are destroying the moral life of so many. The lot of those students who are far from home is not enviable. They lodge in crowded boarding-houses without proper supervision. Fortunately, the imperious demands of study give them little leisure time. They are a high-spirited race, and remembering that they are the future leaders of life in Japan in its various branches makes it a delight, yet a great responsibility, when opportunity is afforded of influencing them for Christ.

At Saga, some years ago, I met Mr. B——, a student volunteer from America, and professor of English in the High School. Out of school hours his house was open to any student who wished to learn more English. A strong anti-foreign party existed amongst the scholars, and threatened those who took advantage of Mr. B——'s kindness. One of these latter, Saito San, was interested in Christianity as well as English. Missing him from school one day, Mr. B—— went out to his home, about four miles away, to make inquiry, and found him laid up, as the result of a severe beating with sticks, administered the night before by a band of nine or ten anti-foreign students. When he had recovered he still absented himself from school, and his father professed ignorance of his whereabouts. A fortnight later, on his return to school, Mr. B—— inquired privately where he had been. "You know," was the reply, "those fellows gave me a beating; well, I have kept quiet during the day at a friend's, but at night I have caught each one of them and have given him as good a thrashing as he gave me." "But," said Mr. B——, "that is not the Christian way; we must forgive our enemies, and do good to them that hate us." "Yes," said Saito San, "I know that, and I felt that I could not do it after I became a Christian, so I did it at once; and now I am ready to go on preparing for baptism." That is the sort of character we often have to deal with. Saito San has since done good work as a catechist, and I am only sorry he belongs to another section of the Christian Church.

Every one knows the story of Wakasa, the officer who became a Christian as the result of finding a Dutch Testament floating in the

harbour of Nagasaki. His family became Christians. His grandson, being a student, tried in vain to get his father's consent to his entering the Dōshisha, or Christian College, at Kyoto, to be trained for the ministry, to which he felt God was calling Him. At length the young man ran away from home, and called on me on his way to Kyoto. With our catechist, Watanabe San, I put before him God's Word on the subject of filial obedience and the absolute need, if we would work as Christ's servants, of submitting our wills in all things to His holy will. He recognized his error and returned home, whence, at a later date, with his father's full consent, he went to the Dōshisha.

We hope that the work which is being done at various stations amongst the students of Japan may not only result in many being brought to Christ, but also that several of these may be called to the ministry. We rejoice that last year 1,000 students with 500 other young men, at six great centres, were led to solemnly declare their acceptance of Christ and desire to be instructed for baptism. These claim a real interest in our prayers.

7. The Revival of 1901.

BY THE REV. W. P. BUNCOMBE.

"I will pour out My Spirit upon all flesh."

The great Revival began on May 12th, 1901, in the Kyōbashi ward of Tokyo. The united Mission in that ward in which this great blessing was vouchsafed was itself an incident in a General Forward Movement planned by the Evangelical Alliance of the Japanese Churches for the first year of the new century. In connexion with this Forward Movement, special efforts had been made earlier in the year in different parts of Japan, both in town and country, as well as in Tokyo the capital itself, but without any marked results. The Committee chosen at a representative meeting of eight of the churches in the Kyōbashi ward, was composed, without any design, of five men representing *five different denominations*, and so was really typical of the real union of the Churches together for this great work. (See illustration on p. 132.)

There was no time for lengthy preparations for the Mission, and the Committee arranged that simultaneous evangelistic services should be held in six churches and mission halls every day for a fortnight; that a united prayer-meeting where reports of progress should be given should be held at a Methodist church which was large and central; that simple Gospel addresses followed by after-meetings, at which inquirers might be exhorted to decision and the names and addresses of such as decided taken and registered, should be the general plan of the evangelistic services; that open-air preaching should be done so far as found possible; and that every Church joining in the effort should supply at least five earnest workers to be at the disposal of the General Committee.

Converts and inquirers were enrolled every night in such numbers that over 700 names were taken in the fortnight, and in a third week during which the Mission was prolonged 500 more names were added. The work then spread to all parts of the great city, the fifteen wards being divided into four groups, and eight days or a fortnight's Mission held in each division just on the lines and plans of the Kyōbashi Mission. The results were wonderful, not only in the number of converts and inquirers, 5,200 names being enrolled in fifty days, but in the new life imparted to all the Churches and to very many Christians. The blessing spread to many other parts of Japan, and work on the same lines led everywhere to somewhat similar results. A renewal of the Mission in the autumn in Tokyo showed that God the Holy Ghost was still resting on His people and still opening hearts to receive the word, for the autumn "campaign" led to some 4,000 more converts and inquirers being enrolled. Altogether some 19,000 inquirers were enrolled in the Churches in Japan as the result of special Missions in the year.

"Is the work still going on?" some will ask. Yes, thank God; the Evangelistic Committee of the Alliance issued a call for continued united Mission work to be carried on this year, especially in the months of May and June, and in the autumn. In their appeal they refer thus to the Revival of last year:—"The Twentieth Century

Forward Evangelistic Movement of last year, was, without doubt, the greatest event in the history of Christianity since its introduction into Japan. It brought new life to a dying Church, and was as if an old decrepit man had taken on the energy and enthusiasm of youth. Though human defects marred its perfect success, yet by Divine grace it was made the means of giving new life and power to believers, promoting the union of all sects in earnest efforts for the salvation of souls, leading several thousands of persons to Christ and into His Church, and giving the outside world a new sense of the power of Christianity." [This is the testimony of the Japanese themselves. Missionaries have only a subordinate share in the work of the Alliance.]

8. Where are the Reapers ?

BY THE REV. BARCLAY F. BUXTON.

In Japan missionaries with "reaping" power are particularly needed; that is to say, men and women who are able not only to preach the pure Gospel clearly, but bring men to Christ. It is much easier to preach to a meeting, than to deal with one soul and to bring him past the stage of indifference to being convicted of his sin, and then on till he has come into touch with his Saviour. Yet in Japan now the missionaries that are needed are those who have such Holy Ghost power, and also have had some experience in using it.

There has been a great deal of faithful sowing. What Christians preach is fairly well known by the Heathen in Japan. What is needed is that souls should feel that the message applies to them and demands action and repentance on their side. But to make them feel *that*, needs the "fishing" skill and power that the Lord promised. It needs that one should get face to face with these souls and "compel" them to come in. And we shall not get them saved unless we do. In Matsuyé there are many educated men who have read something of the Bible. But they know that if they become Christians they must give up their obvious sins, and they are not usually prepared for that. Yet where workers have power to deal faithfully with souls; many are brought in who otherwise would be living in darkness and dissatisfaction and going on to a Christless tomb. Oh, for men and women full of the Holy Ghost thus to deal with souls, and able to bring them out of their Egyptian bondage into the light and liberty of the Gospel!

It is only those who "are thus endued with the Holy Ghost" whose converts also are soul-winners. Those converts who have been brought in by head-instruction will not usually have longings for others. But those who have found by experience that to gain salvation only faith is needed, will long to show forth the simplicity of the way of salvation to any others whom they know. Thus the Church becomes a real missionary Church. And thus the work carries itself on, and even if the missionary has to go, will be self-producing. Oh, for workers who are able to deal with souls in a definite, clear-cut manner and to offer, even to the least instructed, salvation on the spot if he will believe in Jesus!

This power to deal with individual souls is promised to every one. Unbelief prompts the idea that it is only for special workers, or for people with certain natural characteristics. But it is for all (Acts ii. 39). And it is sinful to be without all that God means us to have. When was the last time you brought a soul to the Lord Jesus? Are you convicted that you have not the soul-winning power? Will you covet earnestly this best gift? and seek diligently till you obtain it? It is a waste of precious time to live without being full of the Holy Ghost. Stir yourself up even now to lay hold of God for this gift. And then ask Him, "Lord, what wilt Thou have me to do, and where wilt Thou have me to go?"

Notes on our Illustrations (pp. 132, 133).

THE large group is a photograph of the members of St. Paul's congregation in Tokyo, taken in October, 1900, at a farewell to Miss Julius and Miss Peacocke. This was a few months previous to the Revival. The students at the back in uniform are students of the Higher Normal School in Tokyo, graduates of which fill the most important educational posts in the Empire. The one standing at the back, on the extreme right, is a professor in the Higher Normal School, and was headmaster of the C.M.S. Boys' School in Osaka. Note the

number of young men in the group; these and many of the older ones were very active workers in the Revival Mission. The house in the background is the C.M.S. house, and the residence of the secretary, the Rev. W. P. Buncombe.

The next group is, as has been indicated above (p. 134), the committee of the Special Mission with which the revival began.

The next group of four Japanese shows the first band sent forth from Tokyo for an itinerating Mission in the Chiba Prefecture east of Tokyo. They were out for a fortnight in October, 1897. The old man behind (second from the left) was a Bible-seller who accompanied the three evangelists. Note their flag, a white one with a red cross; and the concertina carried by the man in the middle. The Japanese inscription on the right, read from top to bottom, means "Christian Teaching Mission Band." The man on the left is Mr. Katada, who has since been so much blessed in the work in Yokai-chiba; the one with the concertina is Mr. Saito, now studying theology in a Divinity school in San Francisco; the one on the right is Mr. Tanaka, now evangelist at Ogaki near Gifu, where the great earthquake of 1890 occurred. Itinerating Missions have since become a feature of the Tokyo work.

The two young Bible-women were trained by Miss Julius and Miss Peacocke. The one who is sitting down has been married lately to an evangelist; the other is still working in Tokyo with Mrs. Hamilton, wife of our missionary in charge.

The street scene in Tokyo is quite characteristic. The streets are much broader than in other Japanese cities. There is a tram line, and the posts on the left side are for the electric lighting, while the large ones on the right are for the telephone wires. The size of the latter will give some idea as to how extensively telephones are used.

AN INTERESTING LETTER.

THE native congregation in Jerusalem has for some years supported two village schools in the Fuh-Kien district, and the accompanying letter was sent recently by some of the Christians in that province to their fellow-Christians in Jerusalem. It is one of the many touching incidents that occur from time to time, evidencing the bond of sympathy in Christ that exists between the "followers of the Churches of God" in the foreign field, who "suffer like things of their own countrymen."

"TO THE BELOVED BRETHREN IN JERUSALEM.

"Brethren of the Church of Jerusalem, accept the writer's letter:—

"In the reign of Siong, Tong said, 'I fear God.' Mong óng said, 'Intelligently worship God.' At that time the truth that God was the Supreme Ruler of the world was not yet forgotten. From the reigns of Céng, Háng, and Dong the people did not care for the true God, but worshipped and served idols, suddenly forgetting the merits of the One Who opened heaven and earth. Now in this miserable neglected county city of Sieng Iu, where the people are bad and foolish, whoever thinks of the former times when we worshipped the Eternal God? We have to thank the brethren who love others as they love themselves for giving money to spread the Gospel, establishing schools and the Church, causing all, old and young, male and female, to know the doctrine of the true God. Our happiness at this is infinite.

"Only recently we heard from our clergyman that the brethren in Jerusalem are always in a state of persecution, just as the Apostle Paul of old and our ancient Chinese worthies were. The doctrine then was high and noble, but outsiders came and used blaspheming words about it. Brethren, the Scripture says, 'Fear not him who can only kill the body, but cannot kill the soul,' therefore we are not anxious about the saints. Brethren, you suffer persecution; verily that is happiness. We hope you will faithfully observe the truth. At this time we together suffer with the Lord. Certainly afterwards together we shall be glorified. The Scripture says this, and it must be true! The Church here, although in body far distant from you, in heart can almost see you; however, we always kneel before the Presence and earnestly pray that the Heavenly Father God may give to the brethren in Jerusalem peace, and cause the Holy Spirit to come and change the hard hearts into soft hearts, so as to reject the blackness and bow before the Light.

"Before very long the doctrine and customs of all under heaven will be the same, each country with its power and glory will bow before the Saviour Lord. This is truly our heart's desire.

"The paper is short, and the meaning long, and truly it is badly expressed. Now we send what is our heart's wish. We earnestly beg you to excuse us. We wish you all happiness and peace.

"FROM CHRISTIANS IN SIENG IU.

"FOO-CHOW, FUH-KIEN.

"CHINA."

Industrial Work at Mengo.

BY K. BORUP.

IN the composite picture on the opposite page No. 1 is a group of our first pupils. Eight of them are printers and six are carpenters and wood workers. At present we have sixteen pupils, of whom eleven are printers; and, besides, we have two printers who have finished their apprenticeship time and are now working for wages. Three of our printers have gone into Government employ and are now earning high wages in the Government printing office at Entebe.

No. 2 gives us a peep into a corner of our printing office. Printing has become a serious business here; it has passed its experimental stage long ago. This is shown by the fact that we have at the present time more than 8,000 small books, varying in size from 32 to 100 pages, going through our presses. They comprise hymn-books in two languages, a commentary, and a story-book. We are also printing catechisms and first-readers (sixteen-page pamphlets) by tens of thousands. We are giving our boys an all-round training, so that when a boy in this department has finished his three years of training, he shall then be able to finish a piece of work entirely by himself, from setting up to finishing to print the last sheet. Proof-reading we have not been able to entrust to our boys hitherto, however. The Baganda like printing as a business, and they are doing it very well, although they are not yet fast workers.

Printing books, of course, necessitates a department for binding them also. We have recently organized a bookbindery, in which we are sewing the books we print, and binding them by the thousand. A large paper-cutting machine received from home a short time ago enabled us to begin that work; without it we should not be able to trim so large a number of books as we are at work upon now, not to mention the cutting of the paper to size before it is printed.

We are printing much other work besides books. At the present moment our printers are at work upon the "Coronation Service," as it will be used on June 26th; it is being printed in both English and Luganda. The little monthly paper known as *Uganda Notes* is also issued from the Industrial Mission press.

We have at present four hand-presses, and they are often working simultaneously. We employ constantly twelve printers, and shall probably have to increase that number in order to handle the increasing amount of work we have to do in our printing office.

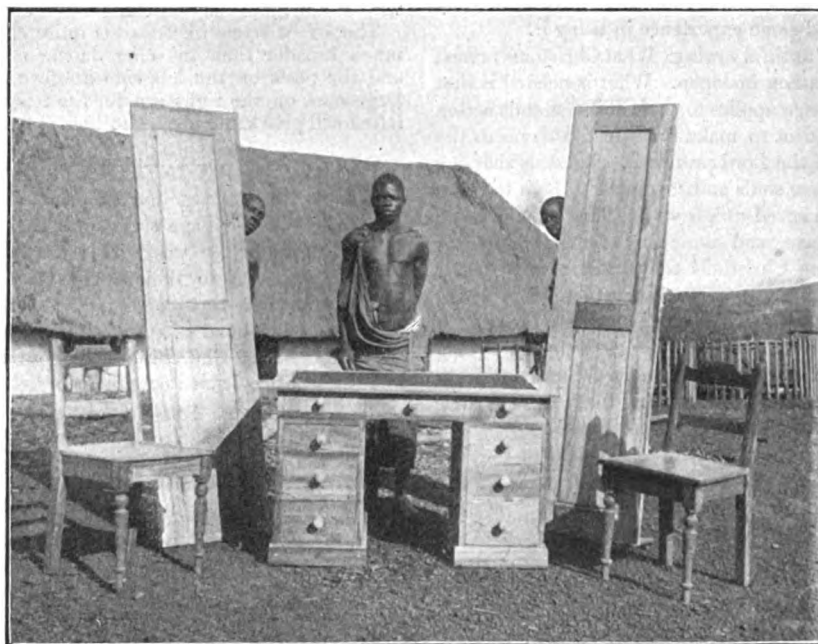
Picture No. 3 shows a corner of one of our carpenter shops. In this department the boys are turning out some most excellent furniture, especially since Mr. Dillistone began teaching them. Some of them are good wood turners, and the lathe seen

in the background is often kept very busy. Mr. Mackay made use of that lathe at one time. Carpenter work in this country has hitherto been very heavy, because only very rough materials were obtainable to work with; the Natives are now taking to use pit saws for cutting up their timber, so we hope for great improvements in this department in the near future.

Picture No. 6 is a record of the first attempt of the C.M.S. to make bricks for house-building on Namirembe. (I do not know by whom the photograph was taken.) Mr. Purvis was in charge of the industrial work at that time, and he is seen standing in this photograph. Since that picture was taken, great strides have been made here, both in brickmaking and building. There are now more than half-a-dozen brickfields in Mengo worked entirely by the Baganda. Brick houses are counted here by the score now, and they are constantly being erected in all parts of the capital. A large new council hall (City Hall) is in building by the Baganda, and the King is to have a brick palace containing at least thirty rooms. The large new cathedral on Namirembe was built entirely by Baganda workmen, and it is

now so far advanced that we hope to hold our first service in it on the day of King Edward VII.'s Coronation, June 26th. The administration is also employing a large number of men as brick-makers and bricklayers. This industry has come to stay in Uganda.

Picture No. 4 represents the present superintendent of the Industrial Mission when once he had time to sit down quietly to a cup of afternoon tea, and read other matter besides proof-sheets. He is not often seen thus, but at times it is absolutely necessary to drop all ordinary work and turn the mind to lighter occupations. The room is typical of a style of houses

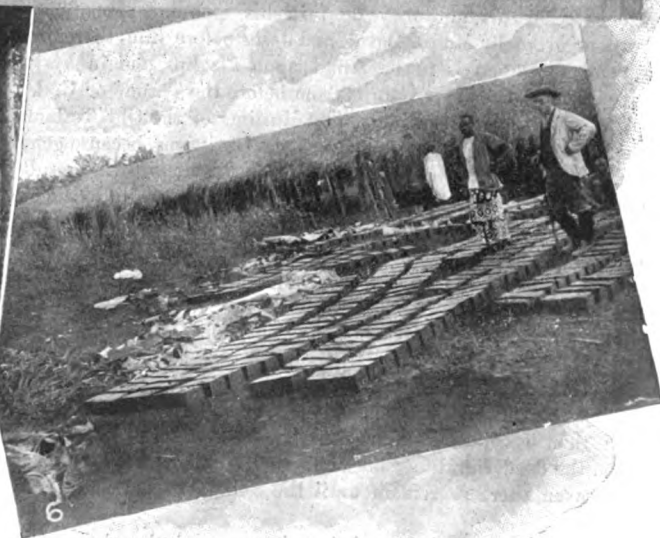
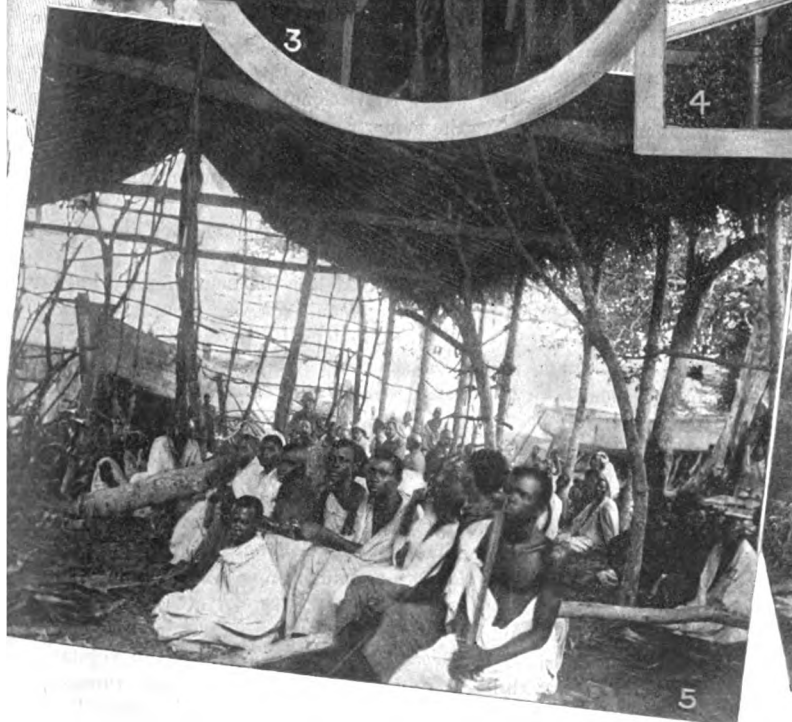
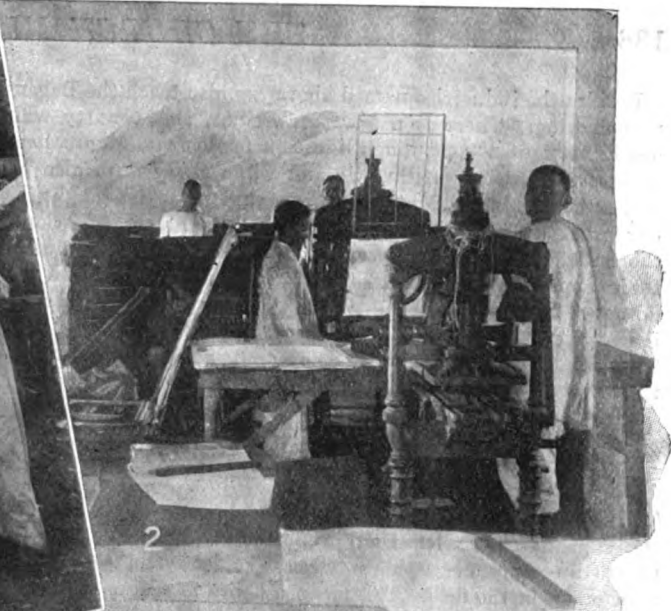


FURNITURE MADE AT MENGU INDUSTRIAL MISSION.

which is fast disappearing as European residences in Uganda. Walls covered only with reeds sewn together with bark, as those seen in the picture, are ideal refuges for insects, rats, and lizards, and sometimes—what is worse—snakes; but at one time they were the only sort of walls we could get the Baganda to make for us.

When Archdeacon Walker was expected to arrive in Uganda last summer a large party of Europeans and Baganda went down to the lake shore to welcome him. While the party were waiting for the Archdeacon's arrival a short service was held in one of the shipbuilding sheds, and the Rev. G. R. Blackledge will be seen in picture No. 5, standing up, in the act of addressing the Natives who had come down to the lake shore with us.

This picture does not illustrate work being done by the Industrial Mission, but a purely native industry, i.e., that of dhow-building. The dhows which the Baganda are building at present are not amongst the best that can be built, but they are very good when one considers the training (or lack of training) they have had in such work and the imperfect tools they have to work with.



SCENES IN THE INDUSTRIAL MISSION AT MONGO.

1. Group of First Pupils. 2. A Corner of the Printing Office. 3. In one of the Carpenter Shops. 4. Mr. K. Borup, the Superintendent of the Industrial Mission, at home. 5. Dhow-building—a native industry. 6. First attempt at Brick-making.

Besides the industries named above we also teach the Baganda rope-making. There is a fibre growing in this country which makes very good rope, much like rope made from Manila hemp. Classes for writing, arithmetic and Bible study form also part of our curriculum. Many boys are anxious to be taught, but our great difficulty has been to settle the wages question to the satisfaction of all concerned after the boys have finished their apprenticeship time. They are slow workers, and they do not seem to grasp the idea that the time consumed in finishing a given piece of work is a factor in determining its value. That we have to teach them, as well as to do their work rightly.

“Islam defies your King.”

BY THE REV. D. M. THORNTON, of Cairo.

THIS startling challenge was read to a large assembly of British students in Exeter Hall in January, 1900. It came as a twentieth-century telegraphic message to student volunteers at home from others in the field. This message I wish to pass on just now to Gleaners at home as well:—“Islam defies your King.” These words seem to crystallize the present attitude of Mohammedanism to Christianity and to Christ.

Now why is this so?

(1) Because Islam is the most formidable rival to Christianity, in being the latest world-wide missionary religion in the world. Judaism is believed in nowadays by only a tenth of the people that are followers of Mohammed. Buddhism is retiring, even though active, before the advance of Christianity. Hinduism is shaken to its very foundations by the influence of British Government and Missions in India. But Islam lives and grows and spreads and devours still to-day.

Lives—because it always was a missionary religion; grows—as being marvellously adapted to the natural instincts of mankind; spreads—by means of commerce, education, and persuasion more than by the power of the sword, owing to the keenness of its devotees to spread it in pagan lands, and greater freedom afforded to it under British rule; lastly, it devours—because it is an assimilative power and seems to be capable of absorbing weaker races by admitting them, when they believe, into a sort of brotherhood.

(2) Because Islam sets up the dead Mohammed upon the Throne instead of the living Christ. In fact, many ignorant Muslims revere Mohammed, their prophet, more than their God. He was the last and therefore most important of the prophets—so they say. He has cancelled by his authority (and in his ignorance) many a noble precept given by Moses, David, and Jesus before him, therefore, they say, all revelation is to be found upon his lips, and in his words, given him by the angel Gabriel from before the Throne of God.

(3) This leads to the denial by Muslims of the Old Testament of the Jews and the New Testament of the Christians, because generally, upon investigation, they are not found to agree; with the result that, even though the Bible has been splendidly translated into Arabic, the educated Muslims can only one by one be persuaded to read it, just as if it were only a poisonous or perverted book.

(4) Upon further examination we find the Koran has its own account of Christ, but obviously based entirely upon Christian legends, mostly propagated by heretics. Thus Christ was suddenly miraculously born, and the Divine Sonship of our Lord is positively denied. Christ was never killed or crucified—most of them saying that Judas Iscariot was miraculously exchanged for Christ by God in the garden, and then crucified instead. Therefore Christ was never raised from the dead, but, like Enoch and Elijah, he was somehow caught up to heaven, there to remain until the Judgment day and, after that, to die.

How then can Christian missionaries approach the educated classes? Can they be always preaching atonement to those who are taught to disbelieve it? Did Christ do so except in metaphor, and then

generally to His disciples, before His death? Is it not well to uplift Christ Himself in His majesty and love and holiness at first? Show that He satisfies the need of human hearts. Unfold the object of His works of mercy and the meaning of His parables. Then point to the Old Testament prophecies about the Messiah and John the Baptist's testimony to Christ, which are quite invaluable. From these we lead the people up—when interested—to the death of Christ, with all its meaning and its efficacy.

Do not such people need our daily prayers? When we remember too the very real difficulty that the Arabic language is to the younger and the elder missionary, shall we not bear them up more regularly in prayer? Pray for the few young converts who have been gathered into the fold of Christ in spite of all the difficulties and dangers to which they are exposed. And will you ask God to send out more ladies of independent means to live and work for Christ among the villages of the Delta of Egypt, as well as Palestine and Eastern Syria? Lastly, more *Christian* business men—*young men*—are wanted to start life in Egypt as business men, and influence the dwellers in the land of Egypt by their lives in personal contact day by day. So shall be fulfilled God's promise literally: “In that day shall there be an altar to the Lord in the midst of the land of Egypt” (Isa. xix. 19).

A Visit to the Hon Uk.

BY MRS. EDWARD HORDER, of Pakhoi.

THE Hon Uk, or literally the House of the Hon family, is situated in beautiful country, close to a wide river, three miles distant from Liemchau city, and about twenty miles from Pakhoi.

Miss Havers and I recently accepted an invitation, given months ago, to visit this establishment. The inhabitants of this house number about 200, beside fifty little *mooi tsai's*, or slave girls. The place consists of very many courtyards, each surrounded by many rooms, different branches of the family living in separate quadrangles. All the surrounding country belongs to the Hon family, and most of this is let to villagers to cultivate.

A temple, not far away from the house, was built by members of the family, and endowed with fields, which produce food sufficient for the support of three Buddhist nuns, who live in the temple. Two years ago a large and handsome granite bridge was also built by them for the benefit of pedestrians going to Liemchau.

Our hostess, Hon T'ai Ma by name, is the mother of the young monk Kin Tsung, who, under conviction that Christ was the true Saviour, was led to leave the monastery last August, and came to our school for further teaching. He is now chapel-keeper in our preaching-hall at Liemchau, and employs his spare time in learning more of the Gospel.

For three hours one evening T'ai Ma related to us her history, and the following are some of the facts gleaned:—

When quite young T'ai Ma married into the Leung family, but her husband died shortly before her second son, Kin Tsung, was born. Consequently she was cruelly treated by her late husband's family, who refused to keep her. As she could not provide for her boys, she placed them both in monasteries, and the elder one still remains a monk.

A few years later T'ai Ma married the head of the Hon family, then a widower with five sons as old as herself. This husband eventually died, and our hostess is now the head-woman, i.e., mother-in-law of the whole of the Hon family. All the sons, their wives, and children have to treat her with respect, but they will not have anything to do with her two sons by the former marriage, or allow T'ai Ma to give them any money.

All her life T'ai Ma has been a most devoted follower of the Goddess of Mercy, and after her second widowhood she took the vegetarian vow, writing it with her own blood. She was at the time threatened that “if she ever broke it the lightning would strike her dead.” She visited the Hon temple daily, and the nuns taught her to recite the

Buddhist scriptures, and only eighteen months ago she had two nuns occupying the very same loft which was given for our use, and it was here all the idols were assembled (since all cleared away), and T'ai Ma was taught by the nuns to worship more perfectly.

At this time she began to prepare articles for her own use in the other world, and for six months she and her little slave girl did nothing else but make paper clothing, houses, Sedan chairs, money, and other things, which she took to the temple and burnt, thus, as she then thought, laying up store for her future needs in the other world. Now T'ai Ma is a believer in Jesus, and she feels that all the many dollars, as well as her time, were wasted.

T'ai Ma came to the hospital for the first time last June, when so many people attended the heathen festival which occurs every ten years. Our gates were thrown open all day, and from morning to night we had streams of visitors, both men and women, to see the Foreign Hospital, Schools, and Leper Asylum.

From the first T'ai Ma was struck by our message, and listened intently, but we heard no more of her until the Rev. and Mrs. Beauchamp visited Liemchau last August.

She came to the mission-house several times, and had long talks about the Gospel; and she was led to see that her worship was vain, and that she ought to break her vegetarian vow. On the birthday of the Goddess of Mercy she came to say that for the first time she had omitted to worship her patron goddess. Mrs. Beauchamp visited her house, and on that day she broke her vegetarian vow. The Bible-woman was left behind to teach her more, and had the pleasure of escorting T'ai Ma to the Hon temple to inform the nuns that the vow was broken. They were exceedingly angry to think that all their teaching had been in vain; but T'ai Ma was quite resolute, and has not been near the temple till this week, when she took Miss Havers to have a talk with the nuns. The latter did not lose their opportunity to attack T'ai Ma, but she boldly testified her firm belief in the true God.

After her son, Kin Tsung, had been received into our boarding-school, T'ai Ma visited the hospital several times. At first she was too terrified to stay here, owing to the many false reports she had heard about foreigners; but now she is longing to be able to come for three months to be taught to read. Her eldest step-son was engaged as language teacher for a few months last year, and is now an inquirer and a diligent reader of the Scriptures. He is now at home, and both he, his wife, son, daughter, and daughter-in-law were most friendly to us, and did all they could to make us comfortable. It was his influence as eldest son that enabled T'ai Ma to invite and receive us.

Will our readers pray yet more earnestly for the work in and around Liemchau city, and that many members of the Hon Uk may follow the bright example of T'ai Ma?

The Mission-Field.

WEST AFRICA: THE NIGER.

The Murder of an African Catechist.—While pioneering in the Igbirra country, near Lokoja, on the River Niger, Mr. Bako, an experienced African catechist, was murdered by brigands. The Rev. J. D. Aitken says:—"We had been hoping so much from his work in Lokoja, both in his direct evangelistic and translational work, and now he has been taken from us to still higher service, leaving us with a loss which we feel no one here can make up." Mr. Bako, accompanied by Ogbegha and two schoolboys, left Lokoja at the end of May to go up river to Koton Karifi. Unfortunately they were attacked by a number of Hausa-speaking robbers. Bako tried to explain who he was, but both he and Ogbegha were shot with poisoned arrows. Mr. Aitken wrote on June 5th:—

"Bako was shot through the muscle of the thigh just above the knee-joint, so preventing his running away. Ogbegha then ran into the bush and so escaped, whilst Bako told the boys in Nupé how and where to run away. The boys went into the bush and hid, after out-running their pursuers, one of whom tripped and fell, or one boy would have been enslaved. The robbers then attacked Mr. Bako with swords and gave him some terrible wounds, when he fell down and

feigned death, whilst they beat him with sticks and, stripping him of most of his clothes, left him for dead. Bako then extracted the arrow from his thigh and fainted. When he recovered, one of the schoolboys was calling him, and soon found him lying in the path. He was afterwards sent after Ogbegha and the other boy to get help.

"Bako was thus left in the bush for a night, and kept some wild animals away by coughing, his wounds preventing him from doing anything else. Next day the chief of Umeisha sent a chief man and bearers to bring Bako in, and tended him until I called and brought him down to Lokoja, where, after paddling half the night, we arrived next morning. Blood-poisoning had, however, already set in, and three days after he died, after a night of great suffering."

Mr. Bako was captured when a boy and sold into slavery by the Nupé raiders, who for years over-ran the country between Kabba and Lokoja, killing or carrying away as slaves most of the inhabitants. At an early age he was redeemed by a Lokoja Native Christian and sent to school, and ultimately to the Preparandi Institution. He commenced work for the C.M.S. as a pupil teacher twenty-five years ago. He was an excellent linguist, and in 1896 went with Bishop Tugwell and Mr. Nott to Keffi, in the Hausa country. He also accompanied the Bishop and his party to Hausaland in 1900, and but for the urgency of missionary work in Lokoja and the district he would probably have been with Dr. Miller, who is now at Gierko.

CHINA: FUH-KIEN.

Heathen Superstition.—Plague raged badly during last summer at Fuh-chow. Although there were many deaths within a few yards of the compound of the girls' boarding-school, Miss Lambert is thankful to report that there was no serious case among the 250 girls in the institution. The Heathen did not dare to put on mourning for their relatives, to make the least commotion about their funerals, or even to appear sorrowful, for they said, "If the devil saw they were displeased at his taking their friends, he would also take them."

Are the Chinese Lovable?—Miss E. J. Harrison, Hok Chiang, at the close of an interesting journal letter (January, 1902) remarks:—"People have often asked me whether the Chinese are lovable? The letter below, which was sent to meet me on my arrival at Hong Kong, I think proves that they are. It is from a young married woman:—

"10th month, 5th day, written to receive.

"Beloved Hang Kuniong.—Are you in the midst of the sea all peaceful? I have heard Hu Kiong (Miss Wolfe) say to me that Kuniong has started—is half-way; my heart (is) very pleased because (in) not a very long time with my beloved Kuniong I shall be together to talk. I also always pray to God to give great grace and peace to you, also to give the Holy Spirit into your heart to comfort you, because I know Kuniong is sad to leave Kuniong's mother. I also hope God's Holy Spirit will lead you, and you will quickly come. This is what I daily greatly desire. (SUOH-MUOI'S writing.)"

The Yielded Heart.

"One mightier than I cometh . . . He shall baptize you with the Holy Ghost and with fire."—St. Luke iii. 16.

COME in, my Lord; my heart is waiting now;
Yea, I surrender to Thy Kingly sway;
Before Thy cleansing touch I humbly bow—
Into Thy keeping give myself for aye.

Within this yielded heart set up Thy throne,
My body, soul, and spirit at Thy feet.
Fall, holy fire, and seal me for Thine own,
So make this living sacrifice complete.

Baptize me, Saviour, now, with hands Divine;
Thou blessed Spirit, burning through my soul,
In me, and through me, and from out me, shine;
With "mighty power" henceforth my life control!

How can I, if Thy fire within me glow,
But "speak the things which I have seen and heard"?
Yea, Lord, Thy love constraineth me to go
And give to dying souls Thy living Word!

Thy Spirit leading, let me send or bear,
Where'er the darkness dwells, the Light of Life!
"Stay by the stuff"* or in the fighting share,
Until "Thy kingdom come" shall end the strife.

Cambridge, December, 1901.

H. G. H.

* 1 Sam. xxx. 24, 25.

A Giving and Living Church.

THE Right Rev. C. Phillips, Native Assistant Bishop in Western Equatorial Africa, has sent the accompanying photographs of groups of Christians in his diocese, taken by the Rev. T. A. J. Ogunbiyi, of Akure, a native pastor who has evidently become an expert photographer. They form an interesting evidence that the Word of God is having "free course" in the Ode Ondo district. Although of late there have been great hardships and destitution in the country owing to the stoppage of the rubber trade, and the wages of ordinary labourers have fallen to about one-third of what they were a few years ago, the contributions of the Christians have largely increased. For, though unable

district. Owing to the earnest labours of two young men of the place, a Christian community has sprung into existence at Ikere, a large town between Akure and Ado. These men not only learnt to read by diligent study, but, in the face of opposition from their townspeople, succeeded in teaching their neighbours and in mustering about seventy of them to attend Sunday services, about twenty-two of whom are able to read the Yoruba Testament intelligently. Two of these have been baptized as firstfruits of Ikere.

At Ikere, the native converts, led by their pastor, held a special open-air preaching on Epiphany Sunday (Jan. 6th, 1901), some of them speaking to their fellow-townsmen with exemplary boldness. "One of the Christian women," says Mr.

Ogunbiyi, "felt

CONVERTS AT
IKERE. SACRED
ROCK AT BACK.

so inspired at
the sight of the



VOLUNTARY WOMEN WORKERS,
WITH MRS. PHILLIPS AND MRS.
LIJADU, ODE ONDO.

to give so much in cash, they have given much more than an equivalent in voluntary manual labour, the value of which is appraised and added to their annual offerings; so that in 1901 their contributions to the support of their church amounted to £228 10s. 11d., as against £161 7s. 6d. in 1900.

But the most gladdening of all the marks of progress have been the aggressions made upon Heathendom in different parts of the

BISHOP PHILLIPS
AND ELDERS,
ODE ONDO.



C.M.S. DAY-SCHOOL, AKURE.

audience that she stopped short a speaker to give a touching and an appealing message to the standers-by, to whom she was so well known as a chief of devoted idolaters. Hers was the first open-air address given by a woman in Akure. Mr. Alahide, the schoolmaster, is keenly interested in the open-air work, going every Sunday afternoon with some of the converts and the school-children."

Erratum.—A singular error occurred in our last number. In the paragraph headed "Another Self-denying Washerwoman," on p. 115, the word "Theosophist" was inserted instead of "Breadfruit."

Missionary Blockhouses.

BY PERCY H. SHAUL.

LORD KITCHENER proved that in order to effectually occupy an enemy's country, blockhouses were needed, and these were a far more efficient means of completing the arduous task than mere skirmishing parties sent out here and there. In order to secure continuity, cohesion, and concentration in the difficult work of "possessing the land" in "the King's name," the missionary needs his out-station, his blockhouse which is held till another can be thrust out a little farther into the territory which he claims for his King.

Here is a picture of our latest blockhouse in the Nadiya district. Do not criticize the name too severely, gentle reader! for it is difficult to find a word that adequately describes these abodes. I well remember referring to my new dwelling at Meherpur as a resthouse, and was then and there taken to task by a "cold-weather visitor." "What! missionaries in resthouses!! I thought they came out here to work and not to rest!" I agreed, but ventured to suggest that living in a workhouse did not always convey the thought of activity and devotion to work.

But, after all, "What's in a name?" If I call my abode a cottage some will picture the woodbine and the honeysuckle climbing up the walls, and an air of comfort and cleanliness around; or again, if the word hut be used, there is a danger of poverty and squalor being suggested to the mind. So in this my difficulty as to terms I will endeavour to describe the house and its mission. Its mission briefly stated is contact, consolidation, aggression, and penetration; thus, by its means, a missionary and his native helpers can keep in touch with, and follow up, in the hot season, the work accomplished in his cold-weather itinerating tours. Increased contact with the people has led to increased friendliness, so that now there is probably no neighbourhood where the inhabitants would show hostility or repugnance at the settlement of Christians.

The Hindu is at heart a homely person, and this homely dwelling helps us in our endeavours to walk among them and talk to them in a homely way. By sympathy we are able to touch their hearts, and make them feel that we speak to them not as masters to servants, or as rulers to ruled, but as brother-men to brother-men.

The house is made as unsophisticated as possible—you will note there is no surrounding fence nor closed doors—all is open and all are welcomed at all times. East and West unite in this small space, for the Bengali preacher dwells here with his European fellow-worker, and cold Western ideas of insularity are merged into warm Eastern hospitality.

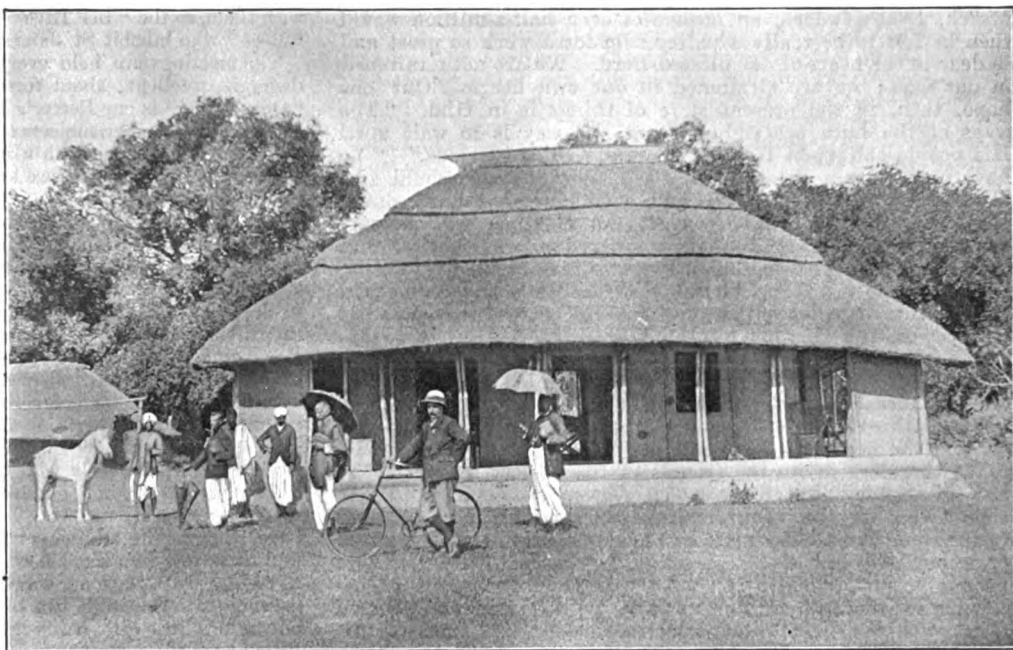
The materials of the house are likewise homely—mud, bamboos, thatch, and string.

The erection is a simple affair. A hole is dug, the excavated mud is kneaded with the feet, thrown up in lumps, and made into walls, which the fierce rays of an Eastern sun quickly dry and harden; then bamboos cut from the jungle are split up into strips, and are tied together to form a framework for the roof. Bamboo posts to support the roof are fixed into the mud platform (which forms the floor of the

house), and thick thatch crowns and completes the whole. In the picture you not only see the house but its "living furniture," i.e., the missionary, leaning on his bicycle, and his three native helpers, Bible and umbrella in hand, ready to start on the daily round of preaching and visiting.

The umbrella, we may remark in passing, has taken a firm hold upon the Bengali. Three million umbrellas are imported into the country every year. The quality is not described, but as they are sold wholesale from 8d. to 1s. 6d., something may be left to the imagination!

Locomotion is often a great difficulty in missionary work. In the picture you see my two principal means of progress, adopted after a long experience of other ways of travelling. For instance, I have jolted and tossed all night in a bullock cart wholly devoid of springs; a London cab perambulating in search of a fare could give it a start and come in first, and may in some measure illustrate its slowness and monotony. I have tried a country boat, and have spent a weary day in travelling twelve or fourteen miles. I have also been driven over the hard dry ruts in a



REST-HOUSE AT MEHERPUR.

small trap pulled by Bengali ponies; but now, for many a long year, my little white pony, "The Baby," has carried me many a mile, through dust and storm, in the fiery furnace blast of the hot season, and through mud, mire, and tempest, in the exasperating, evaporating steaminess of the rains.

The bicycle is much used in visiting, and has also come to stay. I have used it a great deal, but who can foretell a puncture? And there are times when our country roads defy the machine. Often a tropical storm has so quickly changed dust into mud that I, who have started out on the bicycle, have returned with the machine on my shoulders.

Will not the readers of the GLEANER remember the out-station work in Nadiya in constant prayer? Much has been accomplished by the blockhouses in the late war, and we expect much to be accomplished by our Mission out-stations in extending the Kingdom of our Lord the King in Nadiya.

"When shall the Kingdom be restored,
And earth and heaven, with one accord,
Ring out the cry that the King comes?"

Day of Intercession for the C.M.S.

Tuesday, Sept. 30th, or other Convenient Day in that Week.

IT is felt by many friends of the C.M.S. that the circumstances of the present time constitute a special call to prayer. On the one hand, the prospects in the mission-field were never more hopeful as regards opportunities for preaching the Gospel; on the other, suitable candidates for service are not coming forward in anything like the proportion that is necessary if every opportunity is to be seized, nor even in sufficient numbers to carry on efficiently work already in hand; nor is the income of the Society showing that expansiveness which many had hoped to see this year. And yet our churches are crowded with worshippers, and amongst our communicants are thousands of intelligent young men and young women who, if once their hearts were fired with missionary zeal, would soon make a difference in the mission-field. Many of them would go forth as workers, and those who could not do that would stimulate an interest among friends at home. The Christian people of England, too, if the spirit of self-sacrifice were poured out upon them, would find no difficulty in giving the £400,000 which the Society asks for before the end of March, 1903. Indeed, an income of even half-a-million would then be felt to be really a paltry sum for a work so great and so dear to the heart of our blessed Lord. We are not straitened in our God; we are straitened in our own hearts. Our one hope, then, in the present state of things is in Him. "The ways of the Lord are right;" and His way is to wait until His people call upon Him. "He waits to be gracious." "Ye have not, because ye ask not." We know that He could give all that is needed in funds and agents without our asking. We know that He could convert the Heathen without any missionary society or human co-operation whatsoever; but that is not His usual method. For wise reasons known to Him, though not to us, He withholds blessings until His people bow before Him in believing prayer; and He decrees that, without a preacher, the Heathen shall not hear the Gospel. He has put this treasure in earthen vessels.

Our course, then, is plain. We are called by these very circumstances to unite in earnest supplication to Him Who holds all hearts in His keeping—the hearts of those who can go, and the hearts of those who can give.

We therefore invite the friends of the Society to join in an act of Special Intercession on Tuesday, Sept. 30th, or should that day be inconvenient, upon some other day falling in the same week. The most convenient hour and place (church or schoolroom) in each parish should be chosen. Only, let there be one united, definite cry unto God from thousands of believing hearts all over the country (1) for men and women filled with the Holy Spirit for the mission-field, and (2) for generous gifts from His people at home to support them. It may be—if we enter upon this Day of Intercession with honest and good hearts, resolving that what God makes plain to us who pray we shall do—that from these very assemblies themselves the answer to our prayers will come.

A place in our petitions will, no doubt, be found for our partners who are in the other ships. In praying for our beloved Church Missionary Society, we must not forget that there are other missionary societies whose needs are not inconsiderable. We long to see the gracious rain of God's blessing coming in a copious shower upon all of them as well as upon us.

We give below a list of subjects enumerating the most pressing needs of the Society, which it is hoped will be found helpful in guiding intercession.

H. E. FOX (*Hon. Sec.*).

J. S. FLYNN (*Central Sec.*).

C.M. HOUSE, SALISBURY SQUARE,
31st July, 1902.

Subjects suggested for Intercession.

(1) The Church at home.

(a) For more European missionaries to go forth as (i.) clergy; (ii.) laymen; (iii.) ladies; (iv.) doctors and nurses. (b) For a deeper realization of missionary claims by English Christians. (c) For a willingness on their part to give generously for the support of all whom the Lord our God shall call to the mission-field. (d) For an increase of candidates (men and women) for training.

(2) The Church in the mission-field.

(a) For more native agents. (b) For the growth of the spirit of sacrifice among Native Christians in providing both men and means for the Lord's work. (c) For less dependence on supplies from England.

(3) Foreign missionary societies in general.

(a) For the growth of love and holy fellowship among all who send or carry the Gospel to the Heathen. (b) For generous appreciation of, and hearty sympathy with, each other's work. (c) For abundant blessing on all missionary work that is after the mind of Christ, and for the supply of every need.

The C.M.S. "Bee Hive."

ST. JAMES'S PARISH, DOVER.

By FRANCES GREAVES, "HIVE KEEPER."

THERE seemed a special call in November, 1896, to reach the children in our parish and to interest them in missionary work. The Sowers' Band had been successfully worked for a time, but owing to its secretary leaving Dover and no one coming forward to carry on the Band, the children's interests and powers to help in the cause were lying dormant for a year or more.

We who work amongst young people know well how novelty takes with them, so the "Bee Hive" suggested itself, and certainly so far the "Bees" who inhabit St. James's Hive are busy and active.

The meetings are held every Saturday at 2.30 p.m. and the attendance is excellent; about forty children generally are present. The "Queen Bee" is our Rector's little daughter, who collects money and chooses texts for her subjects to learn.

The meetings open with a hymn, and then texts bearing on missionary work, giving, &c., are learnt and repeated. Over one hundred can now be said.

The missionary map lesson follows, and that is very popular. Journeys are taken, starting always from England to any part of the world fixed on for the subject of the address for the day. For instance, if it were India, we should travel *via* Gibraltar, Suez, Aden, to Bombay, take train to Benares, and give our time to that city and the River Ganges, &c. Sometimes we journey to China, to North, East, or West Canada, to East or West Africa, or to any country where missionary (medical or otherwise) work is going on.

The various religions of the special people, and their manners and customs, would be dwelt on and missionary stories told, so as to fix subjects in the minds of the children, which they would connect readily and intelligently with the places in the future.

The various C.M.S. children's books and magazines afford good material for such journeys. The opening of the small weekly C.M.S. boxes follows the address, and we are thankful that so many coins find their way into the boxes; the amounts given or collected week by week vary. On some occasions we have had 6s., but the average is 2s. or 3s. Generally five or six boxes are taken out every week; one or two little girls never fail to take a box, and are most devoted little givers and collectors.

When we consider how much money is spent every week on sweets by children, we may well urge them to use self-denial. Many touching little gifts of willing offerings come to view from time to time. At Lent and Christmas envelopes for special gifts are given out.

It has been found that the frequent opening of the boxes tends largely to increase the sums collected. If boxes were allowed to stay a month in the various homes, no more would be collected and perhaps less. We all know that C.M.S. boxes amongst adults bring in much more yearly if opened every quarter, and this is the case still more with our juvenile friends. The energy, zeal, and interest flag unless well kept up.

One great blessing has resulted from the opening of the "Hive," and that is prayer which truly goes up from the hearts of many of our children. The C.M.S. children's prayer card is used twice a day by all the "Bees," and in several cases three times—morn, afternoon, and evening. One little girl, who is in real earnest, said she felt much happier since she has used the prayer three times daily. One family say it altogether before grace at dinner.

Hymns are sung and missionary litanies also. Sometimes a missionary game is played; or recitations repeated, many of which are known by the children. Friends often drop in to listen to these or to the singing. The Rector gives the address occasionally, and whenever a missionary can come, a warm welcome is given.

The meetings are closed with the C.M.S. prayer being repeated by all, and other prayers, viz.: "Lord, accept the money we have collected for Thy work in foreign lands this week, and may we deny ourselves more and more. Bless and use every penny, for Jesus"

sake. Amen." "O God, please give us all missionary eyes and missionary hearts. For Jesus Christ's sake. Amen."

So are the "Bees" gathered week by week, and we earnestly hope and pray that the fruit will appear in days to come, and that many eager little listeners now may become missionaries themselves and carry the message of salvation to those for whom they have prayed.

The "Hive" was peopled only with little girls for a time, but some small boys pleaded to be admitted and are now regular attendants at the meetings, and they do their part in collecting. It is quite wonderful how the parents have been reached through the children. No needlework is done at the meetings, but that is done at home, and the "Bees" have their own stall at the C.M.S. sale every year.

Work amongst the Young.

THE Hibernian *Gleaner* gives further details concerning the missionary lectures in the day-schools of a rural deanery in the North of Ireland than were available when the notes on Work amongst the Young which appeared in the April GLEANER were written. It appears that entrance was obtained into twenty-three schools, and that about 1,300 children were reached by the addresses. Each lecturer took a distinct subject, and literature bearing on it was distributed. In two of the parishes boxes and cards were given out, and altogether this systematic effort was attended with much encouragement. There can be little doubt that organized attempts to reach the day school children are well worth making.

In a certain Manchester Sunday-school a printed report is issued of the contributions of the children to the Missionary Fund. It is urged that by this means that misappropriation of missionary pence by the children, which is so often lamented, is lessened, and at the same time the contributions are increased. It appears that the expense of printing is amply justified by the success of the experiment.

The annual report of the Eastbourne Junior Association is more encouraging than last year, for it tells of an increase in the amounts in the boxes, which fairly counterbalances the decrease spoken of in the previous report. The Sale of Work continues to yield a handsome sum. From another Junior Association, that at Sparkbrook, Birmingham, come tidings of a good circulation of the *Round World*, which resulted in a profit of 10s. on the sales of 1901.

The profitableness of attempts to rouse the young even in places where they are already doing fairly well is illustrated by the case of St. John's, Boscombe, where a special effort among the children has resulted in the contents of the boxes advancing by twenty per cent. in one quarter.

Home Notes.

THE office of Vice-President of the Society has been accepted by the Right Rev. Dr. A. H. Dunn, the Bishop of Quebec.

Two Vice-Presidents of the Society have been taken to their rest, viz., the Right Rev. Dr. W. Pakenham-Walsh, formerly Bishop of Ossory and Ferns, and the Very Rev. W. M. Cowper, Dean of Sydney. Appreciative notices of both these departed friends will be found under Editorial Notes.

Another death to which we must refer is that of Mr. Carlos Patteson, of Limsfield, Surrey, elder son of Canon Patteson, of Norwich. Always a warm supporter of the C.M.S., he took a special interest in the Society's Children's Home, and was a very true friend to all the children there. He also took a prominent part in the work of the parish, and will be much missed by a large circle of friends.

The Rev. Canon Newton presided over the half-yearly gathering of the Worcester County Union, held at Malvern on July 9th. The scope of the Union was explained for the benefit of new members by Mr. S. Z. Lloyd, and addresses were also given by the Rev. C. W. Thorne, formerly of the Western India Mission, and the Rev. S. H. Mercer, one of the Society's special missionaries.

The twenty-fourth half-yearly Conference of the C.M.S. Lay Workers' Unions and Missionary Bands was held at South Croydon on Saturday, July 12th, at the invitation of the Croydon L.W.U. The Rev. R. N. F. Phillips, Vicar of Emmanuel Church, acted as chairman of the Conference, the gathering being held in Haling Road Hall. The subject for consideration was the "Life Plans of Lay Workers," this again being sub-divided into two sections, "Life Plans" and "Life Power." In the former section papers on the plans of the would-be missionary were contributed by Mr. E. E. Lavy and Mr. W. P. Hares; of the business man by the Rev. D. M. Thornton; and of the C.M.S. home

worker by Mr. E. A. Rusher. Under "Life Power," the secret of a Band member's success was taken by Mr. A. E. W. Gwyn. An adjournment was made after tea to Croyham Hurst, where an open-air missionary meeting was held, the Rev. A. J. Easter, Vicar of St. Matthew's, Croydon, presiding, and addresses were given by Mr. G. A. King, Mr. C. E. Caesar, and Mr. R. H. Keable.

Sales of Work have been held as follows:—Acton, Springfield House, July 9th and 15th, £43; Bentley (Surrey), July 12th, £10; Burton-on-Trent, Christ Church G.U., £25; Chesham G.U., £18; Doncaster, July 24th; Hatford, July 24th; Kendal, July 30th, £27; Little Munden, July 16th, £15; Long Ashton, July 21st; Ross (Hereford), July 4th, £56; Tonbridge, July 8th; Witherslack, July 23rd, £5.

Financial Notes.

Annual Review of the Society's Finances.

THE report of the Joint Meeting of Estimates and Finance Committees was presented to the Committee on July 15th.

An examination of the income for the past year showed that under General Receipts (excluding Appropriated Contributions and Receipts towards Adverse Balance of 1900-1) the sum of £254,603 was contributed, against £241,430 in 1900-1, showing a net increase of £13,173, chiefly due to contributions received through Associations.

Under Appropriated Contributions the sum of £58,230 was received as contributions, and £4,516 as interest and dividends, making a total of £62,747, against £71,969 in 1900-1, a decrease of £9,222. But whilst there was a large decrease in the Appropriated Receipts for the year, the amount available for expenditure from Appropriated Receipts (consisting partly of receipts in the year and partly of balances in hand from previous years) was £82,722, a sum larger than the amount available in the previous year by £15,558. This sum, together with the increase in General Receipts and a considerable diminution in expenditure, enabled the Committee to report a far less Adverse Balance than was feared before the termination of the year.

The decrease in expenditure in the Missions for the past year was regarded as most satisfactory, indicating the loyal and complete manner in which the Missions have carried out during the year the Committee's expressed desire for the strictest economy in dealing with the respective grants assigned to them.

To meet the estimated expenditure of £377,885 for the current year ending March 31st next, and the remainder of the Adverse Balance of 1901-2 not yet contributed, viz., about £18,000 (total £395,885), the Committee considered that a sum larger by £58,562 than last year's available income would be needed to avert an adverse balance.

In the prospective statement for the year ending March 31st, 1903, comparison was made (according to precedent) between the estimated expenditure and the available receipts of last year. Those receipts included a sum of nearly £20,000, by which the previous balances under Appropriated Contributions were reduced, a credit which was quite exceptional.

The Committee reported that the close scrutiny of all the Society's expenditure made by the Quinquennial Review Sub-Committee last year has shown that, unless by a reduction of the number of missionaries or of their personal allowances, no further considerable savings can be looked for.

They reported that the total number of missionaries on the roll at the end of June was 920, a net increase of two only on the number at the same time last year. This includes an increase of fourteen women and a decrease of twelve men. Of this total 540 are men and 380 women; eighty are honorary, twenty-seven partly so, and 333 are in whole or in part maintained, so far as stipend is concerned, by Appropriated Contributions of Associations or other organizations (including forty-one by the Colonial Associations); and 104 are maintained in whole or in part by individual donors.

In view of the very serious position thus disclosed, the Committee resolved:—

- (a) To again set apart a day for prayer, humiliation, and renewed consecration, and to seek a special outpouring of the Holy Spirit.
- (b) To continue strenuous efforts to spread information, to stir up interest, and to increase zeal, and at the same time to use every effort to promote a higher standard of contributions to the General Fund.
- (c) To attempt a general raising of the scale of contributions towards the support of O.O.M.'s, and to encourage a more general adoption of that relationship.
- (d) To direct further reductions, wherever possible, both in framing and in revising the estimates for 1903-4.
- (e) To exercise meanwhile great care in sanctioning fresh outlay.
- (f) To urge upon Native Christians, whose recent advance in that direction has been highly appreciated, still further efforts toward self-support.

The Deficiency of 1901-2.

To the date of going to press the amount received towards the Adverse Balance was £10,791, leaving £16,811 still to be made up. Of the sum received nine donors have contributed £500 each. Three donors have given £875 between them; twenty-five have given £100 each; twelve £50 each; eleven £25 each; and fifteen £20. The remainder has been contributed in smaller sums, including many congregational collections.

Suggestions for Raising Funds.

The following suggestions from friends are printed in the hope that they may produce some fruit:—

A Gleaner writes:—

"There are on the roll over 120,000 Gleaners. Could a world-wide effort be made for each Gleaner to put on one side one penny a day, besides their usual contributions, for one month? What is now the 'Adverse Balance' would very soon disappear and there would be a remainder."

Another Gleaner writes:—

"I believe I have seen a petition for suggestions for how to save money during the summer. To those who are in mourning either from the war or other causes,—and there are many just now,—let them save the money spent during other years on the washing of their dresses and blouses,—it would probably be 6d. a week,—and give to the C.M.S. deficit. I have been hoping for some time to see a more definite opinion about the deficit. But as yet no one seems to do more than hope and trust and pray that it will be realized and do their part towards it. Ought we not surely to take a higher stand? It is eminently God's work and He has promised to bless and prosper all that is done for the salvation of souls."

A missionary worker writes:—

"Could it not be arranged throughout England by the vicar of each parish to depute workers or Gleaners to make house-to-house *ld.* collections amongst rich and poor alike, with the option to give more. If this were worked in every diocese our debt would soon be wiped off and leave us ample in hand. I firmly believe that this suggestion made to the people is a right means and way to thank God Almighty for the great gift of 'Peace.' I rightly believe that they would give gladly and willingly to the C.M. Mission as a sign of their gratitude. *ld.* per head would give us £3,000,000."

Gleaner 120,579 writes:—

"Please to accept the enclosed P.O. for 7s. 6d.; it is just a small amount to help pay off the deficit of C.M.S. funds. I dressed a doll and sold it to help, if only in a small way, as I am only a domestic and of course with limited means, but thankful to do small things to help on the Lord's work."

A Sunday-school teacher writes:—

"Having a class of seven little boys who are really keenly interested in missionary work, they like missionary stories, and are always glad when time comes round for special missionary lesson. We have a box (or rather envelope) for the Sunday contribution, but as the boys belong to poor people, they cannot bring much, although they would I'm sure if they could do so. A few weeks ago a plan occurred to me, viz., that one boy should sell seven *ld.* packets of toffee every week, which I would make and give them and so bring the money on Sunday. To this the boys readily agreed, and it has been quite successful, although only carried into action about five weeks. I should like just to say it is a plan I tried for my own missionary-box, which brought in £2 10s. in the year."

The following anonymous contributions are thankfully acknowledged:—

Widow's Mite, 5s.; Gl. 60,547, 4s.; W. S. L., threepenny bits saved, 5s.; H. A. M., for senana work, 2s. 6d.; Gl. 89,243, £2; Thankoffering for Many Mercies Received Daily, £5; Gleaner, for Sierra Leone, 10s.; St. Jude's, Herne Hill, Gleaner, 10s.; Anonymous, 5s.; L. J. G., 5s.; F. C., 10s.; Gl. 4,332, in consequence of unavoidable absence from Exeter Hall Meeting, 1s. 6d.; A. C., in loving memory of a good mother, £1; Gleaner, Learnington, for mercies received, £1; Thankoffering—"ex," 2s.; Anonymous, 1s.; God's Tenth, 10s.; T. B., 5s.; M. C. R. S., 10s.; L. and J. S., £1; E. H., thankoffering to God for restoring a sister, 10s.

Towards the Adverse Balance and increasing expenditure.—Gl. 65,791, thankoffering for many mercies received, £2 2s.; Withhold not Thy Hand, £1; M. J., £1; Gl. 109,368, thankoffering for much blessing received, £2; Gl. 80,613, £1; E. H., 5s.; Gl. 42,023, saved on newspapers, and gained in other small ways during past six months, 8s. 6d.; Gl. 56,450, pot of oil, £5; Reader of *Sussex C.M. Gleaner*, £1; Gl. 64,934 and Gl. 96,605, partly by sale of work, £3 10s.; Gl. 3,148, 10s.; Gl. 125,790, 2s. 6d.; E. S., thankoffering for Peace and the King's recovery, £4; A Gleaner, 5s.; Gl. 2,564, 5s.; Offertory at Jifla, £12 5s.; E. F. J., thankoffering, 10s.; Two Gleaners, 1s.; J. F., 5s.; Offertory at Shiraz, £4 5s. 9d.; Gleaner, £1; Gl. 29,096, £10; In Loving Memory of Two Sisters, E. A. B. and L. K. B., 5s.; A Mill Worker, £1; Gl. 120,579, sale of doll, 7s. 6d.; L. M. W., 2s. 6d.; M. A. T., what God hath given, £5; T. M. L., 10s.; Gl. 101,068, Coronation gift, £1.

Sales of jewellery, &c.—Gl. 125,720 and Gl. 125,722, sale of wild flowers, 2s.; A. D., sale of hammock, 6s. 6d.; B., Isle of Man, old silver, 4s. 6d.; Gl. 121,800, sale of pup, 1s. 6d.; Rev. H. E. S., hand camera, £5.

Packets of Foreign, Colonial, &c.. postage stamps are gratefully acknowledged from the following friends:—

M. C. Rushton, Miss H. McMaster, Gl. 645, Mrs. Price, Miss Evans, Miss E. Marsh (also album), Misses Holroyd, Rev. W. S. Moule, Miss E. Archbold, Miss Steuart, Miss M. B. Gedge, Mrs. J. R. Havers, Miss Rose Gordon, and one packet from an anonymous friend.

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Gifts of stamps (good kinds especially asked for) should be sent to the Lay Secretary, C.M. House, Salisbury-square; but communications referring to the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James' Vicarage, West Derby, Liverpool.

Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury-square. The Lay Secretary, will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, £1 10s. each pair. Embroideries, books, curios, lace, water-colour drawings, the latter from 6s. each. Oil-colour box (fitted), £1 5s.

Publication Notes.

THE Centenary Vol. of the C.M.S. has now been published. Should any friends who subscribed for the volume not have received their copies, will they kindly send a postcard to the Publishing Department, Salisbury Square? The Volume is now on sale in the ordinary way, price 6s. net, 6s. 6d., post free.

The Sheet Almanack for 1903 will be ready for issue early in October, and will be available for localizing as a Parish Almanack as usual. Specimens and full particulars will be ready by Sept. 22nd, and will gladly be supplied to possible localizers on receipt of a postcard.

Additions have been made to the *Extracts from the Annual Letters of Missionaries for 1901*, as follows:—Part X., containing Letters from the Bengal and part of the United Provinces (formerly North-West Provinces) of India Missions, 48 pp., price 3d., post free; Part XI., containing completion of Letters from the United Provinces of India, and Letters from the Central Provinces, 56 pp., price 3d., post free; Part XII., containing Letters from the Punjab and Sindh Missions, 48 pp., price 3d., post free.

It is hoped that the *Annual Report for 1901-2* will be ready for distribution by the second week in September, but it is doubtful if the distribution can be completed until early in October. The distribution is made in alphabetical order of Dioceses, the Province of Canterbury preceding that of York. Friends who subscribe direct to the Parent Society receive their copies direct from Salisbury Square, subscribers through Local Associations should apply to the Local Secretaries for their copies.

The C.M. Gleaner may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square, Price One Penny (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 12s.; twelve, 24s.; twenty-five, 48s. A Special Edition on thick Paper can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

THE AUTUMN FAREWELL MEETINGS.

The arrangements for the Valedictory Meetings are as follows:—

Wednesday, Oct. 1st, 1902. Public Meeting in Exeter Hall at seven p.m., to take leave of the missionaries proceeding to Egypt, Palestine, India, and Mauritius. The closing address will be given by the Rev. G. S. Karney, M.A., Vicar of St. John the Evangelist, Paddington.

Thursday, Oct. 2nd. Service at St. Bride's Church, Fleet Street, E.C., with celebration of Holy Communion, at eleven a.m. Address by the Right Rev. Bishop J. Taylor Smith, D.D., Chaplain-General.

Public Meeting in Exeter Hall, at seven p.m.; to take leave of missionaries proceeding to Africa, Ceylon, China, and Japan. Address to be given by the Rev. H. L. C. V. de Candole, M.A., Vicar of Holy Trinity, Cambridge.

PRAISE AND PRAYER.

PRAISE.—That the prayers of the Nation for our King have been so graciously answered (p. 129); for opportunities of reaching students in Japan (pp. 132-134); for the results of special Missions in Japan (pp. 134, 135); for the success of the Industrial Mission in Uganda (pp. 136-138).

PRAYER.—That the sense of England's privileged mission may be intensified year by year (p. 129); that Archbishop Machray and Bishop Reeve may speedily be restored to health (p. 129); that there may be no lack of devoted messengers and no lack of means to send them forth (pp. 130, 142); for offers of service to take advantage of present open doors in Japan (pp. 132-135); for the converts gathered into the Fold from Moslem lands (p. 138).

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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The motto is "Life is made up of little things," and the aim of the writer is to show the importance of faithfulness in the little matters of life. The book is somewhat sensational in its incidents, but the teaching is entirely on the side of what is right and true.

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The

Church Missionary Gleaner

OCTOBER 1, 1902.



Editorial Notes.

OF all the ideas that have claimed attention during the eventful months through which our Nation has passed since Victoria the Good was called to her eternal rest, none has been more emphasized than that covered by the somewhat modern phrase Empire-building. The rapid accretions to the territory governed by the British Throne have meant the building up an Empire more remarkable than any the world has known. This island of the sea, in God's providence, has magnetized to itself mighty continents, peninsulas, and archipelagos, permeating them with its influence, and compelling not only absolute but willing allegiance. The "thrill and glow of Empire" is being felt by the most widely separated British subjects. It is a remarkable fact that Great Britain's conquered foes the world over, as a rule, have wept tears of gratitude at their victor's feet, recognizing that, under a merciful and just rule, peace and prosperity were assured to them. And because our truest empire-builders have been men of integrity, controlled by the principles of Christianity, and, in many instances, directly influenced by the Spirit of God and the Word of God, the empire is what it is to-day. But there lies a deep lesson for the Church of Christ within those pregnant words, Empire-building. Shall our councillors and legislators, our army and navy, our scientists and explorers, our citizens and artisans, be keenly alive to the honour and claims of Imperial ambition, and we—representatives of the King of kings, the Church militant, citizens of Zion, and "labourers together with God"—be apathetic towards the establishment of His everlasting dominion. The building up of the Empire within the Empire—aye, and far beyond even that mighty radius—is this the engrossing topic of the hour with us who are called to be God's Empire-builders? If it were so, should we need repeated urging to give, to go, to pray—in a word—to "build"?

Conspicuous seats were assigned to Britain's Empire-builders among the Coronation guests in Westminster Abbey; and in the great Crowning Day "that is coming by-and-by" there will doubtless be a special place in the circle around the Throne prepared for those who, in the lands of midnight gloom, have been building up the Redeemer's kingdom. God's Empire-builders are "a people near unto Him," and they should be peculiarly dear to the Church of God. As we write, the Autumn Farewell Meetings will soon be taking place, when opportunity will be given to bid personal and hearty God-speed to many such. A formal announcement of the arrangements for the gatherings to be held by our own Society will be found on another page. We thankfully anticipate large meetings, but we would here remind the thousands of friends who will be unable to gather with us on those solemn days, that we are counting upon their fervent remembrance at the Throne of Grace of our departing brethren and sisters. They need our prayers. Many are going from happy Christian surroundings into an environment that will test faith and courage and patience. They are but human, and the leave-taking of dear ones is not less trying because they are joyfully going forth for His Name's sake. And so we earnestly ask each reader indi-

vidually to pray much during this autumn for the out-going missionaries, and for the friends and work they leave behind them; remembering not only those of our own Society, but every true missionary of Christ who is saying farewell to the homeland. And let us seek to know and pray for as many individually as possible.

In our November issue we hope to give some account of the Day of Intercession. We trust that the Society's invitation to its general observance has not been overlooked by any reader of the September GLEANER. It was suggested that Tuesday, Sept. 30th, or some other convenient day of the week should be spent by the Society's friends in prayer for the supply of men and women willing to go and suitable to be sent into the mission-field, and of liberal gifts to support the work. We need no further evidence that the time has come for such united supplication. Two serious facts are before us. First the overwhelming need of men. Candidates are not offering in anything like adequate numbers to enable the Society to take advantage of the numberless opportunities for preaching Christ that exist to-day. The acceptances of last year were actually the lowest since 1890. Secondly, the need of money. Four hundred thousand pounds are needed before the end of March, 1903, and the deficit of last year has still to be reduced by one half. If only the Communicants of the Church of England awoke to their solemn responsibility of obeying Christ's last command as loyally as they obey His dying command, they would count such sums "an offering far too small," and certainly more than one in 3,550 of their number would go forth as His foreign ambassadors. Let us individually ask ourselves each time we gather around His Holy Table if we are, in any measure, prolonging His absence or hastening His return.

Old friends and members of the C.M.S. are being continually taken from us, and it often happens that their very names are little known to our present widely extended circle of younger people. Three such have been called Home in the past month, after long and useful though not prominent lives. (1) Mrs. Hasell was the widow of a much-esteemed Secretary, the Rev. Samuel Hasell, who was a missionary in India fifty-five years ago, and afterwards one of the ablest speakers at meetings the Society ever had. He died suddenly in 1879. Before her marriage she had been, as Miss Suter, a missionary of the Female Education Society. A daughter of hers was one of the earliest zenana missionaries, and her daughter has lately been married to Mr. Baskerville, of Uganda. (2) Miss Venn bore an honoured name indeed. She was a daughter of Henry Venn, the greatest of C.M.S. leaders. In her old age at Richmond she followed all the current work of the Missions with deepest interest. The journals and letters of her father in her possession were of great value in the preparation of the History of the Society. (3) Canon Patteson, of Norwich, was one of our veterans in faithful friendship, wise counsel, and untiring service. His wife, who died in June last, was a sister of the late Canon Hoare. One of his daughters married her cousin, Canon Hoare's son, the present Bishop of Victoria (Hong Kong) and died in China in 1883. It is good to recall the blessed

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lives of these servants of the Lord. When we rejoice in the increase of missionary zeal and interest and knowledge, let us remember that they laboured and we have entered into their labours.

The Palestine Mission is about to be visited by the Rev. F. Baylis. There are several questions of reorganization affecting the welfare of the Mission which are just now to the front, and it will be a distinct advantage that the Secretary who bears the main share of the burden of executive responsibility for the Palestine work should be present at the autumn Missionary Conference. His visit will also afford Mr. Baylis an opportunity of seeing the stations and the institutions of the Mission which the missionaries have repeatedly pressed him to do. It is proposed that he shall sail on Oct. 16th, and he will have the advantage of the companionship of the Rev. C. T. Wilson, who is about to retire, after nineteen years' service in Palestine.

It has also been arranged that Miss Minna C. Gollock, through a combination of circumstances partly personal and partly official, and to the thankful satisfaction both of the Committee and of her own friends, should visit the C.M.S. stations in Palestine this autumn, starting a fortnight earlier than Mr. Baylis. The cost of her journey to and fro has been defrayed by the gift of a generous friend. Miss Trotter, daughter of Canon Trotter, of High Barnet, has offered to accompany Miss Gollock as a friend. We ask our readers' prayers for both visits, that the intercourse may be alike happy and profitable to our missionaries and to those who visit them.

The mails from Uganda contain many references to the ravages of the fatal "sleeping sickness." It would be difficult to exaggerate the fearful rapidity with which this dread scourge is spreading. As many as twenty thousand have died in South Busoga during the last eighteen months from this complaint alone. It is matter for thankfulness that a Government commission of inquiry is on foot. At present, neither cause nor cure of the strange malady have been discovered. A double solemnity and urgency is, surely, imparted by it to the Katikiro's appeal, "Send us teachers, teachers, more teachers!"

Again we extend our cordial sympathy to the bereaved China Inland Mission, in the martyrdom of two of its devoted missionaries in the Hunan Province. Whilst we are thankful to be assured that there is no evidence of any renewed general anti-foreign or anti-missionary movement, we are reminded of the need of fervent and continual prayer on behalf of all our missionary brethren and sisters and the converts scattered throughout the dark, restless Chinese Empire. At Sieng-iu, a station recently opened in the south of Fuh-Kien, an anti-tax riot occurred in July, but the workers were preserved from serious harm. Yet the danger is not unlikely to arise elsewhere, and prayer should accompany our thanksgivings for deliverance.

Need we commend a careful perusal of the C.M.S. Annual Report to our readers? It is as ever full of deep interest, and we trust it will be more used than ever as a book of reference when paragraphs in the monthly periodicals are not understood. By a special resolution of the General Committee, in lieu of the large Annual Report, a copy of the shorter Report will be sent to donors and subscribers of ten shillings and upwards. This smaller book will comprise the General Review of the Year and The Story of the Year, as well as a list of the Society's missionaries, a financial statement and statistical tables. In addition, each copy will give

at the end the contribution list for one or other diocese in England and Wales or the list of remittances made direct to the C.M. House, so that all donors will have an acknowledgment of their own subscriptions and of those from their own parish and diocese or of those who elect to send their contributions to Salisbury Square. It is believed that the Short Report will be acceptable to many friends as giving the salient facts of the Missions in a brief and interesting form, and the substitution of it for the Large Report is sure to effect a considerable saving in the printing bill for the latter, a consideration which will serve to reconcile those who valued the full and detailed notice of the work of the Missions station by station. Those who have read the Report mainly as a book of reference, not one to be read through from beginning to end, must not of course expect to find the Short Report respond to such a use. The treatment is mainly topical rather than geographical, and it is most likely to happen that a particular station or a particular missionary in which or whom interest may be felt will not be found even mentioned. However, the Large Report with its full treatment and copious indices of names and topics may be had by payment of two shillings, and it will be an encouragement to the Committee and to the Secretaries if a demand for purchased copies springs up as a consequence of the diminished free distribution.

Our Sheet Almanack for 1903 will be ready almost immediately. The special feature in it is the selection of texts, a labour of love by a gifted friend of the Society, Mrs. Ashley Carus-Wilson. The texts are wholly from the Revised Version, and they are grouped according to the special teaching of each season or day, and they are taken from fifty-six out of the sixty-six books of the Bible. We hope that the daily mottoes will be not only helpful but provocative of study of the Sacred Word. The watchword, "As My Father hath sent Me, even so send I you," occupies the central position upon the sheet. The six pictures represent six important spheres of C.M.S. work, and include a portrait of the Katikiro of Uganda. We hope that old and new friends will recommend it to the parochial clergy for localizing and thereby secure a largely increased circulation.

Give or Go.

[Written after reading the appeal issued by the Hon. and Central Secretaries in the September GLEANER.]

THEY servants wait at home and pray :
Ah ! Lord, is this the way
To gather in the costly harvest-gold ?
Meanwhile the day grows old—
Hearts, ye can go ! Hearts, ye can give !
True loyalty's retributive.

Go ! for the Master points the way ;
Is it enough to pray ?
He needs your company, His friends are few,
Your homage, then, is due.
What if you fail His bugle-call ?
You save your soul—but you lose all.

Give ! for the Master lent your store,
And much—from Him—means more !
The empty coffers He may fill with gold,
But through your hands the money must be told.
Pray for the will to give or go—
The power shall follow, He says so !

A. M. L. FARROW.

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

30. Reading Upside Down.

FROM the beginning of the Mission, as our readers will remember, "reading" had been the mark of one who desired to be attached to the religion of the missionaries. The little *mateka*, or first reading-book, was circulated widely, and yet there were seldom as many copies as there were would-be readers. The *mateka*, as published to-day, begins with an alphabet, a few pages of syllables, the Creed and the Lord's Prayer in syllables; then come the Commandments and "Certain words from the Book of God," a short selection of significant texts. If the *mateka* was scarce, still scarcer were the Gospels and other books; for they were few in number, and the long journey from the coast made them very dear.

Thus it came about that each little volume had its circle of readers, craning their necks forward to catch a sight of the printed page. Only the favoured few had the privilege of reading the type in the ordinary way. The rest had to be content with catching sight of it at any angle they could.

The writer remembers hearing of a Muganda who was observed by a missionary to be holding his book upside down. "Does it make any difference?" he asked, when his supposed mistake was pointed out to him.

A "reader" could generally be recognized by the little cloth or skin bag in which he carried his precious books about with him.

31. The Great Translator and his Helpers.

Throughout the troublous years 1891, 1892, 1893, Mr. Pilkington was steadily working away at translation, a work for which his classical training and great linguistic abilities marked him out. He had learned Swahili during the few months' waiting on the coast, and picked up a working knowledge of Luganda in the course of the journey up country!

When he landed in Uganda in January, 1891, the four Gospels had been translated by Mackay, the Rev. R. P. Ashe, and the Rev. Cyril Gordon, and St. Matthew had been printed.

Pilkington nearly always, with the aid of Henry Wright Data, and sometimes with that of Sembera, Samwili, and Nuwa, set to work at once, and began sending home translations with almost incredible speed. By the end of March, 1891, when he had been only two months in the country, the Acts of the Apostles was completed, along with Bible stories, hymns, the beginnings of a Luganda grammar, and other translations. In less than eighteen months more—and those the very months during which the missionaries were living in daily fear of civil war—Pilkington completed the New Testament, together with several Books of the Old Testament. Such rapidity has never been surpassed, perhaps never equalled. In order to appreciate this wonderful feat, it should be borne in mind that no grammars or dictionaries existed, and that in a large number of cases the words and ideas of the New Testament had no parallel in the language of an uncivilized heathen race. Besides translating, Pilkington was continually revising, being fully alive to the defects of his early work.

Copies of St. Matthew in Luganda, the whole New Testament in Swahili (which some Baganda understood), and other books began to reach Uganda, being mostly carried upon men's heads from the coast. For a New Testament a thousand cowries, or five weeks' food, were given eagerly; in fact, so anxious were the people to get copies of any book, whatever the price, that the reed walls of the house threatened to give way under the pressure of the crowds. It is not needful here to repeat the many instances of long journeys undertaken, and large sums offered, for copies of the books. They are well known to all who have heard much of the Uganda Mission.

32. Some Salient Facts of the Period.

Bishop Tucker was in Uganda again from Dec. 23rd, 1892, until June 2nd following. During that period Sir Gerald Portal, sent up as a Commissioner by the British Government, took over Uganda temporarily, and the Union Jack took the place of the Company's flag. Bishop Tucker was able to negotiate with Sir Gerald Portal on behalf of a settlement of the quarrels between the Ba-Inglesa and Ba-Fransa.

Captain Macdonald completed the survey for a railway from the coast—a measure destined to revolutionize Uganda.

Bishop Tucker took with him into Uganda a reinforcement of six new missionaries.

In March, 1893, forty Protestant chiefs, including nine out of the thirteen great chiefs of the country, voluntarily drew up and signed a brief but most potent decree: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs. . ." Thus at one stroke, and without pressure from the English, domestic slavery was abolished in Uganda. Even now it cannot be said to have been abolished in Zanzibar!

In the same month the Church Council set apart three Baganda teachers for foreign work—in Busoga—and held a farewell service for them.

On Trinity Sunday, 1893, six Baganda were ordained deacons, the beginning of a native ministry.

33. The Apostate, the Tamil's Tract, and the Revival.

"Readers" were multiplying, the great reed cathedral was filled with eager throngs, native teachers were going out, the Native Church Council was gathering power in leadership—all seemed to be going well. But there was a sad lack of reality among many of the supposed converts. The missionaries lamented inconsistencies and empty professions.

Towards the end of 1893 a deplorable incident occurred. One Musa Yubaganda, a "reader," presented himself before the Church authorities and demanded to have his name given out as having become a Heathen again.

"Do you know what you are saying?" he was asked.

"Do you think," he answered, "that I have been reading for seven years and do not understand? Your religion does not profit me at all. I have done with it."

The missionaries were shocked and depressed by such a confession of failure. It did not stand alone. They met for prayer, but no immediate answer came.

In a discouraged mood, Pilkington, whose strong personality had given him a leading place among his brethren, went alone on a visit to the island of Komé. He had with him a booklet, the translation of a tract by a Tamil evangelist named David, on the Holy Spirit. He took it up and read it, and as he did so he was led to pray for a baptism of the Holy Ghost. Marked blessing followed in Komé. He came back a changed man, "filled with the Holy Ghost." He told his brethren what he had found, and on Dec. 8th, 9th, and 10th a wonderful series of meetings began. Christians of old standing found new power and holiness; chiefs came forward and confessed that hitherto they had been only nominal Christians; and large numbers of Heathen were converted. Best of all, *Musa came back*.

That happy time has set its mark upon all the subsequent history of the Mission.*

(To be continued.)

* [Is "a hearty desire to pray" characterizing the Church of Christ in these early days of the twentieth century? If so, it is the harbinger of blessing. Does it not rest with us so to claim the promise, "I will pour out of My Spirit upon all flesh," that what happened in Uganda may be repeated in every barren spot of the mission-field and of our own Church at home? Let us be much upon our knees. Less organization, if need be; more PRAYER.—ED.]



A BUNGALOW AT "KRAAL TOWN."

Among Wild Elephants.

A NOVEL PREACHING TOUR.

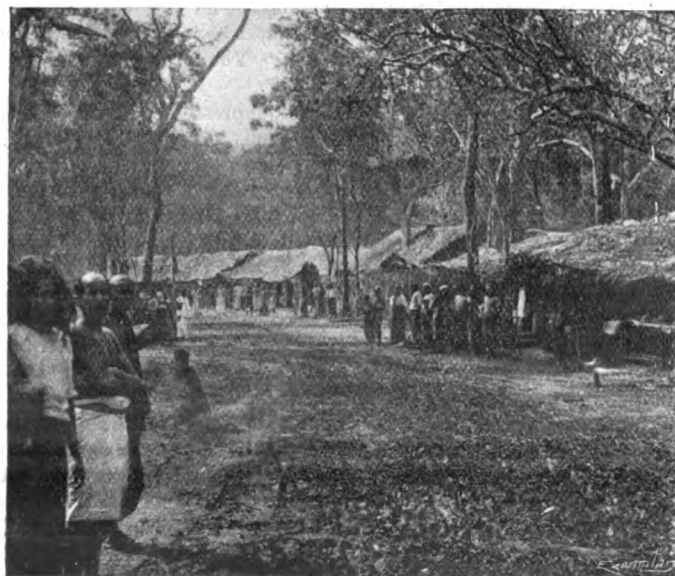
BY THE REV. S. M. SIMMONS, of the *Singhalese Itinerancy, Central Province, Ceylon.*

IN December last the chiefs of the Seven Korles* of the Kandyan country arranged to inaugurate an elephant "kraal" before the Governor of Ceylon. As large crowds are attracted by such occasions, it seemed a splendid opportunity to preach the Gospel. The actual "drive in" did not take place till the middle of February, so we had ample time to get ready. An out-of-the-way neighbourhood was selected, where elephants abounded, and about a mile from the cart road a spot in the jungle was chosen in which to build the "kraal," or stockade, into which the elephants were to be driven. A track was



Photo:
A. W. A.
Platé & Co.

THE TRACK LEADING TO "KRAAL TOWN."



THE BAZAAR AT "KRAAL TOWN."

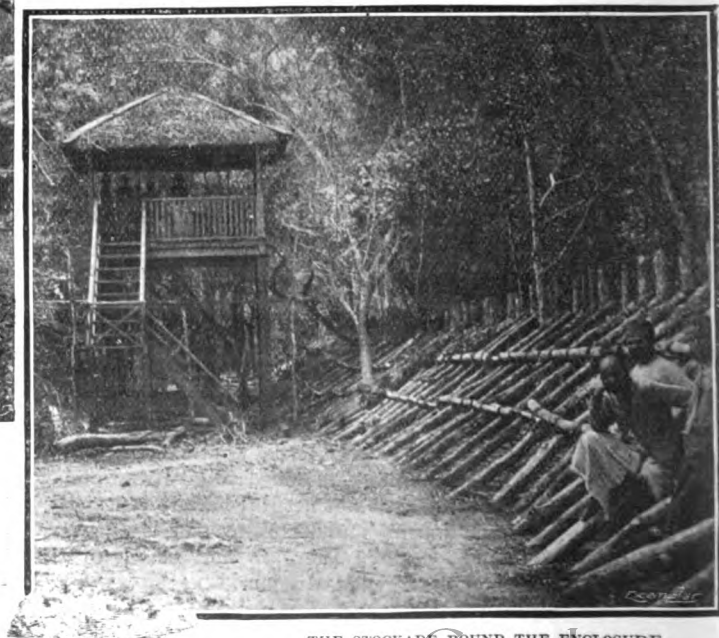
cleared through the jungle up to this spot, and a small temporary village, "Kraal Town," built. Bungalows were erected by the Chiefs for the Governor, Heads of Departments, and for them-

* The name of a district to the north-west of Kandy, containing the important town of Kurunegala.

selves; whilst intending visitors obtained sites on which to build houses, and native merchants and dealers of every description soon had booths put up wherein they sold food and drink at famine prices, and set forth their bright cloths and trinkets to attract the simple villagers who came to see the fun. On these occasions all the buildings, from the Governor's *māligāwa* (palace) to the meanest hut, are made entirely of jungle sticks and palm leaves; but the chiefs vie with each other in making the official residences as neat and comfortable as possible, and the picture of the bungalow built under the trees will show how well they succeed (picture 1).

About ten days before the "kraal" five Singhalese fellow-helpers and I set out for the scene of our week's mission. We travelled in bullock carts and took all our provisions with us—coconuts, rice, pumpkins, bananas and curry stuffs, each man bringing a fowl and six eggs. Outside, on the palm-leaf hood of the cart, hung our clay cooking pots. The journey took a day and a half. On the second day about nine a.m. we turned into the track cut through the jungle (picture 2). As it had rained heavily it was a sea of mud, into which our carts sank almost to their axles. With some difficulty our two light carts were got into Kraal Town, but our provision cart stuck hopelessly, and was only brought in next day.

Some ten days previously I had dispatched one of our workers to obtain a site and begin building our house, hoping he would obtain assistance from a Christian chief. When we arrived at our "location" we found a space cleared in the forest, it is true, and some posts fixed in the ground, but no house. Soon our friend appeared, dragging some poles out of the jungle and explained that the chief and all his retainers had gone off before his arrival to help drive the elephants. He had therefore worked alone, and had got the site and all the timber ready! This man was formerly a Buddhist priest, but has learnt a little carpentering. He was indefatigable in his efforts until, on the second day after our arrival, the house with a bedroom and dining hall was complete. In the meantime the chief



THE STOCKADE ROUND THE ENCLOSURE,
SHOWING THE GRAND STAND.

sent us a big tarpaulin, which, supported by a pole in the centre, served as a tent under which to live until the building was ready;

in the jungle. This part of the country is very dry, so that only the land in the neighbourhood of tanks can be cultivated. These tanks are nearly all formed by throwing an earth bank across a natural depression, and so collecting the water which otherwise would run to waste. They are often very pretty as seen from the embankment. On the one hand is the water, full of white lilies, into the further side of which the trees of the forest seem to be wading, and the whole scene is alive with all sorts of aquatic birds, diving, dipping, or drying themselves in the sun. On the other hand, just below the embankment, nestles the little village under its coconut-trees, and beyond and all around the rich sap-green paddy fields extend to the edge of the encircling forest. The villages are filthy and poverty-stricken in the extreme, and the houses are all huddled together. The inhabitants are dirty and sickly, and their arms and necks are covered with charms against sickness. Much of their thriftlessness and laziness is the result, I believe, of continual attacks of malarial fever. We were well listened to in both villages, and were told that the Gospel had never been preached there before. As very few could

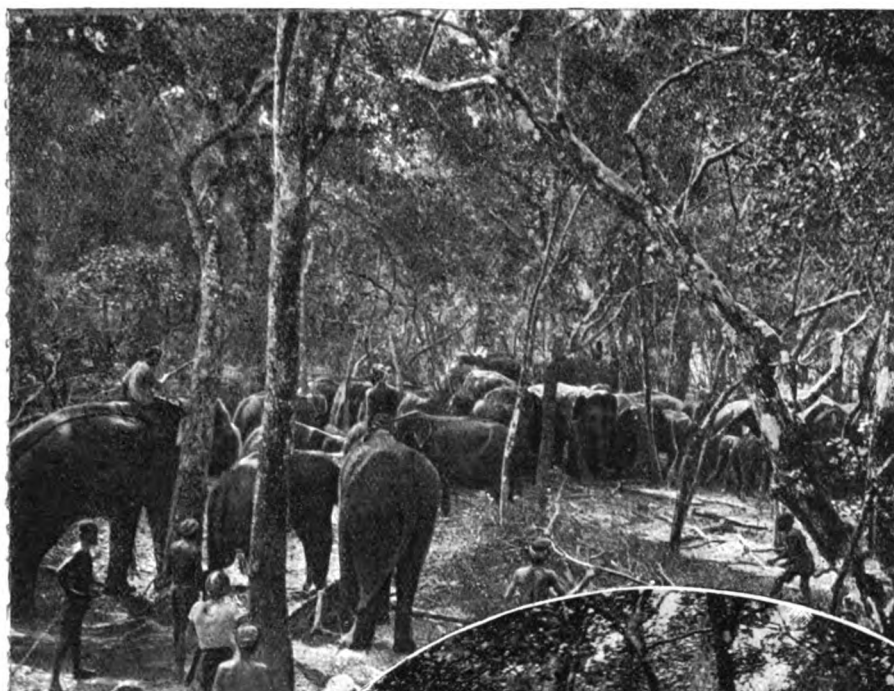
read, we were unable to give away many tracts.

On Monday we preached five times in Krsal Town. Our best opportunity was that afforded by the paying of the coolies who had been engaged in cutting the various roads through the jungle. They listened attentively while waiting to be paid, notwithstanding the efforts to distract made by some carters who had out-

and later on he sent us sufficient coconut leaves to thatch our house.

On the Saturday, having finished building, we started work in the afternoon by preaching from the large Scripture cartoons (published by the R.T.S.) in the bazaar (picture 3). We were a little disappointed not to find more people there, but at that early date visitors had not arrived. Tradespeople were only just beginning to fit out their stalls, and the villagers were all out "beating" the jungle for the elephant drive. We had an attentive audience, however, of Buddhists, Hindus, and Mohammedans. At night we showed our lantern pictures in an unoccupied shop, when many came again to listen to the preaching of Christ. We were especially encouraged by the friendly attitude of one who has often tried to hinder our work in Kurunegala. The catechists had been able to show him a little kindness in the morning, when bathing in the river; after this we saw him listening again and again to the preaching, and also reading the tracts distributed at the close of our meetings.

On Sunday afternoon we divided into two parties, and went preaching in two villages about three miles off



SECURING THE WILD ELEPHANTS.

Photographs: A. W. A. Picté & Co.

spanned close by. One man, cooking near at hand, sprinkled powdered chillies on the fire, thinking that the pungent odour would hinder our speaking, but it was a complete failure. In the evening some Buddhist booksellers gathered round us to try to make a disturbance; but they were restrained, and finally accepted some of our tracts to read, and went away quietly.

So throughout the days of the week we preached, sometimes in the villages scattered at considerable distances apart, and sometimes in Kraal Town. Everywhere we were well received, especially by the villagers in their own homes, and our message was quietly and, for the most part, intelligently listened to. In one village more than a dozen young women and girls listened attentively for about half an hour to the glad tidings, whilst a village patriarch acted as spokesman and asked us questions. When we were going he said, "If what you teach is true, we ought to give up Buddhism and trust in Christ," showing how clearly and simply the message had been understood. We met here and there in the villages a few who apparently truly love the religion they have been brought up in. The words of one such, as we pressed the claims of Christ on him, seemed specially pathetic. "I do not know a great deal about Buddhism, and I am only an unlearned man; but I love my forefathers' religion, and I cannot give it up, even if it entails the loss of my soul." These *upāsikās* are always marked men amongst their fellows, none of whom take any notice of religious observances unless a gay procession to some sacred place, with tom-toms, bagpipes, and fireworks, be got up in the village.

In Kraal Town we had feared the opposition of Buddhist preachers, who often dog our steps; but none came. When we could not command a hearing in the bazaars, we were often encouraged by the earnest attention of perhaps five or six in a quieter place. Who knows whether a larger number are really listening intelligently and earnestly when the preachers are surrounded by a crowd?

As the day of the "drive in" drew near and the Government officials and visitors began to arrive, the number of Natives increased too; but it became harder to attract listeners as the excitement grew. The elephants were now within two miles of the stockade, carefully watched by a cordon of beaters over 5,000 strong. On the morning of Saturday, Feb. 22nd, word was hastily sent to the Governor that the elephants were already at the mouth of the funnel-shaped stockade leading into the main enclosure.

A narrow belt thirty or forty feet wide had been cleared in the jungle enclosing about four acres. Around the inner edge of this belt the stockade (picture 4) had been built of strong trees, planted upright in the ground at a sufficient distance apart to allow a man to slip between them. In the picture you can see the grand stand, built of satin wood, from which the Governor watched the sport. Less exalted visitors climbed into trees, swarmed up the stockade, or spread palm-mats on the supports used to shore up the huge fence, and watched from under these impromptu shelters.

At the further end of the stockade was a wild hubbub, not of elephants, but of the beaters. Some lined up both sides of the funnel firing off guns, waving spears, and uttering terrific yells; whilst the others pressed the frightened and bewildered giants of the forest from behind. At last one monster—a rogue—broke into the enclosure and so gave the lead to the whole herd. No sooner were they in than the entrance was quickly and securely closed up behind them; and the beaters took up their stations all round to keep the elephants away from the stockade, which they could have broken to matchwood with a single rush.

They were left standing huddled up together in the centre of the kraal for some hours (picture 6), whilst preparations for noosing were being hurried forward. It was the largest herd ever driven in at one time, and contained over 100 animals, ranging from nine or ten feet high to calves no bigger than a pig. The elephants were never allowed by the watchful cordon of beaters to get near the stockade, but were frightened back with threatening cries and gun-shots.

When the work of noosing was to begin, eight or ten tame elephants

were sent into the enclosure. Each elephant was harnessed round the forepart of the body with stout ropes of raw elk-hide to which was attached the noose used to secure the wild ones; and each elephant was be-stridden by two or more almost naked riders. As they advanced the herd began to slowly move forward, followed closely by the tame animals. The decoy elephants worked in pairs, and the riders tried to approach some young member of the herd as it retreated before them. When quite close up to it one of the riders would slip off the tame elephant's back and walking just in front of it, directly opportunity offered, slip the running noose over a hind leg of the unsuspecting wild elephant as he lifted it up in taking a step forward. He was then dragged along backwards by the big fellow to whom he found himself firmly attached, whilst the other one pushed or coaxed him in the same direction. Some of them trumpeted and fought furiously when they found themselves noosed, or sulked and tried to lie prone on the ground, and it required all the united strength of the two decoys to pull, push, and pommel such up to a strong tree. Once there the captive's hind leg (pictures 5 and 7) was drawn close up to the trunk of the tree, and fastened securely by a hide rope. If he were very troublesome, both hind legs were thus fastened. The noose was then withdrawn, and he was left to meditate alone on his sad state; except for occasional visits from the still untethered members of the herd, who would come to commiserate with the captives and try the knots of their thongs with a view to liberating their friends.

In this way about forty elephants were tied up in three days. Both men and beasts were by this time thoroughly worn out and exhausted. In the evening of the third day about 7.30 an elephantine De Wet discovered a gap near the Governor's grand stand in the cordon of watchers round the stockade which was speedily broken down, and all the unnoosed animals rushed madly into the jungle again.

During these last days the excitement was so great that very little street-preaching could be attempted, but the workers gave away hundreds of tracts, and often had opportunities for personal talks with those whom they met.

Hundreds had the Gospel preached to them, some for the first time. Much Christian literature was distributed, and always gladly accepted, and many listened very attentively to the Word preached. Who can tell what the harvest may be!

How we kept Coronation Day. IN THE SHADOW OF "THE MOUNTAINS OF THE MOON," TORO.

BY THE REV. T. B. JOHNSON, M.A.

[The following is the substance of a circular letter addressed to children, but containing much that will interest older readers. Tidings of the Coronation postponement had not penetrated to so remote a portion of the King's Dominions, and the event was celebrated with unclouded rejoicings on June 26th.—ED.]

I FEEL that I must not go to bed without writing you some account of our doings out here in the heart of Africa on this great day; for we have been joining with you and millions all round the world to-day in one great festival of rejoicing and prayer.

Now shut your English eyes and let me say, "Hey, presto!" and open them for you out here in Toro. Look at that great range of the Ruwenzori Mountains, or "Mountains of the Moon," as they have been called, so close at hand and bright in the morning sun—they are grand indeed; and those little conical peaks across the plain, that used to be rumbling and throbbing and fire-spitting volcanoes, if you climb up and peep over the edge, and look down, you will see nothing now but very peaceful little gems of water set in bright rings of sloping grass, each like a morning dew-drop in the bowl of a leaf. I think those extinct volcanoes are very much like this country and the change it has gone through.

But I want to show you many other things. Look at the crowds of white-robed people of all ages, making their way to that large building just outside the Mission compound. There goes the church drum, and that is like the stopping of the bell at home, and means they are going to begin. Inside, the crowding hundreds are overflowing into the pathway down the centre, squatting on their straw mats or skins, or on the bare ground—all except the king and chiefs and a few others, who bring their chairs and sit up against the bright reed pillars or dark drab wall.

On the Communion Table is a Union Jack, with red, white and blue encircling the rails. After the Litany, and reading and prayers—in a strange language full of h's and k's—the people stand to sing. Listen! Don't the words sound very odd? and yet you know the tune so well—for it is the National Anthem—that you begin to join in in English, because you can't help it, and sing "God Save the King."

Ten years ago the black folk here didn't know the look of a white man, except two or three who might have seen H. M. Stanley years ago, when he went through the dark pygmy forest on the other side of the great mountains; yet now we are singing "God Save King Edward," and are keeping Coronation Day just as heartily as you people at home. For the coming of the British rule has meant the passing away of war—the passing away of the terror of the midnight raid, when men were roused from sleep by the crackling of their burning huts and the shouts of the enemy, and rushed out in terror, only to be speared by their savage foes or captured for slaves, and women and children were torn away from their old homes for ever. It is so fresh in the minds of all but the youngest that they cannot but be thankful that the old order has changed, "giving place to new."

After the service the people formed in procession down the avenue and up the neighbouring hill, to the Government fort, to join in "Three cheers for King Edward."

In the afternoon the king and his brother (a great chief in this country, and in days gone by even greater sometimes than the king himself), the queen, the Prime Minister, and many of the chiefs and their ladies came down (after a right royal feast of beef and cooked bananas with their own people) to join us at tea, and in the evening the king was with us again at dinner, the table being decorated with red, white and blue. It was quite a big dinner for the occasion, with a *menu* including among other dainties a "Merrie England" plum-pudding, with a little Union Jack stuck in the centre. Of course we concluded with "Three cheers for King Edward," followed by another three for our King Daudi Kasagama, in which he joined as heartily as we!

And now came perhaps the quaintest and most interesting part of the whole. Outside were waiting a host of the king's people, each armed with a blazing bundle of reeds—some of them 12 feet long—and as we appeared they surrounded us, and in the balmy, starlit night together we crossed the Mission compound. There beyond, stretching right away up the King's Hill, was a double line of hundreds of blazing torches, whose bearers closed in upon us as we passed, and followed us up in an ever-growing mass, forming at the top quite a surging forest of fire. The Jubilee illuminations, which I saw in London in 1887, could not compete with it for striking effect.

Inside the king's courtyard, which is enclosed within several tall reed fences, one beyond the other, there was the sound of drums and many strange flutes, and as we entered he led us to half a dozen chairs arranged on mats before his two-storey thatched mud-house, and in the midst of them, on a fine leopard's skin, was his own chair.

There, under the glare of the circle of torches, we were entertained with a real African concert. The men were already busy

dancing (no native ladies being there except the queen and the king's sister, hidden away behind his chair), and when the dancers had had a good spell, the Katikiro (Prime Minister) and chiefs formed into line and took their places, and there on the sharp little stones had their turn; they advanced with a spring forward and a leap into the air, then a spring back and another leap into the air, gradually approaching till quite close, and then retiring. We wondered how they endured it with their bare feet, and some did indeed complain, when they were out of breath, of the sharpness of the stones, as an excuse for not going on longer. In days gone by they used to have the dance once a month, at every new moon, to worship it and make it friendly, evidently believing it to be a person of influence; but when they became Christians, of course, they dropped the worship of the moon, and so abandoned the dance altogether. They only did it to-night to entertain us. Then came some singing. One man sang a few words in praise of the king and then the chorus repeated it, and so on till the leader was nearly worn out. Then the drummers came forward and danced as they beat their drums with their fingers, and the flutists fluted in their own quaint fashion, followed by more singing and more dancing, till at nine o'clock we called for three cheers for King Edward, and three for Daudi Kasagama.

As we thanked them, and said "Good-night," they sped us at parting with gracious courtesy, with the words "*Webale skuija*" ("Thank you for coming"), and accompanied us to the gateway of the outer fence, where we left the great mass of flickering torches and strolled back down the hill, thankful in spirit for the British Empire in Toro, and thankful for the coming of the Gospel Kingdom which had made possible this real union of hearts among us—a shadow of the "good things to come," when Jesus Christ shall have put all enemies in subjection under His feet.

Will you pray for us that His work here may be blessed; that more native teachers may be given us, and that His kingdom may be soon set up?

A Remarkable Movement.

THE Rev. Dr. H. U. Weitbrecht, of the Punjab Mission, draws attention in his annual letter to a religious movement which originated in 1900 among some Hindu women of the upper classes in Lahore. The society, called the Bhajan Mandli (Association for Worship), was at first composed of only five families who met for worship and the singing of devotional bhajans once a week. Now it has made considerable progress, and more than one hundred ladies were present at the annual meeting held in October, 1901. The "covenant" to which each member subscribes runs as follows:—

"We will renounce lying, slander, quarrelling with friends and relatives, and all kinds of obscenity; and we will try to promote the welfare of our sisters."

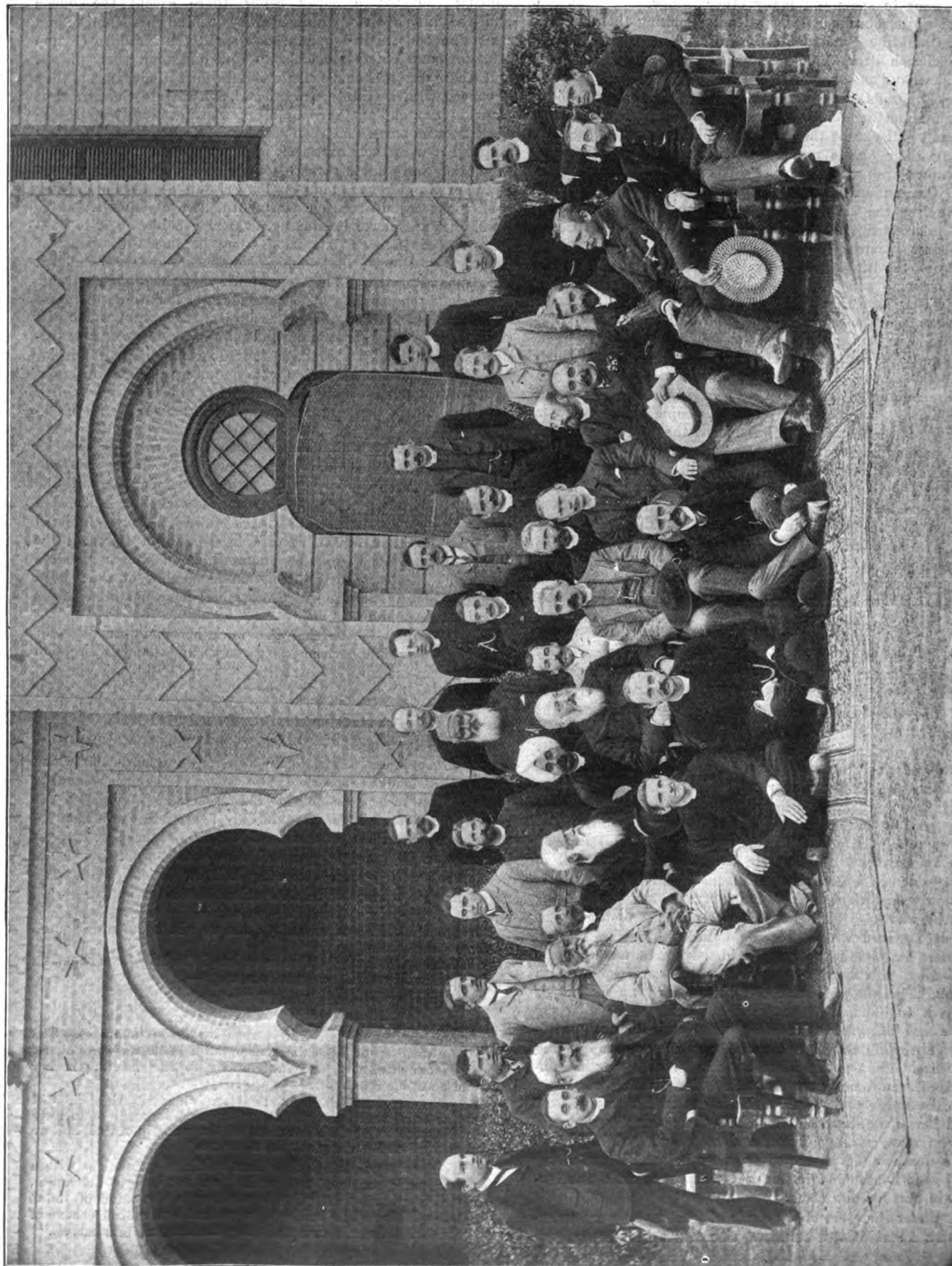
At the annual gathering before mentioned the lady founder read a prayer in Hindi prose and a hymn was sung:—

"Thou art my Lord, I Thy handmaiden,
Thou art love, I thirst for love."

"Papers" and a "Report" were read by various members. The editor of a small Urdu paper for women, published weekly in Lahore, is a Mohammedan lady, and in referring to this meeting in her editorial notes she remarked:—

"We give our best wishes to these true-hearted, right-minded sisters who have made such efforts for the abandonment of idolatry and in the spread of righteousness, and of the worship of God, and we heartily pray that He will grant them success."

Dr. Weitbrecht points out that these spiritual sympathies with a movement among people of another faith are not born of the Koran, and that it is evident that "God is working in the mind of India, through the Bible and its teachings, a gradual but radical change of conceptions which is even now producing the firstfruit of a harvest."



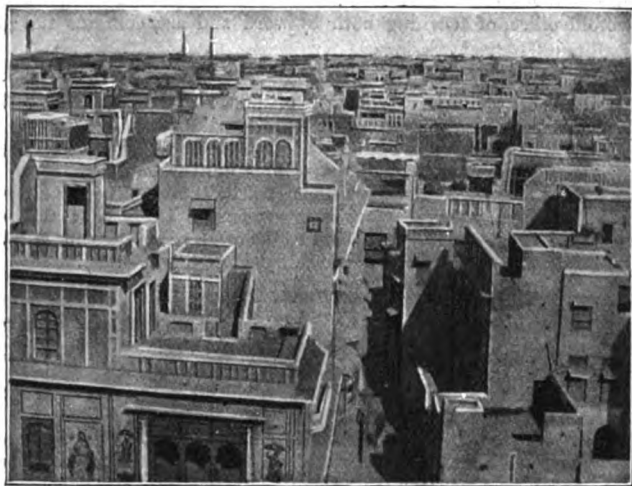
CONFERENCE OF PUNJAB MISSIONARIES AT LAHORE, JANUARY, 1902.

Back row, looking from left to right: The Rev. E. B. Carr (visitor), the Rev. E. F. E. Wigram, the Rev. H. J. Hoare, Dr. S. Gaster, the Rev. A. C. Clarke, and the Rev. E. Johnson-Smyth.
Second row: Mr. H. C. Guyer, Dr. H. T. Holland, Dr. C. P. Lankester, the Rev. A. E. Redman, the Rev. T. Howell, the Rev. C. M. Gough, the Rev. A. H. Abigail, the Hon. M. Waldegrave (visitor), the Rev. M. E. Wigram, and the Rev. A. D. Dixey.
Third row, seated: The Rev. D. McKean, Dr. A. Jukes, J. All Ingham, the Rev. J. All Ingham, the Rev. T. B. Wade, Dr. W. B. Horwood, the Rev. Dr. T. W. Woodroffe, the Rev. C. F. McQuade, the Rev. J. Ireland Jones, the Rev. J. A. Wood, Dr. H. Martyn Clark, Dr. A. H. Browne, the Rev. A. E. Hall, and the Rev. H. Percival Jones.
Seated in front: The Rev. H. B. Woodroffe, the Rev. R. H. Rhodes, and Dr. M. W. Siskin.

Three Great Provinces.

THE PUNJAB, SINDH, AND THE N.-W. FRONTIER PROVINCE.

IN the adjoining photograph between thirty and forty missionaries are represented who were present at the Annual Conference held in Lahore, January, 1902. They form but little more than half of the full number belonging to the provinces of the Punjab, Sindh, and the new N.-W. frontier. There are also a goodly number of lady missionaries connected with the C.M.S., and a still larger band of C.E.Z.M.S. ladies; so that roughly speaking the total of European



VIEW OF ROOFS IN LAHORE.

missionaries working in these three provinces in the ranks of these two Societies comes to about 130.

Add to these the S.P.G. missionaries at Delhi, and those of the various Presbyterian Missions, the Episcopal Methodists, &c., and the first impression is what a formidable force of soldiers of the Cross! But "what are they among so many?" The population of the Punjab and frontier, excluding Sindh and Kashmir, is not very far short of thirty millions! In some districts the people are found in villages close to one another and with every facility for access; but in others the population is scattered thinly over difficult country, hot, barren plains and rocky mountains. This increases immensely the difficulty of reaching them with the Gospel; not only on account of the actual distance, but also because the people who live thus scattered are shy and suspicious.

Take a map and trace the boundaries of the three provinces; from Delhi to the south-east, right away to Quetta in the north-west, from Karachi in the south-west (with its climate of perpetual heat varied only by the damp wind from the sea to the south and by the dry land wind from the north) to Srinagar, in Kashmir, in the north among the Himalayas.

1. Let us look at SINDH first, and it has a right to be first, because the C.M.S. missionary work opened there even before 1851-2, when the Rev. R. Clark began to labour in Amritsar, in the Punjab. There have been some excellent missionaries in Sindh, whose devotion yields place to none elsewhere. And yet there have not been many converts. From Karachi, on the sea-coast; from Hyderabad, in the centre, on the Indus; and from Sukkur and Shikarpur, in the northern part of Sindh, diligent preaching by itineration in most of the surrounding districts has been carried on most perseveringly. The time for reaping must surely soon come. A few very genuine converts have gladdened the hearts of the workers. We happened to be present some three or four years ago at an annual gathering of Christians at Karachi; and never shall we forget the earnest words of a well-educated middle-aged convert from Mohammedanism. He was holding an important position connected with the Karachi Docks, and had

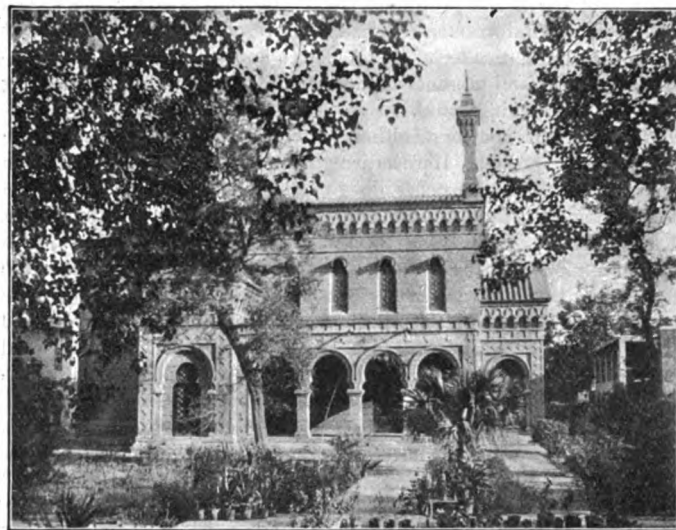
borne considerable reproach and opposition from his Mohammedan relatives. But he won back their confidence by his patient kindness. His father came to live with him, hoping in his son's better house to escape the plague, which was raging in the poorer quarters. The father lived, but strangely enough the Christian son himself died of the plague—a most happy death-bed it was.

Sindh calls for our prayers; that God may provide far more missionaries—the work is sadly crippled for lack of them—and that hearts may be opened to receive the love of Christ.

2. Our readers will remember that *Punjab* is a Persian word meaning "five waters" or "five rivers." The five are the Indus, Jahlām (or Jhelum), Chānāb, Ravi, and Satlāj (Sutlej). They all bring down from the Himalaya Mountains a plentiful supply of cool fertilizing water, especially in the summer when the snows melt. From several of them great networks of canals have been laid out; and more, on a still larger scale, are now projected. By these not only are the villagers made *comparatively* independent of the uncertain rainfall for their crops, but also new tracts of country, whose soil has lain dry and unused for years, are being brought into cultivation, and so afford openings for the overcrowded population of other districts.

For missionary purposes the districts worked by the C.M.S. may be classified thus:

(1) AMRITSAR and its "daughters," viz., Ajnāla, Bahrwal, Beas, Jandiala, Majitha, and Uddoke. There is much to tell of each of these, but space fails. Amritsar itself is a large city of some 130,000 inhabitants. It was here that the Rev. R. Clark began work early in 1852. Here, too, since 1866, when he was baptized by Mr. Clark, the Rev. Dr. Imad-ud-din lived and wrote and preached. They both were called Home in 1900, and their bodies lie side by side in the Amritsar native cemetery. The C.M.S. Annual Report (1901) gives a full



DIVINITY SCHOOL CHAPEL, LAHORE.

account of them both. We cannot refrain from quoting a short incident in Dr. Imad-ud-din's death:—

"He said to his attendants, when they were trying to place him in a position where he would be able to rest, 'Don't lay me on this side or that side, I want to have my face looking upward toward the gate of the city, so that when the call comes I may go straight in.' And so we saw him on Monday evening, with a calm expectancy on his face, as if he were just listening for the call to come. When it did come, they say, he opened his eyes and looked with a glance of happy recognition as if seeing some one he knew, and then passed peacefully away."

(2) BATALA, FATHGARH, NAROWAL, TARN TARAN—forming a wider circle, but still round Amritsar. The Baring High School for Christian boys at Batala, the work of the Rev. R. Bateman at Narowal, and the interesting itineration of the Tarn Taran district, with the touching leper village, where Mr. Guilford works—these are well known to

readers of the *GLEANER*. Mohammedans, Sikhs, and Chuhras (out-caste), all contribute converts here to Christ.

(3) *LAHORE*, thirty-four miles due west from Amritsar, is the capital of the Punjab, and has about 180,000 inhabitants. Here is the St. John's College, founded by Bishop French for training native clergy and catechists. It is also a great centre of education. The Government College, that of the Presbyterian American Mission, and that of the Arya Samaj attract large numbers of students from the whole province. Hence the opportunities for reaching English-speaking students are enormous here. It is Christian England's grand opportunity now in Lahore and other large cities where universities are placed. Will individual English Christians seize it? News came less than a week ago of the death of a most promising young Indian Christian. For one year only, after leaving the C.M.S. College, he worked zealously in the Mission school of Amritsar and then succumbed to fever.

Connected, though remotely, with Lahore is the Christian village of Clarkabad, of considerable standing now; a new Christian village in the newly irrigated district of the Jhang Bar; and a large number of scattered Christian agriculturists who have obtained lots in the canal-fed territory. How hard it is to shepherd these Mr. Bateman's letters have told us.

Pind Dadan Khan, too, in the Shahpur district not far off, stands with its empty Mission-house pleading for more men to offer for service.

(4) Certain stations nestled among the Himalayas form another division. *KANGRA*, one of the most sacred places of pilgrimage, and also one of the earliest of C.M.S. posts in the Punjab (1854 A.D.), shows promise of real fruit just now after years of hope deferred. *KULU* and *KOTGUR*, the latter occupied by a veteran German missionary of the C.M.S., the Rev. H. F. Beutel, have for years been looking for reinforcements. *SIMLA*, full of English Government officials and of native *babus*, has a church and congregation of Native Christians also, and presents an almost unique opportunity of reaching the English-speaking *babus*.

(5) Last, but not least, either in territory or importance, is the *FRONTIER PROVINCE*. Here an irregular and somewhat winding chain of Medical Missions stretches along our borders. There is *QUETTA*, in Beluchistan; *MULTAN*, just within the Punjab proper. *DERA GHAZI KHAN*, just across the Indus from Multan; *DERA ISMAIL KHAN*, with its out-station *TANK*; *BANNU*, close to the wildest tribes across the frontier; *PESHAWAR* and its posts at *LANDI KOTAL* and *NAU-SHERA*; *ABBOTTABAD*, in the pretty hill district of Hazara, but with very hard problems to face; *KASHMIR*, with its quite enormous Mission hospital worked by Drs. A. and E. Neve, and its famous schools, where Mr. Tyndale-Biscoe punts, and coaches, and tows, and rows.

The mere enumeration of all these places must, we fear, be wearisome to readers who have never been there; but to any one who knows them there flashes up, at the thought of each place, this or that need—the grand opportunity,—the almost hopeless longing on the part of workers for fellow-helpers or successors,—the conviction that England has a tremendous responsibility in these three provinces. May God's Spirit call men and women, one by one, *first* to face all that it means to be a missionary, and then to say, "Here am I, send me."

The Great Missionary Era.

I. What preceded it.

(a) *A time of obedient, united, expectant waiting in prayer on God* (Acts i. 4, 14).

(b) *A filling up of gaps under the direction of the all-knowing God* (Acts i. 20—24). Each of the selected men, Barsabas and Matthias, had lived in direct personal contact with the Lord (Acts i. 21). Simple appeal was made to Him Who alone knoweth the hearts of all men as to which of the two was His choice.

(c) *A Pentecostal outpouring of the Holy Spirit*, which resulted in marvellously increased powers of utterance (Acts ii. 4); combined

with some amount of unmerited reproach (ii. 13); a heart-rending conviction of sin in those that heard (ii. 37); followed by an accepting of the free offer of salvation (ii. 38—41); and by the steadfast leading of a new life, in teaching received, in fellowship maintained, in the observance of the outward sign, and in a life of prayer (ii. 42). The members of the newly formed Church were characterized by a spirit of holy fear, liberality, gladness (ii. 43, 47)—"the Lord adding daily to the Church such as were being saved." To some of the Apostles were granted the miraculous powers which often mark the beginning of a new era in God's great plan for the world.

(d) *A flourishing condition of work at home*; both that of preaching the Word and the more practical work of healing the sick. This twofold office, of teaching both by word and act, contains the germ of all true Medical Missions.

(e) *Periods of opposition* (iv. 16), even of hot persecution (v. 18, 40), and of scattering (viii. 1), of perils through false brethren (Ananias, Sapphira, Simon Magus).

(f) *Periods of fresh endowment with the Holy Spirit* (iv. 8, 31; viii. 15, 17; x. 44—48); of marvellous deliverance (iv. 31; v. 19; xii.); and of enlargement of vision as to the sphere of action (Acts x.).

(g) *Some amount of Church organization* (Acts vi.); and there were important *accessions* to the ranks of the Apostles in Barnabas (iv. 36); and in Saul, afterwards called Paul (ix. 17—20).

II. What characterized it.

(a) *Special separation* (Acts xii. 2). These missionaries must perforce drop much that other members of the Church might rightly do. Certain occupations had to be left behind, not that there was anything wrong in them, but because other claims were fully engrossing time, strength, talents.

(b) *Special calling* (Acts xiii. 2). These two early missionaries, Barnabas and Saul, were specially called by the Holy Ghost to be His instruments. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." Is not this the secret of the truest kind of success in work for God, a calling by the Holy Ghost to special separation unto Himself for the work? "Sent forth by the Holy Ghost."

(c) *Special preparation*, in fasting, prayer, and laying-on of hands (xiii. 3). Here again is seen the unity of the Church. Those who were to be sent forth needed the co-operation, yea, the authority of those at home. "When they had fasted and prayed, and laid their hands upon them, they sent them away" (xiii. 3). If the unity of the Church be one of the essentials for the outpouring of blessing, it accounts for the repeated crafty wiles of the devil to interrupt it.

(d) *Universality*. The message of the New Covenant was delivered, (1) to Jews in the synagogue (xiii. 5, 14); (2) to one who knew "the right ways of the Lord," but perverted them (xiii. 10); (3) to those in authority who were desirous of hearing the Word of God (xiii. 7); (4) to Gentiles in whom an interest concerning the privileges enjoyed by the Jews had been awakened (xiii. 42, 46, 49); (5) to whole cities and regions (xiii. 44, 49).

(e) *Times of complete failure* so far as outside appearances went (xiv. 15, 18; xv. 2, 10), by times of misunderstanding (Acts xv.); by times of brilliant success (xvii. 12); by times of opposition connected with the agency of evil spirits (xvi. 19; xix. 13—16).

(f) *Lengthened times of helpful intercourse with the Church at home*. "And they tarried no little time with the disciples" (Acts xiv. 26—28, R.V.).

(g) *Controversy* as to minor matters (xv.), and by some amount of Church government (xiv. 23; xx. 28).

III. What resulted from it.

Missionary work in all ages received from its first era, of which it is more or less a repetition, both pattern and impetus. The Book of Acts has been called the Gospel of the Holy Ghost, the First Church History, and the First Missionary Report. St. Chrysostom calls it the Gospel of our Saviour's resurrection. It has also been called a Book of Origins, since it tells of the first Apostolic miracle, the first Apostolic sermon, the first rise of ecclesiastical organization, the first persecution, the first martyr, the first Gentile convert, the first European Church. (See *Oxford Helps*, p. 67.)

The establishment of some settled Churches was another result. See the messages from the Spirit to the seven Churches which re-echo to all ages, messages to those Churches in Asia which were and ought to have been doing their part in the further evangelization of the world.

S. E. A. J

A Great Deliverance.

LETTER FROM THE REV. LOUIS BYRDE.

ON THE WEST RIVER, SOUTH CHINA, April 23rd, 1902.

WE, i.e., my wife and nine-weeks-old baby and myself, were returning to our station of Kueilin, Kwang-si, on a house-boat, the special type being locally called "a two-door Pehliu boat." It was the tenth day of our journey, and the morning broke cold and wet. By noon we had cleared the narrow and deep waters of the gorge, and the rain had ceased. We were now ascending the swift rapid at the head of the gorge. Suddenly there was a fearful yell of fear and frenzy. We at once rushed to the doors to see whatever it could be, and there round the bend at the top of the rapid—perhaps two hundred yards off—was a large raft of bamboo sweeping down upon us. For a moment we looked, and then realized that escape was absolutely impossible for the boat, there being no time in which anything could have been done. The men on the raft did their best to guide their unwieldy mass of bamboo poles, but at such times lumber rafts are unmanageable. In, perhaps, fifteen seconds we were struck, partly on the starboard side. Over we heeled, only to come into violent contact with rocks as we were being carried down the stream by the momentum of the raft. Our cable had, of course, snapped at the first impact, and so we were at the mercy of the elements and the raft. We crashed into the rocks again and again, the more we got free of the raft, and now, being full of water, we grounded about 400 yards lower down than where we were first struck, not very far from the deep pool at the bottom of the rapid.

What a feeling of thankfulness crept into our hearts that we had not reached the deep waters of the gorge, which had been my fear from the beginning! So it was that the great extent of damage had been our salvation, for otherwise we should have floated long enough to have been carried, say, a hundred yards further, and then the vertical rocks and supposedly unfathomable waters would have received us. Howbeit, let all who read this offer up a word of thanks to our loving God for delivering us.

Thus it was that we were saved, personally, with nothing worse than wet feet. But this was only the beginning of our experiences. Once we had settled down, in rushed the sailors to try to save their precious salt, which was stowed underneath our wash and cook room. Like demons they worked, but to little avail, for the water was in.

During this time several little row-boats from other boats had arrived to help, i.e., to help themselves to whatever took their fancy. We soon got to land, a shore composed of boulders twice the size of footballs, and therefore most difficult to walk on. As soon as possible I sent off my teacher and a sailor to the city of Chaoping (pronounced *Jow(l) Pin*) to inform the official and ask for help.

Now began a scene the meaning of which at the time we did not fully realize, for we were partly dazed by what we had gone through. Our boy at this time, instead of being a help, professed to have a bad pain and could do nothing, though, as it afterwards transpired, he was at this very time appropriating a good many of our things. Our teacher had gone to Chaoping, as mentioned above. We were therefore alone as far as seeing to our possessions. Also the nature of the shore prevented much moving about, as any slip would have meant a broken ankle, a consummation not to be desired at any time, much less under the circumstances. We were therefore practically helpless as to what was taking place on our broken boat, where the sailors were slowly getting the boxes from the holds, or on the little boats into which the boxes were being put so as to be brought to shore. Many of the boxes had to be emptied in order to be raised from under the water, and many others were not fastened. This came about

from the fact that we were taking back to Kueilin all our possessions, which we had brought away two years previously, at the time of the Boxer troubles. These cases had hardly been touched in the interval, and so when we set up house on the boat a good many had to be opened to get out necessities, and had only been temporarily fastened down.

As things came from the wreck we selected what was necessary and let the rest go, there being no other way. In this way we recovered our small spirit lamp and saucepan, part by part, except the lid, which ultimately turned up at Wuchow. I seized one of the stove lamps, in case there might be nothing else, but this was ultimately stolen on the little boat on which we went to Chaoping. My wife was quite an adept in rescuing stolen goods. Seeing the baby's powder-box up a man's sleeve, she grabbed at it, and lo and behold! two aluminium cups were also produced. Another man, seeing this, virtuously produced her dressing-bag with all her keys! The stores-box having at last come, we were able to get food for the next few days. Also the loaves which had just been baked turned up, partially wet. After, perhaps, two hours, we began to think about getting away from the scene of the wreck, for we ourselves could do nothing there, and for the night, or if it came on to rain again, there was no kind of shelter. We therefore arranged with a little boat to take us back to Chaoping, where, at least, we could get some sort of shelter. It was only with the greatest persuasion that I got the necessary boxes on to our little boat. When boxes are full of water they are terribly heavy, and so require several men to lift them.

After some time we got away, and by dusk we reached Chaoping, where I found the teacher just on the point of leaving. He had been unable to see the official, so it was very fortunate that I had come down. I went to see him at once, and after some delay he promised to send soldiers along to guard the things, and also in the morning would get boats for us. Chaoping being only a small place, and not being a terminus, there are no boats usually to be had. However, with the help of the captain of the guard-boat, with whom I was acquainted from intercourse in Kueilin, and who also is a Mohammedan, we were able to get a ferry-boat to pass the night in. Here we soon made ourselves fairly comfortable, and were able to get a meal, for all we had had since the morning was some of the above-mentioned bread and an egg. We soon tumbled into a makeshift bed and slept, for fortunately we had not been able to see how dirty the boat was. But we were able to be dry, and with the help of some spare things stuffed up some holes, and so were fairly warm.

Thus the day ended with a note of thankfulness to God for His mercy.

The next day, very early, a guard-boat started for the scene of the wreck. The official came down to pay me a call on the guard-boat, and to see how we were getting on. In the meantime boats had been called, but the only ones available were tiny lime-boats. There was therefore no help for it but to put up with narrow quarters for a few days. One merit of the lime-boats was that they were, naturally, quite clean. We therefore took one, the other leaving to go up to the scene of the wreck. In the transshipping of the things we had brought down with us I found that a lot of things were out of their boxes. It had never struck me before as to what was the cause of this, only thinking that the things had been saved from the wreck in this state. I now found that the boat on which we had come down was nothing more than a den of thieves. Evidently, the day previously, before we ourselves had come on board, the three men there had been breaking open our boxes and helping themselves. I therefore searched the boat, and found numbers of our best things stowed away, among them my dispatch-box, which they had cut out of a trunk, and had been vainly trying to open. This contained all my papers

of importance, besides my valuable collection of stamps. They had thought it contained money, but that was safe in my metal trunk.

By the afternoon we were ready to start on our tiny craft. Two catties of cotton wool had been purchased to stuff up the vent-holes in all directions. A mackintosh sheet, always kept for emergencies in my trunk, came in very handy for dividing our part from that of the crew of three, whose cooking and opium fumes were none too pleasant.

In due time therefore we arrived at Wu-chow on Monday morning, April 14th. Once there, we received a hearty welcome from our old friends the Macdonalds of the English Wesleyan Mission, in whose compound we used to live when we first landed in China, before going up to Kuei-lin. Thus ended the main features of our unfortunate experience.

On Wednesday we began to properly unpack and begin to dry, and possibly to find out what we had really lost. . . . One case, which was on deck and quickly saved, reputed watertight, escaped a wetting; but all the others, containing my best books, prizes, &c., were waterlogged for over a week. Also there was a large quantity of the very best Chinese books, for a reading-room we are about to start in Kuei-lin. Even at the date of

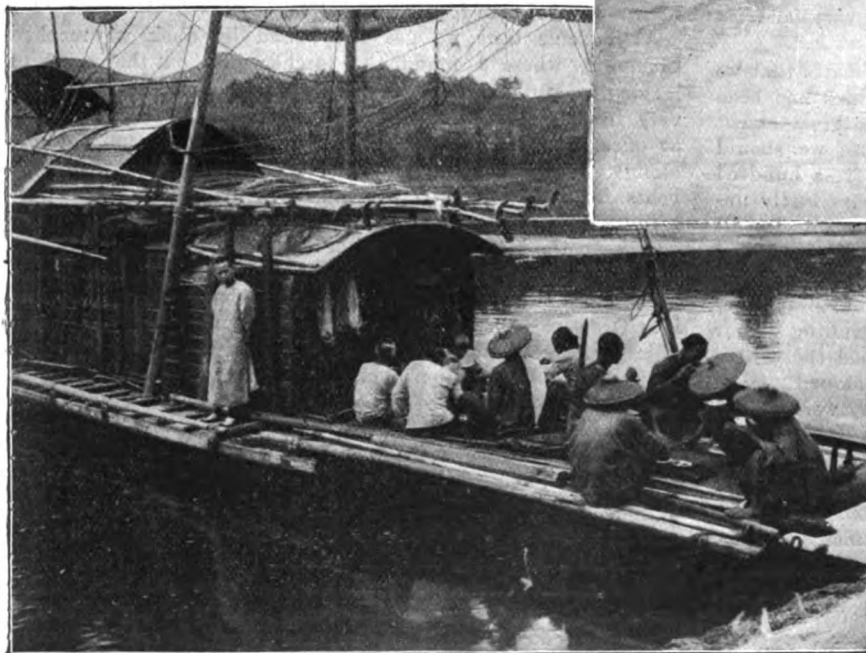
spoiling of our goods? And in very truth we have been kept in joyful peace all through what might have been a most trying time.

As the bamboo raft was entirely to blame, and had no business at all to come down the rapid while a boat was going up, I have put in a claim for some compensation, which, if I succeed in obtaining it, will in part make up financially for our losses.

The only really sad part about the affair has been the



TSONG LIN RAPID ABOVE CHAO-PING, CASSIA RIVER.



PASSENGER BOAT ON THE CASSIA RIVER.

stealing, especially that of my boy, of whom I had hoped so much, and whom I now find has been thieving for several months. Please pray for those who have been stealing, that they may be led to a true repentance.

[In a letter accompanying the above paper, Mr. Byrde remarks:—"You will be able to praise God that on my return I was able to baptize two of the catechumens. The one was my old teacher (not the one in the photo) who was originally a Moham-medan, and who gradually was led to believe in the true Prophet of God. The other was the merchant who came from above two hundred miles away to hear the Gospel. I had some days of special prayer and teaching with them, and then, on the second Sunday after our arrival, June 8th, I baptized them at the Morning Service. These were the first baptisms in the city. It was a solemn, quiet service. At the Evening Service the two converts spoke and made a statement of their faith in a simple, straightforward manner. On the following Lord's Day I admitted them to the Lord's Supper. May the Lord of the harvest call them to be His workers."]

writing these are not dry. Naturally, all books are largely spoilt, especially the better-bound ones. But what one feels more than anything is the ruin of our valuable Bibles, with all their markings so clotted and run as to be largely undecipherable, and thus blurring the print. Each will need rebinding, but even then will hardly be serviceable. Both were presentations—mine from the Bedford Schoolboys' Scripture Union and my wife's from old fellow-workers. My wife's organ and both our concertinas are musical instruments no longer, and I doubt whether they can be repaired.

But it is needless to continue a mournful tale. More I will not say, for has not the Apostle bidden us take joyfully the

admitted them to the Lord's Supper. May the Lord of the harvest call them to be His workers."]

NOTES ON THE PICTURES.

In No. 1 the crew are at rice. The capstan is unshipped, but when in use it is fixed in the centre of the bow deck with a strong axis, round which it slowly revolves by the united strength of the crew. The gang plank on which Mr. Child's teacher is standing has cross-pieces, which give good grip to the sailors' feet when poling. Behind the teacher is the front room. On the roof can be seen the low arch of the crew's quarters. Picture No. 2 is the scene of the wreck. The boat was struck where the cross is, and sank further out in the stream than where the black dot occurs. The apparent mass of rocks just below the dot is in reality a boat going down the stream, a larger one than that sailing. This will give an idea of the distance. At the time of the wreck the water was some fifteen feet lower and the channel only about a third of the width.

The Mission-Field.

WEST AFRICA: YORUBA.

Encouragement in a Farm Village.

—The African pastor of Ake, in Abeokuta (the Rev. J. J. Olumide), relates the following:—

"There is a township in Abeokuta which is called Ijein. Most of its people are farmers and are neighbours of Ishan. They have for many years past refused the offer to come to church. One Sunday I accompanied Fadipe, an African catechist, to administer the Holy Communion to an old blind woman, a member of the Ake church, and an aunt of the Rev. E. M. Lijadu, the pastor of the Ondo church. Our arrival among the Heathen in the village that day provoked nothing but mockery—even the son of the old woman refused to kneel down to pray with us. This was about a year ago; but from that very village one can now count over forty earnest inquirers who regularly attend the Sunday services at Ishan. How pleasant it is to that poor old woman, whose son refused to join us in prayer, when she hears the people calling upon one another to go to the Lord's house on every Sabbath day. They are not quite a mile from the church at Ishan."

WEST AFRICA: HAUSALAND.

Establishing the Mission.—The story of the attempt of the pioneer party under Bishop Tugwell, in 1900, to attain a footing for the Gospel in Hausaland will be remembered by many readers of the GLEANER. After being turned out of Kano, the party settled at a place called Gierko, a town some 250 miles from Lokoja, and at the outset of their labours received much encouragement. The king attended the services on several occasions, and on one Sunday over forty people were present. The people were delighted to have the Mission, but pressure was exerted by the King of Sokoto, and his vassal, the King of Zaria, to induce Bishop Tugwell to withdraw the party from Gierko, and eventually, on the invitation of the Mohammedan ruler of Nassarawa, the Mission was established at Loko, a place on the Binué River. Dr. Miller and Mr. Bargery visited Zaria again early this year, and permission was given to them to re-occupy Gierko, which they did in February. Dr. Miller wrote on the 5th of May:—

"We are in constant touch with the people of the town and neighbourhood, some coming for medicine, some to sell things, which we buy for food for ourselves and family! Others come simply to talk, or to have disputes settled. It is not unusual for us to have big deputations from some distant town, including the king, courtiers, complainants and defendants, coming to have some old or recent dispute, law-suit, debt, or even fight, settled by me. . . .

"Yesterday, after I had finished talking to about twenty-five people, one of the chief Mallams stayed behind and talked to me. He said that my words were beginning to have real effect, and in some the words had gone deeper than the head, had reached the chest, and were fast approaching the heart. He begged me to have patience, and I should see many of them, if not all, coming off the path they had grown up in, and coming on to the new path. . . .

"The name of Christ Jesus, as



KING KAMSWAGA, OF KOKI.

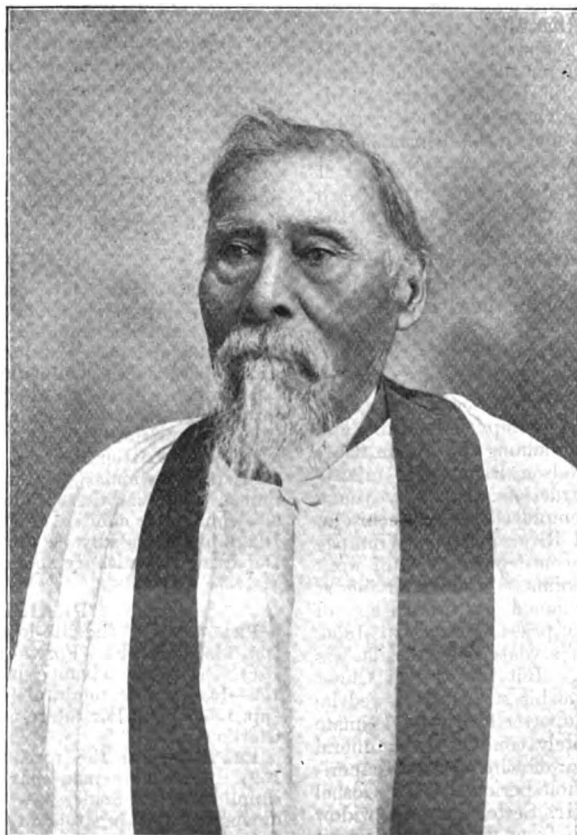
In the first few months of this year, since the returns were sent in for the Annual Report, 200 people have been baptized, and large classes have been formed for Confirmation candidates.

"Plenty of work waiting to be done."—The Rev. T. B. Johnson, writing from Toro in June, says:—

"I have just come back from a three weeks' expedition amongst the villagers round about the Albert Edward Nyanza (so named years ago after our King when Prince of Wales), many of whom have never heard the name of Jesus Christ, and there are many thousands too on the other side of the great mountain, and the tiny pygmies living in the trees of the vast forest beyond, so there is plenty of work waiting to be done for Him Who came to be a 'Light to lighten the Gentiles.' I wish I could linger to tell you more about the people I visited, and how they would say again and again, 'They are good words, the words of God,' and asked if we would not send them a teacher to tell them more, and how some of them broke off the charms from their necks after they had heard of Jesus Christ. I long to go and see them again, but I fear that no one will be able to go for months."

When will they realize?—The Rev. W. A. Crabtree, of Masaba, in the Bukedi country, writes:—

"Last mail brought me the books I had asked for about the country from here to the north. They have been most interesting, and show what a great field for preaching the Gospel lies before us. When will our friends realize to the full what might be done if men were sent? There is a place at the north end of this mountain called Savei by Europeans. It is a far more important place than I had thought, being a point to which Swahili caravans from the coast have resorted for many years past in order to



THE LATE REV. J. SETTEE.

Saviour, as Lord, and as the Truth is beginning to make a deep impression on them."

UGANDA.

A Royal Letter.—The following is a literal translation of a letter written by Kamswaga, King of Koki, to two lady missionaries, Miss Robinson and Miss Turnbull, who had sent him a present of a silk handkerchief and a large bottle of *Eau-de-Cologne*. The letter was addressed, "To my friends, Robson and Tanbule," and is as follows:—

"Janwa 31. Rakai, 1902.

"To my friend. Robinson, how are you? I greet you with much joy. Well done to send the scent and the silk handkerchief! Very well done! I rejoice much. Wonderfully kind! Very well done, my friends! You have given me! Wonderfully well done! Scent I like very much. Well done! I rejoice very much. I had not any scent to pour on my clothes. You have rejoiced me much, my friends. Farewell. God keep you.

I. EDWARD K."

Miss Turnbull remarks, "I think you will agree the scent was appreciated!"

A Daily Prayer-meeting.—At Kabale, the capital of Toro, a prayer-meeting is held at twelve o'clock each day, when the Cycle of Prayer issued by the Society is used. The Rev. A. B. Fisher asks for the prayers of God's people at home, "that increasingly God may be pleased to work through us the salvation of these people."

buy food for the onward journey. . . . Events are moving rapidly, so rapidly that we cannot choose convenient seasons. And if we delay to work out the way to preach the Gospel in the places I have roughly indicated, we shall find the way blocked in the future by many obstacles."

WEST CHINA.

In the Presence of the King.—Particulars of the death of Miss Mary Casswell on May 30th, soon after her arrival at Mien-cheo, have reached us. She started for China (with her sister, Miss E. Casswell) early in January last. She had an attack of tonsillitis on the river steamer, and, her sister writes, was never quite well after. The ten days' chair journey from Chung-king to Mien-cheo tried her strength, but after a short time she seemed to be improving, and remarked the day before she was taken ill how much better she was feeling. Dr. Squibbs was with her from the first, and everything that medical skill could do was done for her. The following is the last entry in her journal, and shows the spirit in which she undertook her work:—

"We have realized over and over again how the good hand of our God has been upon us, bringing us safely through all dangers to our destination, and we would ask you who have been helping us on the way by your prayers to now join us in praising Him for having answered them exceeding abundantly.

"I should like to add what a joy it is to be in China. Some one was asking me the other day if I had not sometimes felt disappointed, to which I was able to say, 'No, never in the least so,' but that God had given me great joy in being in this land."

"It is singular," Miss E. Casswell writes, "that all four of our West China Mission Band now serving in the immediate presence of the King should have been closely associated with Mien-cheo; Miss Entwistle, Miss Acheson, and Miss Lloyd all laboured there. God must have great things in store for that city."

JAPAN.

Light and Shade in Mission Work.—At Oyamada, in Japan, there was once a church and a large congregation. The people had had a quarrel with the Buddhist priests and were heavily in debt, so they determined to try what Christianity would do for them. They applied for instruction, many were baptized, and a church was built. But their circumstances did not improve as quickly as they hoped, and gradually the congregation fell away until now only fifteen are left, the church has fallen into ruins, and there seems small hope of any revival. So the place remains a standing proof to those who do not know their Bibles, and are ignorant of Church history, that Missions are a failure. Oyamada needs our prayers. But, in a neighbouring village, there is a Christian doctor who is doing all he can for the spread of Christianity. He maintains a small orphanage in his own house, and is most anxious to have a resident catechist. There are three or four catechumens, and the place is a very bright spot in the district.

Work among Japanese Soldiers.—A good deal of the work at Hiroshima is among soldiers, since it is a large military centre. Each of the C.M.S. ladies has a class of officers, and a good many of the soldiers are being taught. It is, however, a changing congregation, as men leave when they have finished their time in the army, but it is encouraging to know, as in the case at least of one lieutenant and his wife who have lately left Hiroshima, that the new converts are witnessing brightly for Christ.

NORTH-WEST CANADA.

An Earnest Red-Indian Clergyman.—On the 19th March, at the ripe age of ninety-three years, the Rev. James Settee, was called to his heavenly rest. He belonged to the Swampy Cree tribe, and was one of the firstfruits of missionary effort among the Indian tribes of the Canadian North-West. Born at Nelson River some ninety-three years ago, he was taken under instruction when very young by the Rev. J. West. In 1833 he was employed as a catechist at St. Peter's Indian Settlement on the Red River, between Winnipeg and Winnipeg Lake, and for over half a century did faithful work as an agent of the C.M.S. at various points. After studying at Bishop's College, Red River, he was ordained by the Bishop of Rupert's Land in 1853, and admitted to priests' orders in 1856. When he had reached the advanced age of seventy-five years he was placed on the retired list of the Society. But the love of Christ constrained him to labour on, and so far as his strength allowed he did so to the last. The Archbishop of Rupert's Land and Primate of the Dominion of Canada very appropriately conducted the funeral service of this consistent and zealous servant of Christ, whose experience as a learner and a teacher cover the whole period that the Gospel has been made known in those parts. Mr. Settee leaves a widow ninety-one years of age. The photograph from which our portrait on p. 157 has been prepared was taken two or three years ago.



HOLIDAYS are practically at an end, we suppose, and Secretaries and Gleaners are beginning their work for the autumn and winter. May the new session see an increase of earnestness and devotion in the work; may there be more real seeking for knowledge; more striving in prayer, and more desire to be used by the Master for the furtherance of His kingdom. And this can only be attained by a closer walk with Him. Shall we not all ask and seek that we may the better know Him, Whom to know is life indeed.

The following account may be suggestive to other Branches:—

Missionary Portrait Competition.—"The portraits of about fifty missionaries, some well known, others who had gone out from our town, or who had visited it as Deputations at some time, were hung round the room, each portrait being numbered. About thirty Gleaners entered as competitors. To each was given a ruled and numbered paper, with a blank space to be filled in by the competitor, with the name of the missionary opposite the number. The highest number of names filled in correctly by any Gleaner was twenty-three; and the book *Missionaries in the Witness Box* was awarded as a prize. A good deal of interest was excited by the competition, and it is hoped it may lead to more definite prayer for the missionaries as they are better known."

The following is the Draft Programme of the Anniversary arrangements. Full copies will be ready about the middle of October. The usual invitation to Branch Secretaries will, we hope, reach them about the same time that this number comes into their hands:—

Thursday, Oct. 30th.

Morning. Devotional Meeting.
Conference of Secretaries.
Afternoon. Conference of Secretaries resumed.
Evening. Social gathering of Secretaries and friends. *By invitation only.*

Friday, Oct. 31st.

Morning. Communion Service and Sermon at St. Bride's.
Afternoon. Meeting at Exeter (Lower Hall), Lady Speakers.
Evening. Anniversary Meeting at Exeter Hall.

Our friends will be glad to hear that the following have already promised to take part:—The Bishop of Wakefield; the Chaplain-General of the Forces (Bishop Taylor Smith); the Rev. the Earl of Chichester; the Rev. W. E. Burroughs; the Rev. H. Gresford Jones; the Rev. J. J. Bambridge; Mr. W. Watts Moses; Mrs. Temple (if her engagements allow); Miss Kennaway; and Miss Gollock.

We look forward to a happy and stimulating time. Will all Gleaners take their share in the preparations by constant and earnest supplications for a very rich blessing?

LANTERN LECTURES.

FEW methods are better calculated to awaken and deepen missionary knowledge and interest than Lantern Lectures at frequent intervals, and we would draw the attention of our readers to the large stock of Lantern Slides which the Society now possesses. These slides, more than 4,000 in number, receive constant additions and are kept well up to date. They are issued in sets, containing thirty to forty slides each, with suitable hymns, and they illustrate the work in all the mission-fields of the Society. Each set is accompanied by a full type-written Lecture, prepared in most cases by a missionary from the particular portion of the field illustrated. It should be remembered that these slides are suitable not for children only, but also equally for adults. A full Catalogue of all Slides, Wall Maps, and Diagrams will gladly be sent on receipt of application to the Loan Department, Salisbury Square, E.C.

PRAISE AND PRAYER.

PRAISE.—For the life-long labours of old friends of the Society (pp. 145, 146, 158). For the loyalty of the Christians in Toro (pp. 150, 151). For the advance of missionary work in the Punjab (pp. 152–154). For merciful deliverance in a time of great danger (pp. 155, 156). For the re-establishment of the Hausaland Mission at Gierko (p. 157).

PRAYER.—For the forthcoming Valedictory Meetings (pp. 145, 159). That more men may come forward and adequate means be supplied for the Society's work (p. 145). That some of the seed sown during a preaching tour in Ceylon may bear fruit to God's glory (pp. 148–150). For the tribes on the north-west frontier of India (p. 154). For the Mission in Hausaland (p. 157).

The Autumn Valedictory Meetings.

A PUBLIC farewell to missionaries will be held at Exeter Hall, on Wednesday and Thursday, Oct. 1st and 2nd, at seven p.m. At the meeting on Wednesday, Sir John H. Kennaway will preside, and the Rev. G. S. Karney, M.A., Vicar of St. John the Evangelist, Paddington, will address the missionaries proceeding to Egypt, Palestine, Persia, India, Mauritius, and Japan. On Thursday the Rev. H. L. C. V. de Candole, M.A., Vicar of Holy Trinity, Cambridge, will address the missionaries proceeding to Africa, Ceylon, China, and British Columbia. A limited number of seats, reserved and numbered, tickets 1s. each, Body of Hall and Platform tickets free, can be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C. Holy Communion will be administered at St. Bride's Church, Fleet Street, on Thursday, Oct. 2nd, at eleven a.m., for the outgoing missionaries and friends. Address by the Right Rev. Bishop J. Taylor Smith, Chaplain-General of the Forces. It will be observed from the above that the missionaries for Japan will be taken leave of on Oct. 1st, and not on the 2nd, as stated in our last issue.

List of Missionaries to be taken leave of.

Those marked thus (*) are going out for the first time.

THIS LIST IS LIABLE TO ALTERATION.

Sierra Leone.

Rev. and Mrs. J. A. Alley.
Rev. H. Castle.
Rev. and Mrs. T. Rowan.
*Mr. A. E. Mitchell.
*Mr. and *Mrs. F. Wilson.

Yoruba.

Rt. Rev. Bishop and Mrs. Tagwell.
Rev. and Mrs. F. M. Jones.
Mr. F. D. Coleman.
Miss J. Palmer.
*Rev. A. W. Smith.

Niger.

Rev. and Mrs. J. L. Macintyre.
Rev. S. R. Smith.
Mr. A. E. Ball.
Miss E. A. Hornby.

Hausaland.

*Dr. A. E. Druiitt.

Eastern Equatorial Africa.

Rev. K. St. A. Rogers.
Mr. and Mrs. J. A. Wray.
Miss A. J. Madeley.
Miss L. M. Mason.
Miss E. Mayor.
*Miss E. O. Thurlow.
*Miss R. M. Wyatt.

Uganda.

Rt. Rev. Bishop Tucker.

Egypt.

Rev. and Mrs. D. M. Thornton.
Mrs. E. B. Bywater.
Miss J. E. B. Bywater.
Miss L. Crowther.
*Rev. A. J. Toop.

Palestine.

Rev. Dr. and Mrs. R. Sterling.
Dr. and Mrs. F. Johnson.
Miss M. A. E. Newey.
Miss A. Welch.
Miss E. E. Brodie.
Miss M. Rosenhayn.
Miss E. E. Watney.
Miss F. M. Biddington.
Miss F. Cooper.
Miss M. Tiffin.
Miss M. Brown.
*Miss A. G. Bewley.

Persia.

Rt. Rev. Bishop Stuart.
Dr. and Mrs. H. White.
Mrs. C. H. Stileman.
*Dr. Winifred A. Westlake.
*Miss J. Biggs.
*Miss E. Skirrow.
*Miss F. A. Thorpe, fiancée to Mr. H. W. Allinson.

Bengal.

Rev. J. Blaich.
Rev. C. H. Bradburn.
Rev. and Mrs. E. T. Butler.
Mr. P. H. Shaul.
Miss K. Farler.
*Mr. R. Ayres.

United Provinces.

Rev. and Mrs. J. P. Ellwood.
Rev. and Mrs. H. W. V. Birney.
Rev. H. Blackwood.
Rev. and Mrs. J. Fryer.
Mr. and Mrs. J. C. Harrison.
Miss J. E. Puckle.

United Provinces—continued.

Miss Agnes M. Cox.
*Rev. and *Mrs. P. B. Davis.
*Rev. F. W. Hinton.
*Miss G. M. Dodson.
*Miss B. M. Newton.
*Miss M. A. Maxwell, fiancée to Rev. W. E. S. Holland.

Punjab.

Dr. E. F. Neve.
Dr. and Mrs. A. Lankester.
Dr. and Mrs. W. F. Adams.
Dr. and Mrs. J. O. Summerhayes.
Mrs. J. Tunbridge.
*Dr. S. P. Barton.
*Mr. A. Dungworth.
*Dr. Eleanor I. Dodson.
*Miss J. Harrison.

*Miss A. N. Caines, fiancée to Rev. R. Force-Jones.
*Miss E. A. George, fiancée to Dr. W. H. Lowman.
*Miss E. S. Goldsmith, fiancée to Rev. A. H. Abigail.
*Miss E. M. Kendrick, fiancée to Rev. J. A. Wood.

Western India.

*Rev. G. Clark.

South India.

Rev. Canon Sell.
Rev. and Mrs. J. B. Panes.
Miss F. E. Thomas.
Miss E. C. Vines.
*Miss F. E. Henrys.
*Miss R. E. Howard.
*Miss E. R. Gauntlett, fiancée to Rev. E. E. Hamshire.

Travancore.

*Rev. and *Mrs. J. Booth.

Mauritius.

Miss H. A. Wilkinson.

Ceylon.

Major G. H. F. Mathison.
Mrs. J. W. Balding.
Miss H. E. Pinney.
*Rev. T. S. Johnson.
*Rev. A. M. MacLulich.

South China.

Miss H. S. Fletcher.
*Miss M. E. Commis.
*Miss E. G. Lear.

Fuh-Kien.

*Rev. J. Hnd.
*Mr. J. Blundy.
*Mr. C. W. Reeves.
*Miss L. F. Bradley.
*Miss A. Carpenter.

Mid China.

Ven. Archdeacon and Mrs. A. E. Moule.
Rev. and Mrs. W. S. Moule.
Dr. and Mrs. A. T. Kember.
Miss M. J. Godson.
*Rev. W. Browne.
*Mr. H. B. Morgan.
*Miss A. Gilbert.

West China.

Rev. and Mrs. D. A. Callum.
Mr. and Mrs. W. H. Gill.
Miss I. S. D. Mitchell.

Japan.

Rev. and Mrs. G. Chapman.
Rev. and Mrs. W. P. Buncombe.
Miss M. Sander.
Miss K. M. Peacocke.
Miss F. M. Freeth.
*Rev. and Mrs. G. H. Moule.
*Mr. O. H. Knight.

Japan—continued.

*Miss J. C. Gillespy.
*Miss A. Griffin.
*Miss H. G. Langton.

British Columbia.

Rev. and Mrs. R. W. Gurd.
Miss H. Jackson.

The following missionaries have left for their stations since June 1st, or will leave before Oct. 1st:—

Sierra Leone.

Miss H. Bisset.

Yoruba.

Mr. and Mrs. H. F. Gane.
Mrs. J. B. Wood.

Niger.

Miss A. L. Wilson.
Miss H. J. Duncum.
*Miss J. Brandreth.

Eastern Equatorial Africa.

Mr. and Mrs. J. Burness.

Uganda.

Rev. J. Roscoe.
Rev. and *Mrs. G. K. Baakerville.
Rev. H. Clayton.
Dr. and Mrs. A. R. Cook.
*Rev. E. S. Daniell.
*Mr. T. Owrid.

Uganda—continued.

*Miss M. T. Baker.
*Miss K. E. Barton.

Palestine.

Miss A. M. Elverson.

Punjab.

Mrs. G. T. M. Grime.

Ceylon.

Rev. J. Carter.
Rev. and Mrs. J. Thompson.

South China.

Miss A. K. Hamper.

Japan.

Miss E. M. Keen.

N.-W. Canada.

Mr. J. W. Bulby.

Home Notes.

ON Sept. 9th the Committee had an interview with Bishop Stuart, at present in England on furlough, and shortly returning to resume his missionary labours in Persia. The Bishop, who was cordially welcomed, referred to the difficulties met with in Persia, and spoke of the need of patience in looking for results. He had witnessed encouragements; not only individual conversions, but also a general change in the attitude of the people towards Christianity.

The members of the North Walsham Ladies' C.M. Union met on Sept. 1st, in the Paston Grammar School, under the presidency of the Rev. Canon Owen. Miss Buxton, the Secretary of the Union for the county, gave a short address, speaking words of encouragement to the members, urging each to extend the usefulness of the Branch, and where possible to enlist new members. The Bishop of Victoria, Hong Kong, followed, and told more particularly of the Medical Mission work in China, dealing with its successes as an agency for the spread of the Gospel.

We are pleased to note the increasing number of seaside missionary services for children from year to year. Accounts have reached us of gatherings at Falmouth, conducted by the Rev. J. S. Flynn, the Society's Central Secretary, and at Mundesley, Norfolk, where the Rev. G. F. Grace, Association Secretary, and the Rev. G. T. Manley, have been working. Gatherings have also been held in other places, but no accounts of them have up to the present been received.

Sales of Work have been held as follows:—Alvaston, Aug. 11th, £24; Compton Valence, July 23rd, £12; Cromer, Aug. 21st, £197; Dover, St. James's, £94; Glaston, July 19th; Kingsbridge, Aug. 28th; St. Stephen's-by-Saltash, Sept. 3rd, £40; Stafford Ladies' Working Party, £80; Stockton, Sept. 2nd; Walton, Suffolk, Aug. 13th, £34; Winkfield, £18.

Publication Notes.

THE C.M.S. Sheet Almanack for 1903 is now ready. The design and general arrangement are quite new, and tend to increase the attractiveness of the Almanack. The Texts are taken entirely from the Revised Version of the Bible, and differ in every instance from the text of the Authorized Version. The circulation of the Almanack is not nearly so large as it ought to be, and the help of all readers of the GLEANER, and especially of Members of the Gleaners' Union, is asked in promoting the sale this year. Price **One Penny** (1½d., post free); 1s. per dozen, post free; 6s. per 100, plus postage or carriage.

The arrangements for localizing differ from previous Almanacks, the blank spaces (other than title) being at the bottom instead of the top. Specimens and full particulars will gladly be supplied on application.

The long-delayed **Annual Report for 1901-2** is now ready; the distribution of it is being proceeded with as rapidly as possible. As mentioned in the August number of the GLEANER (page 128), the large Report is available this year only for Annual and Life Governors and certain Honorary Officials. The Committee ask all other Members,

and Subscribers of not less than 10s., and Collectors of not less than 20s., to accept a **Short Report**, which is illustrated, and to which is added the Contribution List for the respective Dioceses in which it will be circulated. The main object in this change is to reduce the heavy expenditure on the Annual Report. Any Members or friends wishing to have the large Report can obtain it on payment of 2s.

The **Story of the Year for 1902**, which forms the illustrated portion of the Short Report, is published in separate form for sale purposes only. Price 1s., post free.

An effort is being made to complete the handbooks on the Missions of the C.M.S. The Ven. Archdeacon Moule has kindly written the one on **The China Mission**, which is now ready, 72 pp. in illustrated cover, and a map. Price 4d., post free. As the basis for an Address or a Paper on China, nothing in a small compass could be more useful. Members of Lay Workers' Unions, Missionary Bands, and Gleaners' Union should avail themselves of the handbook at once.

Further additions have been made to the *Extracts from the Annual Letters of Missionaries for 1901*. Part XIII. contains Letters from the Western India, South India, and Travancore and Cochin Missions, 48 pp., price 3d., post free. Part XIV. contains Letters from the Fuh-Kien and Mauritius Missions, 48 pp., price 3d., post free. Part XV. contains Letters from the South China and Mid China Missions, 48 pp., price 3d., post free.

The C.M. Pocket Book and Diary for 1903 (Roan, 1s. 4d., post free), and the C.M. Pocket Kalendar for 1903 (Paper Covers, 3d., or 4d., post free), will be published early in November.

It has been customary at this time of the year to announce the issue of one or two new books specially got up for use as gift books and prizes, and for sale generally during the winter months. The Publishing Department has now a good selection of 1s. and 1s. 6d. books for this purpose, so that only one new book will be published this autumn, and in one style of binding; the price will be 2s. 6d. The author is the Rev. J. Batchelor, and the book will describe in an interesting manner the work amongst the Ainu. It will be on sale early in November, and should find a ready acceptance amongst both young people and adult friends. Further particulars next month.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

Financial Notes.

Deficiency of 1901-2.

THE amount received to the date of going to press towards clearing off the Adverse Balance of 1901-2 was £11,208, leaving £16,394 still required.

Suggestions for Giving.

Referring to the challenge of a friend under this head in the July number, another friend announces his willingness to be one of the contributors under the same conditions, viz.: that a sum of £200 be raised by twenty gifts of £10 each. Thus eighteen more contributors of £10 each are needed to enable these sums to be claimed.

An annual subscriber writes:—"In so great an undertaking we must expect great trials of faith. I received your circular exhorting to *prayer*. There can be no doubt that is the right course to take—in any other spirit the management must go wrong. It is quite true that a larger income might be expected than the C.M.S. receives, and if we were all as true to our principles as Christians should be, we should raise more. But we must wait. The Lord has stirred up a better disposition towards missionary work than there was some years ago, within my memory: at the right time He will do so still further. Meanwhile you are quite right to exhort us as you do."

A Gleaner in the North of England writes:—"Knowing that *half-pence* are somewhat cumbersome, readily available and comparatively easily parted with, I endeavour to forfeit every halfpenny that is brought into my house, in order that it may be given for the purpose of raising funds for the C.M.S."

A friend (Miss A. Lyon, Ardshiel, Littledown Road, Bournemouth), has made £38 for the Society in the last few years by the sale of bulbs and plants from Holland. She will gladly send full particulars to intending purchasers.

"Our Own Missionaries."

Some few years back we were able to report to the Dismissal Meeting that practically all the new missionaries for that year, then

being taken leave of, had been taken up for support as "Own Missionaries." Since that time the support of the new missionaries before going out has been waning, and the Committee are most anxious to revive it. This year we have fifty-five new missionaries, many of whom are being taken leave of at the Dismissal Meetings at Exeter Hall on Oct. 1st and 2nd. Of this number ten only have been taken up for support as "Own Missionaries" at the time of going to press; ten are honorary or partly honorary, leaving thirty-five to be maintained on the General Fund of the Society unless their support should be undertaken. Friends are earnestly invited to adopt this means of helping the Society in its pressing need of increased funds. The system of the support of "Own Missionaries" has the advantage of not only bringing the donors into close touch with those who are actually doing the work in the mission-field, but also of encouraging the workers by the prayers, sympathy, and correspondence of the supporters.

Special Contributions.

Special contributions are invited towards the following grants of Committee:—

Two Native Agents for Asaba, Niger	£24 0 0
For training two Natives as evangelists for work at Idumuje, Ugboko, Niger	13 10 0
For training schoolmasters at Onitsha in 1901	33 0 0
Grants to two lady missionaries to meet losses by fire at Metlakatla last autumn	58 0 0

The following anonymous contributions are thankfully acknowledged:—

Anonymous, 5s.; G.I. 8,985, stocking knitting, 18s.; B. M. H., 5s.; E. P. G., £1; Borrow, conscience money, £1; Chard, 10s.; W. H. N., tenth, 10s.; CCL. Crowns, Coronation Day thankoffering, £82 10s.; G.I. 63,446, 5s.; G.I. 72,694, thankoffering for mercies received, 5s.; Well-wisher, 2s. 6d.; Profits of *Acorn Magazine*, 3s. 6d.; Three Choir Boys, collection during holiday, 13s. 2d.; Miss E. M. H., 5s.; Holiday Offering from Two Gleaners, £1; Anonymous, for Nadia District, £1 10s.; G.I. 10,808, for Medical Mission, 2s. 6d.; Phil, £1; E. C. B. Kent, for Uganda, 2s. 6d.; Widow's Mite, 5s.; Anonymous, for C.M. College, 10s.; P. H., missionary-box, 3s. 8d.; Bridlington Children's Special Service Mission, 1d. for being late at meals, 5s.; In Memoriam, R. T., 10s.; Miss A. H., sale of old silver thimbles, 2s.; Glad in God, 2s. 6d.; Nettie, W., £1 1s. Towards the *Adverse Balance and increasing expenditure*.—Thankoffering from M. T., 5s. 6d.; G.I. 10,564, 10s.; Thankoffering from G.I. 24,415 for having a dentist's bill paid for her, £1; R. R. E., 5s.; Instead of witnessing the Coronation Procession, £6 6s.; Gleaner, £1; G.I. 89,368, 10s.; Member of the G.U., £1 10s.; G.I. 7,447, £1; S. B. M., instead of witnessing Coronation Procession, £5; E. N., Carlisle, 10s. 6d.; Anonymous, 1s.; Gleaner, thankoffering for her heavenly Father's great goodness, 2s.; Miss C. F. W. D., £4; Yeard Offertory, £18 0s. 4d.; Kirman Offertory, £2 14s. 3d.; G.I. 117,309, sale of jewellery, 3s.; G.I. 66,563, lost and found, 1s. 6d.; E. H., working youth and Gleaner, 4s.; E. M. S., thankoffering, £2 2s.; M. A. A., small thankoffering to God for a great mercy, 4s.; G.I. 108,679, 10s.; G.I. 15,023, 2s. 6d.; Gleaner's Three Pupils, 7s. 6d.; G.I. 10,808, 2s. 6d.; T. J., first interest on investment, £3 5s. 8d.; Thankoffering for many mercies, £2; Thankoffering for a sense of God's special presence and help in a time of deep suffering and weakness, 5s.; G.I. 33,214, 10s.; Gleaner, 10s.; A. M. H., 10s.; E. B., £4; Miss J., 10s.; A Gleaner, 5s.; Gleaner, £2; Rollern, £4; G.I. 122,719, 10s.; C. W. R., 6s.; Miss L. O. M., payment for newspaper article, 10s.; Gleaner's Thankoffering, Bournemouth, £4 10s. 6d. Thankoffering for *Peace and the King's Recovery and Coronation*.—Gleaner, 1s.; Gleaners of St. Peter's, Cheltenham, 3s. 6d.; Anon., 1s.; Gleaner, 1s.; G.I. 8,985, 18s.; G.I. 117,784, 2s.; S. J. H., £1; G.I. 117,381, 6d.; Two Gleaners, 10s.; G.I. 24,793, 1s.; Miss G. U. B., £1; S. S., £5; A Wincanton Gleaner, 1s.; G.I. 126,113 and another Gleaner, 1s.; Thankoffering from Member of Gleaners' Union, 5s.; G.I. 6,895, 2s.; G.I. 109,335, 15s.; G.I. 51,495, 6d.; Anonymous, 1s.; H. A. M., 6d.; G.I. 2,992, 2s. 6d.; Gleaner, 5s.; Bournemouth Gleaner and Friend, 15s. 6d.; G.I. 3,009, 2s. 7d.; Labouring Man, 6d.

Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

G.I. 72,730, Mrs. Johnson, Miss K. Hodges, W. V. Morony, Mrs. Love, Miss Bone, G. W. Wright, Esq. (also album), Margerie and Nellie Fulcher, Miss A. C. Stephens (2), Member of Gleaners' Union, B. N., E. Denis-Browne, Miss A. H. Warman, Rev. S. Fitz-Walter During, Miss Ethel Thurlow (also album), E. Northey, Miss A. M. Harvey, Rev. A. R. Birks, Mrs. Barrow, and three packets from anonymous friends.

Gifts of stamps (good kinds especially asked for) should be sent to the Lay Secretary, C.M. House, Salisbury-square; but communications referring to the *purchase* of stamps should be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury-square. The Lay Secretary will gladly afford all information, on application:—

Mounted horns from India for ornamenting halls or rooms, £1 10s. each pair. Embroideries, books, curios, lace, water-colour drawings, the latter from 5s. each. Oil-colour box (fitted), £1 5s. Box of Shells. Sacred Song "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs, &c.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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Contributions will be thankfully received by Captain E. POULDEN, R.N., Lay Sec., 1, Clifford's Inn, Fleet Street, London, E.C.; or by Messrs. BARCLAY & Co., Ltd., 19, Fleet Street, London, E.C.

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Orders for London should be addressed to the LAY SECRETARY, C.M. House, Salisbury Square, London, E.C. Cheques and Orders for money should be made payable to D. MARSHALL LANG. P.O. Orders to be made payable to him at the G.P.O.

Advertisements, &c., for next month must be sent before Oct. 8th.

HANDKERCHIEFS EMBROIDERED, 2d. a letter. For C.M.S. and charity.—Miss Peck, "Navarino," St. Boniface Road, Ventnor, Isle of Wight.

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FOR C.M.S.—"Parrot" teapot holders, 1s. 9d.; pretty hair ties, 1s. 6d.; ice wool scarves, 2s. 6d.; ice wool and Shetland shawls, from 4s.; novel sponge bags, 2s.; netted d'oyles, 1s. 6d.; ladies' crochet silk ties, 1s. 9d.; pinafores, 1s. 9d. to 3s. 6d.; housekeeping aprons, 3s.; infant's hood, first size, 4s.; infants' jackets, 2s. 6d.; infant's boots, 1s. 6d.; shawl and hood combined, 5s.; beaded cuffs, 1s. 6d.; Astrachan wool boas, 3s.; boat shaped work basket, 3s. A variety of other fancy articles suitable for sales.—Miss A. C. Stephens, 43, Northumberland Road, Dublin.

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Forthcoming C.M.S. Sales of Work.

Chesham Bois. Mrs. L. E. Roworth, The Rectory, October.
Isleworth. Mrs. Sandberg, Northrepps, Spring Grove, Isleworth. Oct. 16th.
Berwick. Miss Thistleton, Berwick Vicarage, Shrewsbury. Oct. 29th.
Slough. Miss Major, Prestbury Lodge, Slough. November.
Croydon. Mrs. S. Hilhouse, Oxford House, The Crescent, Oxford. Dec. 9th–11th.

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The Sunday at Home.

PROTESTANT STUDY CIRCLE.

One of the greatest needs of our time, for our churches and for the nation, is a larger knowledge of the history of the Reformation and of the principles for which the Reformers contended.

With the view, therefore, of promoting the study of the principles and history of the Reformation the Editor of the SUNDAY AT HOME has decided to form a *Protestant Study Circle*.

THE FIRST EXAMINATION

will be held on January 22nd, 1908. It will consist of—

(a) Questions (twelve in all) given in the November, December, and January numbers of the SUNDAY AT HOME. Copies of questions may also be had (gratis), after publication, on application to the Editor of the SUNDAY AT HOME.

(b) An essay on "What we owe to the Reformation."

Other examinations will be subsequently announced.

TEXT-BOOKS.

The following text-books are recommended:—

THE REFORMATION IN ENGLAND. By W. H. BECKETT. (Present Day Primers.) Religious Tract Society. 1s.

A PRIMER OF ROMAN CATHOLICISM. By the Rev. C. H. H. WRIGHT, D.D. Religious Tract Society. 1s.

PRIZES.—THIRTY POUNDS' WORTH.

The following prizes are offered, provided by the Samuel Cocker Fund. (The books may be selected by the prize-winners from lists supplied by the Editor of this Magazine):—

(a) For the best answers to questions:

First Prize—Five Pounds' worth of books.

Second Prize—Three Pounds' worth of books.

Three Third Prizes—One Pound's worth of books each.

(b) For the best essay:

First Prize—Ten Pounds' worth of books.

Second Prize—Five Pounds' worth of books.

Two Third Prizes—Two Pounds' worth of books each.

RULES.

1. All papers to be addressed to the Editor, SUNDAY AT HOME, 56, Paternoster Row, London, E.C., and to be received at the office not later than January 21st, 1908.

2. Each paper to bear a *nom de plume* at the top. The writer's name must be enclosed in a separate envelope, on the outside of which the *nom de plume* shall be written.

3. No essay to exceed 5,000 words. No answer to a question to exceed a page of foolscap.

4. The successful essays to be the property of the Religious Tract Society, which shall be at liberty to publish them, or any of them, if it sees fit.

5. Essayists are recommended to keep copies of their papers, as the Editor cannot undertake to return any essays or answers sent in.

6. Private correspondence is absolutely impossible.

7. The result of the First Examination will be announced in the March SUNDAY AT HOME.

Among the Contributors to the New Volume (commenced with the November 6d. part) will be THE BISHOP OF RIPON, BISHOP WELLDON, THE DEAN OF NORWICH, and a new serial, "The Intervening Sea," by DAVID LYALL, will commence in November.

A MONOTINT PLATE

(Size 23 by 17½ inches)

Of SIR JOSHUA REYNOLDS' "CHERUB CHOIR" will be GIVEN with the SUNDAY AT HOME for November.

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The Church Missionary Gleaner

NOVEMBER 1, 1902.



Editorial Notes.

ONE more Valedictory season is over. On another page will be found a brief account of the farewell week. Most of our outgoing brothers and sisters are now upon the mighty deep, and the remainder will shortly follow. Let us unforgetfully commend them to God day by day in their going out and their coming in, so that "canopied by prayer" they may safely cross with Him to the "other side," and hand in hand with Him re-enter or enter for the first time their fields of labour.

Some analysis of the outgoing band will be of interest to our readers. Of the total number (180)* of missionaries "dismissed," 124 are returning to their stations and fifty-six are going out for the first time. Last year, it will be remembered, 198 were sent out, of whom eighty-eight were new names, and therefore a shrinkage of recruits is painfully apparent. Returning to this year's figures, we note that three bishops, twenty-nine clergy, eight doctors, eleven other laymen, thirty-four wives, and thirty-nine unmarried ladies are on the returning list. The following are proceeding for the first time to the foreign field: *twelve* clergy—the Universities of Oxford, Cambridge, and Dublin each furnishing two graduates, and the remaining six having passed through the Islington College; *four* doctors, two of whom are ladies; *nine* laymen, one of whom is a graduate of Oxford, and another a member of the Royal Pharmaceutical Society; *three* wives, *seven fiancées*, and *twenty-one* other ladies, one of whom is a B.A. of London. Of the whole band, it was announced in Exeter Hall that twenty-nine were unsupported by special contributions. It was hoped that from the Centenary onward, new friends and new parishes would be forthcoming to adopt representatives and support their "own missionaries," so that each new worker should be linked to the special prayers and interest of individuals or congregations in the homeland. It is not yet too late for this practical sympathy to be shown.

One more word with reference to our reinforcements. Do our readers realize how small they are in comparison of the need? One clergyman, three laymen, and three women for all Africa! Four clergymen, three laymen, and twelve women for all India! Two clergymen, three laymen, and six women for all China! Yet the list suggests much cause for thanksgiving. In Dr. Druitt, M.R.C.S. and L.R.C.P., London, we are dispatching the long asked-for colleague to Dr. Miller in Hausaland, and in dismissing Mr. H. B. Morgan as a chemist to assist Dr. Duncan Main at Hang-chow Hospital we are sending out our first "chemical" missionary. It is encouraging, too, to observe how many brothers and sisters of missionaries are proceeding to the field—an increasing feature of late years—as, for example, the Rev. A. W. Smith (Yoruba), brother of a Niger missionary; Miss A. Carpenter (Fuh-Kien), whose three brothers are working in India, China, and Palestine respectively; the Rev. P. B. Davis (United Provinces), son of the late Rev. Brocklesby Davis, whose sister is at work in the same Mission; Dr. Barton (Punjab), whose sister has this year gone to Uganda;

* Four ladies have become "accepted" missionaries since the Valedictory.

the Rev. J. Booth (Travancore), whose brother is at work under C.M.S. in Ceylon. A unique "dismissal" was that of Archdeacon A. E. Moule and his two sons, the Rev. W. S. Moule and the Rev. G. H. Moule, the latter of whom is another addition to that remarkable missionary family which has now fourteen members at work in China.

The tribute which the Bishop of Durham paid to Dean Barlow at the Church Congress C.M.S. Breakfast for his effort to wipe off the deficit brought forward last April from the Society's previous year's accounts, will be warmly echoed by our readers. Up to the time of this number going to press, the amount contributed in response to the appeal is about £12,000, somewhat less than half of the sum asked for. During the first few weeks after the letter which appeared in the *Record* last May over the joint signatures of the Dean, and of the Bishops of Durham, Liverpool, and Coventry, and other friends, gifts were received on a scale which encouraged hope of the fullest measure of success. Then, in the latter half of June, the flow of large contributions almost ceased, a consequence no doubt of the general absorption of the public mind on the state of the King's health. The Dean has wisely waited until the Coronation and the summer vacation are well passed before renewing his appeal, but he now writes once more to the *Record* (of Oct. 17th) and asks those who are disposed to respond to do so as promptly as possible, and expresses a hope that the deficiency may be wiped out before Dec. 31st.

The last missionary event of importance in the lifetime of Henry Venn was the first Day of Intercession for Foreign Missions, originated by the Society for the Propagation of the Gospel. Its annual observance on St. Andrew's Eve, or during the octave in which St. Andrew's Day occurs, should become increasingly universal, and we trust that this year may witness a fountain of prayer arise for such an outpouring of God's Holy Spirit as may result in the coming forward of suitable candidates for the foreign field. At a special C.M.S. service held in Peterborough Cathedral on Sept. 30th, Dean Barlow traced the history of the annual and universal Day of Intercession from Dec. 20th, 1872, to the present time, and showed how wonderfully God had blessed the Society with an enlarged supply of labourers as well as of funds in the thirty years referred to. Whereas from 1862-72 only 159 names were added to the roll, 224 were placed upon the staff during the ten years 1873-82, the increase in *men* being fully fifty per cent. In the few months following the first observance of the Day more offers of service took place than had been received before in as many years. (See *History of the C.M.S.*, vol. ii., p. 409; iii., p. 44.)

The forthcoming Anniversary of the Gleaners' Union promises to be of great interest, and we doubt not that the conference discussions will elicit many stimulating and practical suggestions. We are glad to be able to present our readers with the music as well as words of the new hymn to be sung on the occasion, both composed by our valued friend, the Rev. W. J. L. Sheppard.

53,165

The Farewell Week.

THE first week in October is always full to the brim of interest to all lovers of the C.M.S., and especially to the inner circle of its friends. This year has proved no exception to the rule. Not only were the Valedictory Meetings crowded by a reverent throng, but events which preceded and followed the two "Dismissal" days were full of interest. Therefore we include in our brief sketch the proceedings on the Day of Prayer which ushered in the C.M.S. Farewell Week. Those on the Limpsfield Prize Day, which brought the week to a close, will be found on another page.

The Day of Prayer.

In thanking God for the high spiritual tone which pervaded the Exeter Hall Meetings, we trace in it the answer to what we may venture to call a world-wide observance of Tuesday, Sept. 30th, as a Day of Intercession for the C.M.S. On that afternoon the central gathering took place in the Committee Room, presided over by the Rev. J. S. Flynn, in the regretted absence, through indisposition, of the Hon. Clerical Secretary. There was a crowded attendance. Three topics were assigned for meditation and prayer. Dr. J. S. S. Shields spoke on "The Church at Home," and touched a vital point as he attributed its inertness, as a whole, regarding missionary work, not to lack of energy or lack of money, but to lack of personal, constraining love to Christ. The Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, dealt with "The Church in the Mission-field," and pleaded for prayer on behalf of the "rank and file" of native converts, that they might lead holy lives, and, being not ashamed to own Christ, might live so near to Him, hour by hour, that they would be able always to use opportunities of speaking for Him. The last subject, "Foreign Missionary Societies in general," was entrusted to Mr. Henry Morris, who spoke very tenderly on our Lord's words to His disciples when they forbade one who followed not with them. Divisions among brethren he condemned, as being the masterpiece of Satan; and he pleaded for generous appreciation of one another's work between all who love Christ in sincerity. He also emphasized, as the "essence of Christianity," love to the Divine Lord Himself, which must result in love to all fellow-disciples. The intervals spent in intercession, led by various members of Committee and missionaries present, were felt to be times of really laying hold upon God for blessing. That "the windows of heaven" were opened, the next days proved.

The Exeter Hall Meetings.

Long before the hour when the Valedictory Meeting was timed to begin on *Wednesday evening, Oct. 1st*, and again on *Thursday evening, Oct. 2nd*, Exeter Hall was full to the doors. The weather, by God's goodness, was all that could be desired. Owing to the large number of departing missionaries, two meetings were held.

The scene in the Hall before the meeting opens is too familiar to our readers to need description. It is one which must dwell long in the memories of those upon the platform, who look down upon serried ranks of friends and sympathizers, who with bowed heads are commending loved ones to the Father's tender care. For the Autumn Farewell audience differs from the Spring Annual Meeting. The former chiefly resembles the large family gathering, to which only those possessing close family ties find their way. Yet it is never forgotten that there may be many present who know little of missionary work. For such, "handfuls of purpose" are dropped by the speakers. God grant that such this year were carried home!

On Wednesday night the missionaries grouped upon the platform, beneath cards denoting their destinations, were bound for Palestine, Persia, India, Mauritius, and Japan.

Punctually at seven o'clock, Sir John Kennaway took his seat, supported by missionary bishops, home clergy, and the C.M.S. clerical and lay staff.

After the opening hymn was sung, the Rev. G. B. Durrant read an appropriate portion of Scripture, and led the meeting in prayer. The Chairman's opening speech was effective and encouraging. The little band of missionaries might seem a small army to assail the strongholds of Heathenism, but God does great things by small means. Sir John's reference to the action of the Government in closing the Soudan to missionary effort, called forth a warm response from the audience. "The religious sense of England chafes under the restriction, and will not be satisfied until it is open to them, whilst respecting the religion of others, to speak to the Soudanese of Christianity." The Chairman touched upon the twofold anxiety pressing upon the Committee, viz., the dearth of candidates and of means, and alluded with great regret to the absence of the Hon. Clerical Secretary, whom he commended to the prayers of all present.

Mr. Baring-Gould then rapidly read the roll-call of the autumn reinforcements; and each worker, as he or she rose for a moment, was cordially greeted by the audience. Then followed the analysis of the missionary force, which will be found in the Editorial Notes. Of the 180 workers, twenty-eight had already left for their stations. It was pointed out that twenty-nine of the fifty-six new missionaries were unsupported, and still awaited adoption by generous friends.

Then followed four ten-minutes' addresses from outgoing veterans.

Bishop Stuart, of Persia, who first went out to the Foreign Field in 1850, received an ovation. In an interesting speech he pointed out the remarkable advance made in the Persia Mission during the past eight years, evidenced by the opening of stations in four important cities besides Julfa (which is an Armenian suburb of the first of them), viz., Ispahan, Yezd, Kirman, and Shiraz. There was increasing opportunity in proportion as there was increasing intercourse between Persia and the outer world, and it behoved us to take advantage of it. The Bishop attributed much of the changed attitude towards the missionaries to Medical Mission work, to which he paid a warm tribute.

The Rev. J. P. Ellwood, returning to India after 31 years' work in the mission-field, made a glowing appeal for recruits. "India is waiting—waiting for you." Great was our responsibility towards the 60,000 Mohammedans over whom King Edward reigned in India. An outpouring of the Spirit of God upon the Native Churches abroad and the European Churches at home could alone avail in the thrusting forth of labourers.

The Rev. Dr. Sterling, returning to Palestine, repudiated the idea that it is a fruitless field, but dwelt upon the difficulty of missionary work in view of the "two-edged sword of Islam." The difficulty was not to obtain converts, but to keep them from death; as, for example, one who had quite recently confessed Christ had never been again heard of, and the inference was either that he drew back or that he had been secretly poisoned or otherwise killed. He too bore strong testimony to the value of Medical Missions—the "key to the Mohammedan problem." "I thank God," said he, "that I spent five of the best years of my life after my ordination in studying to become a medical missionary."

Very thrilling was the account of the revival in Japan, as told in a few brief sentences by the Rev. W. P. Buncombe, who followed. He contrasted the position of Christianity in Japan before the revival began with what it is now. Then there were only 1,600 workers, and the converts led to baptism each year averaged one for each worker. But since the Holy Spirit had been poured out upon them, all the Christians had

become evangelists, and instead of 1,600 they had thousands. Another result of the movement was that "it settled the money question." In the past, development was hindered for want of means. Now there was no difficulty about money, it was always forthcoming from the people themselves. "Fan this revival with your prayers," urged Mr. Buncombe, "and encourage your missionaries everywhere to pray for and expect revivals. Never let God go until He has poured out His Spirit upon all flesh."

Four recruits were next called upon in succession to say a few farewell words.

The Rev. P. B. Davis, son and grandson of a C.M.S. missionary, spoke as the representative of the Home Ministry. As a Cambridge man, and the only one of the London clergy proceeding this autumn to the foreign field, he appealed first to his brethren in the Metropolis, and next to his fellow-colleagues, for recruits, and reminded them of the unique claims of the Hostel at Allahabad, whither he was bound.

Dr. Barton, representing Dublin University, and having worked already as a medical missionary in "the foulest slums of the United Kingdom"; the Rev. A. J. Toop, from the Islington College; and Mr. O. H. Knight, from Oxford University, each said a few impressive words, and then the meeting was brought to a close by a devotional address, based on Titus ii. 11-13, from the Rev. G. S. Karney, Vicar of St. John's, Paddington, his theme being the grand position occupied by missionaries to-day. They were working "between two Epiphanies—that of the Grace of God (v. 11), and that of the Glory to be revealed (v. 13)."

On Thursday, Oct. 2nd, farewell was taken of the missionaries proceeding to Africa, Ceylon, China, and British Columbia. In the presence of such returning workers as the Ven. Archdeacon Moule and his sons, and the Bishops of East and West Equatorial Africa and Japan, there was much that lent peculiar interest to the occasion.

Sir Douglas Fox ably presided, and in a few, well-chosen words urged the duty of fostering a Christian Imperialism which would follow the British flag with the Gospel.

After the Rev. F. Baylis had introduced the missionaries, the Bishop of Uganda rose amid warm applause. His words solemnized the meeting. That only two recruits should be forthcoming for Uganda, to embrace "the most glorious opportunity the world has ever had," was "intensely saddening" to him. He was irresistibly reminded of the curse resting upon Meroz of old. What a small band was responding to the battle-cry: "To the help of the Lord! To the help of the Lord" at home and abroad! Was it cowardice? Was it a fact that young men everywhere were shrinking from all kinds of work that entailed moral responsibility?

Bishop Tugwell followed, by leading the meeting in prayer, and some solemn moments ensued. In his subsequent brief address, which, however, noted causes for thanksgiving on behalf of those who had already responded to God's call, the Bishop referred to a touching request made to him the evening before by a clergyman: "Pray for one who once had the opportunity to go to the foreign field, but did not avail himself of it, and now, when he would go, he cannot."

We wish we could present our readers with a *verbatim* report of Archdeacon Moule's speech which followed. His vindication of the Chinese as a people "worth living for and worth dying for" was substantiated by telling incidents of converts. He reminded us, among other instances, of the Chinese "Obadiah" who was caught by the Boxers, and offered life and riches if he would divulge the hiding-places of his Christian friends, and who chose rather to receive 1,002 stripes, and be led, bleeding and dying, to prison, whence he passed away in noble silence. Looking back to his first dismissal, "exactly forty-two years ago this month," the speaker compared the condition

of the China Missions then and now. In Fuh-Kien, for example, then there were only four baptized converts. To-day there are 20,000 Christians. The Archdeacon's joy in returning to his beloved work amounted to rapture. Earnestly did he plead for reinforcements of "younger, stronger" brethren.

The Rev. E. A. Callum next urged the claims of West China, to which, twelve years ago, he went forth, and is now returning. During that time Mission centres had been established in eight cities and there are two out-stations. Again he reiterated the cry for more workers.

Three new missionaries then briefly addressed the meeting in succession. The Rev. J. Hind, of Trinity College, Dublin, reminded us that he was the first recruit which the Fuh-ning staff—reduced by many losses—had received since the Mission was founded, and asked for prayer that the missionary spirit might fall upon undergraduates of our colleges.

Dr. A. E. Druitt, representing Islington College, who is joining Dr. Miller in Hausaland, left with us a "wonderful missionary text"—St. Matt. vi. 9, 10.

Mr. Frank Wilson, who, as a lay missionary, is proceeding with his wife to Sierra Leone, received a specially hearty welcome. Mrs. Wilson is a daughter of David Livingstone and a grand-daughter of Dr. Moffat, and both husband and wife have been selected by the scattered members of Eaton Chapel congregation as Charles Fox Memorial missionaries. Mr. Wilson's words were cheery and telling. "Our dream of years is about to be realized. I am dreadfully sorry for you who want to come out and cannot. I am more sorry for you who do not want to come. I wouldn't be you for anything!" In asking for prayer, he urged that all Unions who mean to pray for any departing missionaries by name, should let those missionaries know it for their encouragement.

The Rev. H. L. C. V. de Candole, Vicar of Holy Trinity, Cambridge, then delivered a most impressive valedictory address, in which he bade our thoughts circle around the Master Himself: when on the occasion of his baptism in Jordan, His great surrender was the occasion of a mighty revelation. "May I leave behind me to-night," said the speaker, "this thought: that if we, as surrendered ones, look up we shall realize the fact that the heavens are opened and the glory of the Lord is come upon us, and we shall go forth with fresh strength and fresh power to our work for Him."

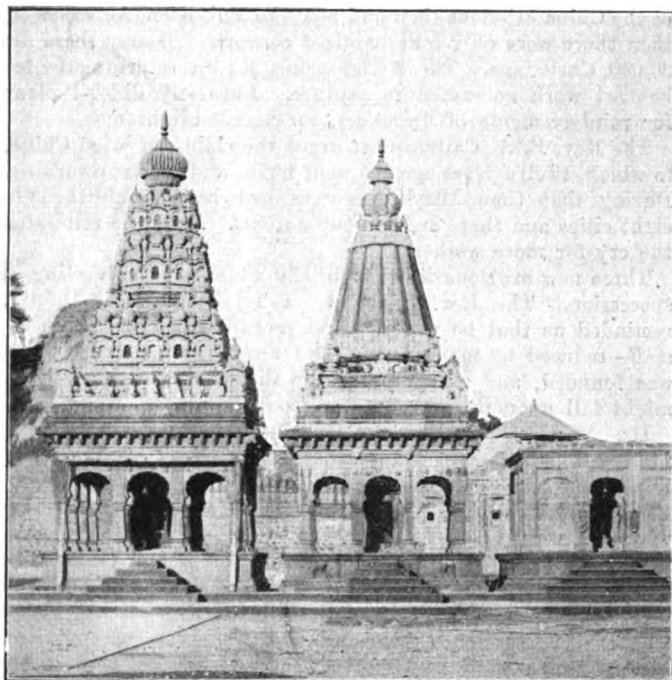
And so with prayer and the Benediction another great Farewell was over. Though now we have separated each to our allotted task in city, town, and village of the homeland, and soon thousands of miles will divide us from our missionary brethren and sisters, may the echoes of their good-bye messages ring on in our hearts, stimulating us to pray and labour as never before, and sending some at least of us to join them in the great enterprise which angels may envy but cannot share.

• The Service at St. Bride's.

On Thursday morning, Oct. 2nd, no fewer than 460 communicants, outgoing missionaries and their friends, assembled around the Holy Table of the Lord in St. Bride's Church, Fleet Street. There is always an indefinable pathos in this service. Many touching family surrenders are remembered, as we glance at fathers, mothers, sisters drawing closely together with their loved ones before the long parting comes. Perhaps never before has a more hallowed and profitable season been spent.

Bishop Taylor Smith officiated, assisted by the Revs. B. Baring-Gould, F. Baylis, G. B. Durrant, Dr. Elliott, J. S. Flynn, J. A. Lightfoot, and D. H. D. Wilkinsons. The Bishop's most impressive address was based on St. John xv. 15, for the text of which in full we refer our readers to the November C.M. *Intelligencer*. The General Instructions were read only in the Committee Room this year to the out-going missionaries.

I. H. B.



HINDU TEMPLES, AMALNER, KHANDESH,

Pictures from an Indian Province.

BY THE REV. F. G. MACARTNEY, *Mulegaon.*

THE five pictures accompanying this short article are the first series ever inserted in the C.M. GLEANER from Khandesh.

Looking at a map of India the name Khandesh will be found running eastwards from Surat, and just south of the Satpura range of mountains. In area, roughly speaking, it is larger than Wales; or, to compare it with another C.M.S. Mission, it more than equals Palestine in size. The population is 1,400,000. In former times it was a Province of the Mohammedan Empire. Armies, plunderers, and famines have not unfrequently desolated it. For the past eighty-four years it has been under British rule, and since order was established has prospered in all respects. Some

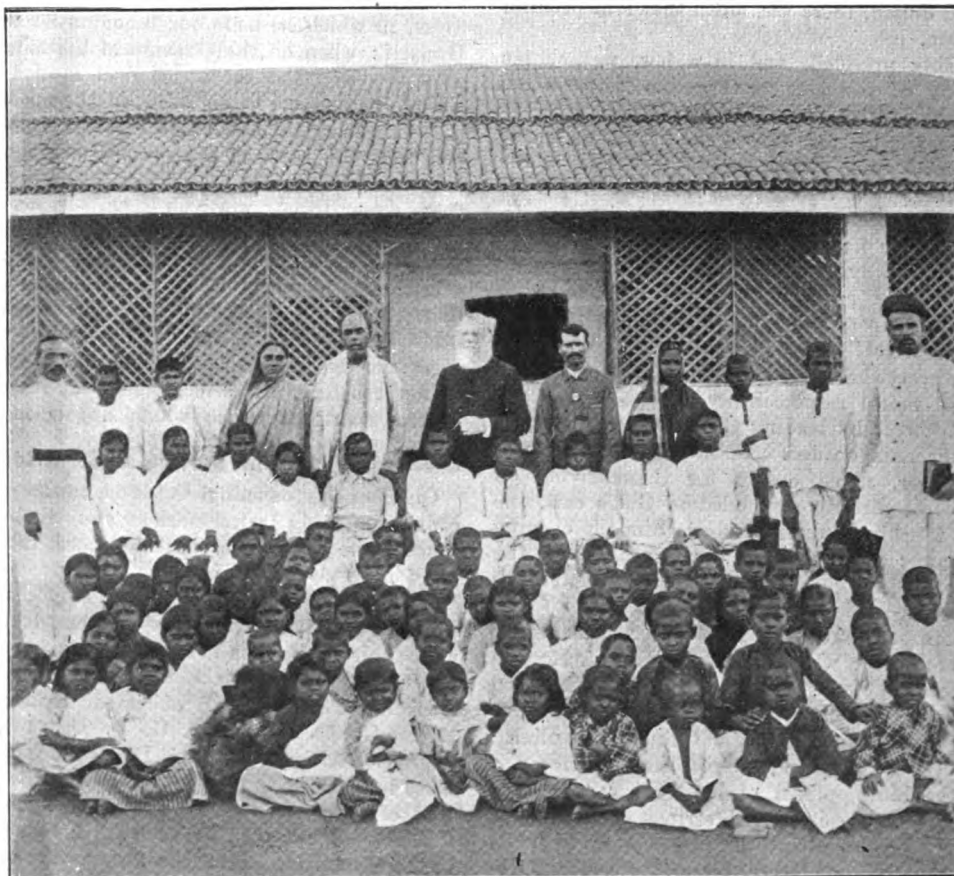
portions of the old Province have been cut off and joined to neighbouring districts, but the greater part of that tract of country still forms what is known as the British Collectorate of Khandesh, by far the largest of the Civil districts to be found in the Bombay Presidency. To evangelize a province a large staff of European and native workers is needed, but, as a matter of fact, Khandesh is, comparatively speaking, one of the neglected parts of Western India. No missionary of the C.M.S. has ever resided within its borders!

There are three C.M.S. Stations in Khandesh proper where Indian Christians are located and working.



IDOL OF KALI, NANDURBAR, KHANDESH.

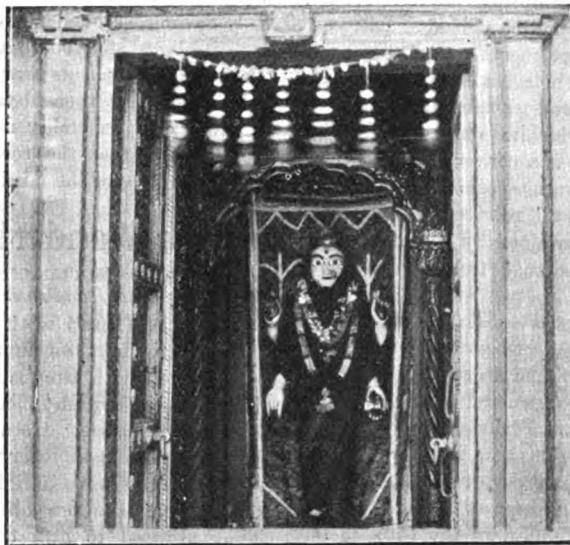
They are under the charge of the missionary who is the superintendent of the Malegaon Mission, and are visited periodically from that centre. The most important of the three stations is the capital town Dhulia, containing 26,000 people. It is the headquarters of the Government administration. There are many public buildings in the town, including the Sessions Court, gaol, High School, Magistrate's Offices, and Government Training College. A large number of native Government officials reside in the place, and many *Vakils*, i.e. Pleaders, in the various courts. Dhulia is also the headquar-



BHIL CHILDREN, NANDURBAR ORPHANAGE.

ters of the famous Bhil Corps raised in 1825 by Sir James Outram, whose name and fame in Khandesh have not yet died out. The town is a thriving commercial centre, wealthy grain and cotton merchants have spacious houses on the main roads, which at all seasons of the year present a busy aspect. It is doubtful whether there is another town in the whole of Western India so large and so important without a resident European missionary. The Society has in the city a small school for the depressed classes. For others there are good municipal and Government schools quite sufficient for the wants of the inhabitants, so that there is no opening for mission work of an educational character. Preaching in the large bazaar-square and in other parts of the town is regularly carried on, and there is not much difficulty in collecting a good audience.

The picture representing a miscellaneous crowd shows a company of people gathered together outside the Mission Dispensary. This Free Dispensary is on one side of the large public square, and during the two or three years it was in existence many thousands of people availed themselves of the opportunity of obtaining medicines gratis for their simple ailments. Morning and evening, before the patients were attended to, a Gospel service was held. Seated behind the dispensary table in the centre of the picture is the Medical Catechist, a convert from Mohammedanism: above him are two Bible-women with New Testaments in their hands. On the left of the picture is seen a Catechist with a Bible open before him; a worthy man who did faithful work for the Society. Soon after the photograph was taken



IDOL OF DEVI, NANDURBAR.

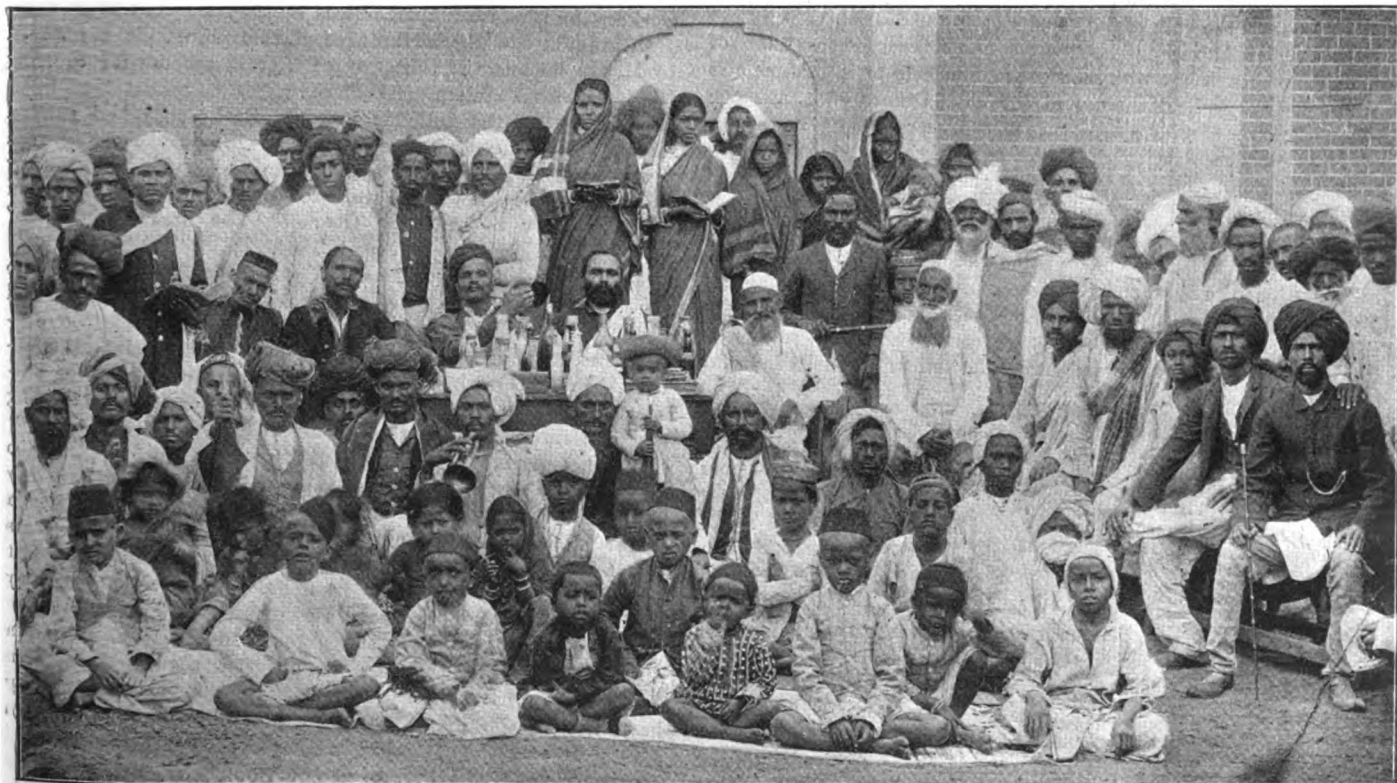
he was stricken down with cholera, just after preaching one evening, and died in great agony in a few hours; the most terrible and sudden case the writer ever witnessed during a long residence in India. A most gratifying result of the dispensary work was that we gained admittance to several of the best houses in the place. The last two persons the writer baptized in India, a few months ago, were a Moham-medan lad and a Hindu woman who had been brought into contact with Christians at this dispensary.

We much need a small church at Dhulia for Europeans and Indians. The Roman Catholics have one, but Protestants worship in the court-house; this, too, by the courtesy of the Hindu judge! but it is not pleasant during the time of service to look out of the windows and see the prisoners in the gaol yard, or to hear the disturbing

clank of the chains as they are marched about.

The picture which shows two temples, and a third on the right-hand side unfinished, comes from the second Khandesh station, a place called Amalner. It is in the very centre of Khandesh, and the new Tapti Valley Railway runs through it. For these reasons it was occupied three years ago as a convenient central post from which most of the large towns of the district could be visited. In a circle around there are at least a dozen big places, the smallest having a population of 4,000, the largest of 15,000.

Here is a list of the names, in not one of which is there at present a resident Christian worker:—Songir, Betawad, Sindkhera, Shirpur, Thalner, Chopra, Yawal, Dharangaon, Erandol, Mahiji, Bhadagaon,



PATIENTS OUTSIDE MISSION DISPENSARY, DHULIA, KHANDESH.

Parola. An itinerating band is at work during the fair season, preaching in these places and their surrounding villages. Last year the most efficient band we have ever got together for this work traversed a good part of the district. Their leader was a deacon lately ordained by the Bishop of Bombay, and set apart for pioneering work in the Amalner itinerancy. With him were a converted Brahman, a vigorous young preacher who is a convert from Mohammedanism, and two other experienced Marathi-speaking evangelists—five in all. In most places they were well received, and in some of the larger towns were lodged and entertained by Moslems, a very unusual experience, showing a great change from the attitude formerly exhibited by non-Christians.

The Hindu temples in Khandesh are not, as a rule, fine structures; the two shown in the picture are among the best to be met with. They are built in the bed of the Bori river, and are partly submerged when the river is in flood. They were constructed about a century ago in memory of Sakharam Bava, a local Brahman priest of great reputed sanctity. A large *yatra*, or religious fair, is held for three weeks every May, and a concourse of 100,000 people visit the shrines, some traders and pilgrims travelling a long distance.

The remaining pictures come from Nandurbar, the third of our Khandesh Mission stations. In Mogul times it was a place of great importance, but has not been in a very flourishing state for two centuries. About 9,000 people live there, and it is now becoming a thriving trading emporium, owing to its position as the chief station on the new railway which now runs through Khandesh. Backward and unprogressive, and for many years left to itself in the midst of the western Khandesh jungles, some of the worst fruits of Hinduism and Mohammedanism are the result. There is no place in Khandesh where Pagan darkness is denser, or degradation deeper. It contains several Hindu temples, most of them in appearance like ordinary Maratha houses. Puranic Hinduism, that is to say, the most debasing kind of idolatry, is very much in evidence. The idols in the two pictures represent the bloodthirsty goddess Kali or Devi as she is frequently called. Human sacrifices in former days were offered to propitiate her. She is a favourite divinity of the non-Aryan tribes, and these form the bulk of the population in the district.

On a neighbouring hill is the large and conspicuous tomb of a Mohammedan saint, with a mosque attached to it. A popular annual festival is held there, and the chief feature of it, and one which attracts a considerable throng of sightseers, is the performance of Mohammedan dancing girls who come from long distances to honour the saint. It is said that when the first Mussalman appeared on the scene to wrest Nandurbar from the Hindus, their leader was helped by the saint, Syed Sadat Pir. The saint engaged in personal conflict with the Hindu chieftain but lost his head. The headless body continued to fight, and the Hindu army, seized with panic, fled. The trunk then snatched up the head and led the victorious army to the hill overlooking the town, when the earth opened and swallowed it up. Over this spot the present white building with its graceful white dome was erected.

Preachers from Malegaon from time to time found their way to Nandurbar. One of the senior catechists of the Mission was much drawn towards the people, and expressed an earnest desire to remain and labour, more especially among the neglected Bhils and other aborigines. In the face of great opposition he took up his abode at Nandurbar in 1896, and a great deal of itinerating work has been done since then.

Three large tribes are living in Western Khandesh—Bhils, Mavchis, and Pavras, numbering perhaps 200,000. Owing to famine several orphan children fell into our hands, and the last picture represents a goodly company of seventy-six, who were baptized on Sunday, Jan. 19th of this year. They are mostly Bhils, although fourteen castes have representatives among the boys and girls. On the same day the first batch of adult Bhil converts were received into the Church of Christ; others have since followed their example, so that altogether this new congregation numbers about one hundred

members. They have their own church building—the Church of the Holy Saviour—school, and orphanage. The Mission is showing signs of fruitfulness, and about sixty inquirers are under instruction in some of the Bhil settlements near Nandurbar.

We hope that these details will give definiteness to the prayers of those who remember us on our Cycle-day (the twelfth of each month), and that the result will be more personal service and pecuniary help for the missionary enterprise in a very needy field.

The Wonderful Story of Uganda.

By REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

34. A Tramp with Troops, and its Consequences.

THE three days' mission was barely over when Mr. Pilkington started with the Baganda troops, who were going on campaign, under British officers, against Kabarega, the slave-raiding King of Bunyoro. He went as chaplain to the Baganda army, and incidentally as interpreter.

The people were delighted at his going. He wished at first to go without a tent, but the Baganda would not hear of it. They allotted to him ten porters, and two cows were driven along with the marching soldiers to give him milk.

On the way Pilkington preached to large crowds of Baganda, many of whom had never been near the capital, and knew nothing of Christianity.

One result of the expedition was to show him how little the Gospel had penetrated beyond the neighbourhood of Mengo. Two other stations, one in Singo and the other in Kyagwe, had been opened, and Kavirondo had been tentatively occupied, but the country as a whole was untouched.

At Mityana, in Singo, Mr. Fisher, now the Rev. A. B. Fisher, had been stationed for a few months. He had adopted the plan of getting the people to build "reading"-houses—"synagogi," as they were called by the people. The little group assembling in each of these was taught by a teacher, who was himself under the guidance of a more experienced worker, the whole being supervised by the European missionary.

Pilkington saw the advantages of this plan. On his return to Mengo he made it the germ of a great scheme for covering the land with a system of teachers.

In a few months' time he and Mr. Baskerville had planted about two hundred of these *synagogi*; 131 teachers had been sent out from Mengo, in addition to those more elementary instructors who were set to work locally; and 20,000 assembled every Sunday to hear the Gospel. The first "dismissal" of teachers took place in April, 1894.

The result was marvellous. Towards the end of 1893 there were 170 catechumens; a year later, when the new system had been in operation for a few months, there were 1,500 catechumens, although 800 persons had been baptized in the meantime. From this time onwards the chief function of the missionaries began to be confined more and more to the training and superintendence of the teachers.

At this period certain quaint fictions arose amongst the Heathen as to the nature of baptism. It consisted, so they supposed, "in making a hole in the head and rubbing in a powerful medicine, which kills the old heart; and then there comes in its place a new religious heart that does not lust for anything." Could there be a finer unconscious testimony to the reality and depth of the work thus widely spread?

In the same year, 1894, the great reed cathedral was blown down in a storm. No one was injured, though Archdeacon Walker had a narrow escape. It was rebuilt, but the event may have helped the great scattering abroad. Twenty churches sprang up near the capital before it was rebuilt.

35. "The People of the Book" in Toro.

Some two hundred miles to the west of Uganda is the huge moun-

tain pile of Ruwenzori, the fabled Mountains of the Moon, first restored to the knowledge of modern Europe by the explorations of Stanley. The land which it overlooks is called Toro, a more beautiful and healthy country than Uganda, to which it was subject. Toro has shown a spiritual fertility perhaps even more remarkable than Uganda itself.

The beginning came on this wise. A young member of the royal family of Toro was at Mengo during the early nineties, whether as slave or hostage the present writer has failed to discover. He became a "reader," then was baptized, and took the name of Yafeti—that is, Japheth.

When the country was re-settled after the upheavals, rebellions, and wars, Yafeti was made chief of the province of Mwenzi. He took with him two Christian teachers, named Marko and Petero, with some reading-sheets and books. The work went forward, and little congregations were formed. The "readers" were known as "the people of the book." This was in 1892.

Some of the Soudanese soldiers of Emin Pasha, who had been so useful to Captain Lugard in restoring order, were settled by him in Toro. After Captain Lugard's departure no one was able to control them. They ravaged Toro mercilessly. Amongst their other devastations, they dispersed the little congregations and seized and burned the books.

Amongst the inquirers was Kasagama, Yafeti's brother, who had been recognized as king of Toro by Captain Lugard, and later on by the British Government.

In 1895, false charges were made against both Yafeti and Kasagama, and they were summoned to Mengo to be examined. The accusations were disproved, but the visit had the result that Kasagama was baptized in the following March, taking the name of Daudi (David). He told Mwanga that he wished his country to belong to the Protestants.

In May, 1896, Bishop Tucker visited Toro, where Daudi Kasagama had called his capital Beteriemu or Beteleyemu—Bethlehem.* On that occasion the Namasole, or Queen-Mother, was baptized by the name of Vikitoliya, the native equivalent of Victoria. "She is a very remarkable woman," wrote the Bishop, "and has shown great earnestness in reading, and with great firmness withstood all attempts of the Roman Catholics to pervert her faith."

The Bishop estimated that at this time there were no fewer than 1,000 souls under instruction in Toro. The promise of those early days has been abundantly fulfilled.

36. The Coming of the Ladies.

It is startling to reflect that the Uganda Mission had existed for eighteen years without the presence of a woman missionary. The reasons are obvious. During the early years of the Mission communications were uncertain and life itself not safe.

Now, however, things had changed. The old south route to the Lake was abandoned in favour of the northern route which Hamington had first traversed, a track which was shorter, less unhealthy, and less troubled by the exactions of petty chiefs. The Masai raiders, the terror of the upland districts, had lost their former power to harm.

The tramp of nearly 700 miles had still to be done on foot, with the rare exception of a donkey ride if a donkey could be found to withstand the tze-tze fly and the climate. The alternative of being carried in a hammock was a thing to resort to in case of sickness, but not otherwise. All goods had still to be carried upon the heads of porters, at enormous cost; and caravans consisted of hundreds of these men, practically slaves, marching in single file along the narrow winding tracks.

The need of women's work was as great as anywhere in the mission-field. Woman was a chattel and a drudge. All the heavy work of the fields was done by women, and a man's position was measured to a great extent by the number of wives whom he possessed to work

* It is obvious from the wavering between the letters L and R in the spelling of many Baganda names, that the native pronunciation does not clearly distinguish these letters. The same name is variously written Nataniele and Natanieri, Kakunguru and Kakungulu.

for him. As woman is never degraded without dragging man down also, the resulting morality may be imagined. A beginning of better things had been made by the appointment of six Baganda women as deaconesses in 1893.

The way being now clear for the employment of women missionaries, it is needless to say that volunteers were forthcoming. From among them were chosen five who were not only physically equal to the toils of the journey but fitted to be the pioneers of women's work in such a Mission. Their names were Miss Furley, Miss Thomsett, Miss Pilgrim, Miss Browne, and Miss Chadwick.

Bishop Tucker and a party of five men, among whom was the Rev. Martin Hall, went up at the same time. There was a farewell meeting on May 16, 1895, and two months later the party was on its way inland from Mombasa. Unusual pains were taken to ensure the safety of the ladies on the journey. Dr. Baxter, of Mpwapwa, and Dr. Rattray accompanied the party, one or two jinrikshas and some donkeys were taken, so as to allow the relief of riding occasionally, and in other ways the comfort of the ladies was studied. To those who steam along by railway over the waterless desert of Taro, and glide up the lion-infested slopes of the Athi plains, such precautions may seem excessive; but the venture was a new one, and the day of the railway had not yet come.

The arrival in Mengo on Oct. 4th was a scene of wild excitement. How the Baganda women flung themselves on the ladies, how the crowds of Baganda, Basoga, and Nubians exceeded even those that greeted Sir Gerald Portal, Bishop Tucker has recorded fully.

(To be continued.)

The Gospel in Arctic Regions.

[The Rev. W. Spendlove, Fort Norman, Mackenzie River, in sending the following "message from warm hearts in a cold country," under date July 19th, 1902, says, "A lady friend has written a kind letter to us containing messages of love for these poor red men. I have never known anything to touch and to affect their hearts as did the reading of that letter to them in church. Are there not many more Christian ladies who read about, think of, pray for Native Christians who could do likewise? I am sure the missionary would thank them."]

WE, Red Indians, were very much surprised to hear our missionary read a kind, beautiful message from a Christian lady in England. It has touched our hearts to the centre. We did not know or think anybody cared so much for us so far away. It has made us think more than ever of Him Who is far away but cares for us. We want to send some warm words too, but poor red men do not know how to talk fine. We speak to dead things as if they had life, to animals as if they had sense, to one another like dogs. Listen! Understand! We are not what we used to be: our hearts were cold and dead like the snow and ice; we sang and prayed but with our lips only; we were careless about going to church; now our church is filled on God's Day and hearts pray aloud. Since Mr. Spendlove read that letter to us we feel you know us and just like you have been to our country. Perhaps you know a little about us and our ways, but do not know our hard lives; true, too, it is very cold here, you could not endure it, it is God Who helps our good missionary to endure it. Sometimes we are starving and we die from hunger; we cannot help it, God has arranged our lot in life. We are very thankful to God and to those who sent him, that Mr. Spendlove came here; he speaks to us in our own language, just the same as we hear our own tongue; he makes us think about better things: about a good life, about what our Saviour has done for us. We know right now what Jesus is to us, we can sing about the Saviour washing away our sins in His blood, we like to listen to the Word of God and do not go to sleep over it now; we kneel at the Lord's Table and eat and drink dying yet living love.* Our missionary has started a fine school for us; because we love and trust him we have given our children and we know they are learning something good. We send now our message to you, our thanks for your kind words; it is the first time we heard a woman speak good and strong to us. With these words from our hearts we shake hands with you. Do pray for us. All these words are from our warm hearts although our country is cold.

* Native expression.



1. THE "RUDDER GRANGE" NEAR THE BANK OF THE CANAL.

Good Friday in Cairo.

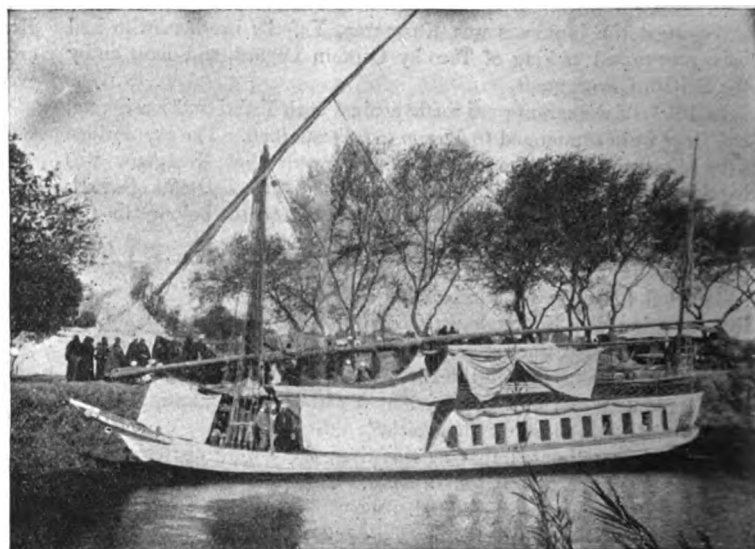
BY THE REV. RENNIE MACINNES.

OWING to the liberality of a friend, Dr. Harpur, of the Medical Mission at Old Cairo, has recently been enabled to carry out a long-formed plan for visiting some of the villages of the Delta, and trying to follow up the patients who have been into the hospital for longer or shorter periods. A *dahabieh* was engaged, as combining the advantages of inn and railway train, and able therefore to take the doctor and his party into places where neither inn nor train are to be found. This *dahabieh* was named the "Rudder Grange," or, as painted on the other side of the bows, the "Rooder Grange." No doubt "Rudder Grange" was what the artist meant, but it made no difference to us as we never called it by any of the three. It was a convenient boat, rather like a house-boat on the Thames, but distinctly more capable of making progress, by means of big oars and sail. Dr. Harpur was out first, with Mrs. Harpur and a party for about five weeks, and then Dr. and Mrs. Lasbrey took their place for the rest of the time. It

was during this latter part of the time that Mrs. MacInnes and I were able to join them and spend a few days on the boat.

After a very prolonged hunt for the *dahabieh* we found it at last in one of the canals leading off from the Nile. This canal, with its swift-flowing stream, was practically a river in itself; the banks were lined with many different kinds of trees, and beyond them lay great stretches of flat but most fertile land. On the bank, close to the boat, the tent in which the patients were seen was pitched, as photo No. 2 shows, and at most times of day there was a good company of people waiting to be seen, or to see how those who were treated liked it. We each had a cabin in which there was just room to turn round, the dimensions of mine being 6 feet in length, 7 feet 4 inches in height, and 4 feet 7 inches in breadth.

I must now tell you how we spent the day. After breakfast in the saloon we had prayers, the catechist Etnas joining us, and one of the servants. We each used to read a verse in turn, as it was thought the servant would listen better if we read thus, and he seemed to take it all in. When asked



2. SIDE VIEW OF THE "RUDDER GRANGE."



3. WAITING FOR THE DOCTOR.

one day if he had understood the reading, he replied with a counter-question, "Am I a bull, that I should not understand?" though, perhaps, this did not prove much.

By this time a large number of people had gathered on the bank



4. PREACHING OUTSIDE TENT.

(photo No. 3), so we sallied forth and gathered the men into one group, and the women into another, to listen to the reading of the Bible, an address, and prayer. Photo No. 5 shows part of one of these groups, close by a water-wheel which creaked and groaned away all the time, except when the man with the whip fell asleep or forgot, when the buffalo turning it immediately stopped. The tall man (to the left of the tree in the centre) was a notable from the village near by, and very friendly, only in the excess of his zeal he sometimes created a great disturbance by shouting at and hounding off two or three small boys who happened to be chattering together outside the circle. This little meeting over, the tickets were distributed to those who wanted to see the doctor, and in photo No. 6 you can see the doctor himself running up the gangway to the tent where all the patients were seen. So he entered the arena at full gallop, and metaphorically, had to go at the same pace all day if he wanted to get the work done. As soon as the doctor was inside the tent it became the consuming desire of every other man within half-a-mile to do the same. Earnest pleas were often brought that "my village is very far away." "I only want to say two words to the *Hakim* Pasha." "It is not for myself, never, but for the brother of my sister's son's wife." "If



5. A HALT BY THE WELL-SIDE.

about two inches apart above the place. Many were found for whom nothing could be done on the spot, and they were advised to come into the hospital at Old Cairo for treatment or operations. Some were found for whom nothing could be done anywhere, and who pleaded with the doctor to reverse his verdict that he could not (e.g.) make blind eyes see. But for the greater number prescriptions must



6. THE DOCTOR ARRIVING.

I see him now quickly, I will go away and not return," &c., &c.; but whenever possible we posted one man at the door to let them in, and a second at the other to get them out.

Many and strange were the ailments described to the *Hakim*; many and strange too the devices he found had been already employed by native doctors to heal them. One man was found with a bad side, on which he had plastered a piece of paper with a long, meaningless jabber scrawled upon it, partly taken from the Koran, and partly from the brain of the inventor of this sovereign remedy. There were many others too, who, for a pain in the eyes, had had a string sewn through the nose, or through the temples, and one man with a sore back had the two ends of a piece of cord projecting from the skin



7. GROUP IN FRONT OF TENTS.



8. A CORNER OF A RUINED VILLAGE.

be written, and delicious medicines had to be made up, and the larger part of my time was occupied in doing this, as while we were there very large numbers of patients were attending (eighty to one hundred a day), and the doctor had no one else to dispense for him. I was quite without experience in this particular work, and now have the deepest respect for and sympathy with my brother (and sister) dispensers throughout the world. Fortunately, the doctor was near by, and I could refer to him frequently, so that probably not very many mistakes were made. Once, by the man's own fault, an exchange was made, so that a man with a pain in his back got a good strong cough mixture, but he has probably felt much better ever since.

Meanwhile my wife was busy seeing

the women in a canvas shelter rigged up on the deck of the *dahabieh*. It was very difficult to get them to come in one by one, so whenever they got too thick for work, she left the deck and went away into the saloon, promising to return as soon as there was only one woman left. One of the patients who had been told to wait and to come again and see her at the end of the morning, could not understand why this should be, so went off to Mrs. Lasbrey to implore help, saying, "Come! and bring your tongue with you,"—I suppose in the hope of persuading her by the tongue of eloquence to see her sooner! Another person having watched Mrs. MacInnes perform an operation, declared in surprise that she did it "exactly like a doctor," which was not a bad guess, as she happens to be one.

With both men and women, however, the work was by no means over when the doctor had seen them, and the medicine had been made up, as they then had to be told about fourteen times how they were to take it. Listen to my attempts to make it all clear. I hand a bottle of cough mixture to a man and he begins: "Shall I drink it, or rub it on my leg?" "You must drink half a cupful after your food three times a day." (A native cup is very minute.) "And what time of day shall I drink it?" "In the morning half a cup, and at noon half a cup, and at sunset half a cup." "You mean I must drink half a cup in the morning, and half a cup at noon, and half a cup at sunset." Such discernment is astonishing, and I reply, "Yes, oh wise man, that is it exactly." But it was only the first time of asking. He proceeds: "Shall I take it before or after food?" "After." "And how much shall I take after food?" "Half a cup full." "And how many times shall I take half a cup full?" "Three times; at morning once, and at noon once, and at evening once." "And shall I wash the cup afterwards?" "Certainly." "Well, here's the three piastres (7½d.)." "I said three and a half." "But for me is it not three?" "For you it is exactly three and a half. Perhaps in Cairo you would have to pay seven." "Good. And how long shall I go on taking it?" "Until the bottle is empty." "And how often shall I take it each day?" "Three times; in the morning once," &c., &c., *ad infinitum*. "Shall I take it before or after food?" "After." "And what food shall I eat?" "Eat all clean food, but not *faseekh*." (*Faseekh* is dried fish, quite putrid, and a particular delicacy.) "And shall I take it sitting or standing?" "Either; it's all the same." One lady also asked, "How shall I get the cork out?" "With your teeth, O lady!" This answer (not made by me) was not so impolite as it sounds, as the lady in question would never have dreamt of using, even if she had heard of, any other implement. "Well, here's the money, but fill the bottle." (Two inches of the neck below the cork are not filled up.) "All right; if you like; there is water in the pail." Another lady on the other hand very much objected to seeing her medicine diluted with so much water, but she was distinctly impressed when told that it would probably kill her if it wasn't.

After this it probably begins again, "How do you say I am to take it?" &c.; and meanwhile an interested group has gathered round, and helps you volubly in giving directions. Prescriptions to be made up are rapidly accumulating, and the tent is getting hotter and hotter. However, nobody could possibly get upset with such simple, friendly people, and it is good to find also that they can appreciate kindness, and perhaps some of the spirit that prompts it, as one of them was heard to say of a lady who had been in the thick of the work for some hours, "she never once even frowned."

All this time the catechist would be sitting with his Bible near the tent, reading and talking to little groups of men as they waited for their turn.

After seeing patients for between four and five hours, we were generally glad to go in for lunch and a rest before starting again on the remaining patients and any operations that had to be performed.

The operations were a great attraction, and at the same time a most solemn occasion. One woman having heard that it was not good to eat in the morning before having chloroform, came with the proud boast that she had not eaten a morsel of food for three or four days!

All the relatives generally wanted to come in and watch, and sometimes stood round all the time, sobbing and crying or rocking themselves about in the dust. But quite as often they took it with the utmost composure, and watched everything with deep interest. On the last day in that place it was decided to do all the operations first, so we tried to gather the patients together, and soon the cry was going round, "Any more for operations! Come at once! It is the last chance!" In a short time about ten eager applicants were found. Those who were not counted worthy did their best to get comfort by crowding round the door, and peeping to see how the more fortunate ones enjoyed it. We strictly kept the door shut, however, but a thrilling moment came once when it was thrown widely open for more light and air, and the audience breathlessly watched the extraction of a stubborn and refractory tooth. When all was over, and the man sank exhausted on the ground, there was a chorus of good advice and friendly greetings: "Rise! Drink a little water." "How are you?" "Does it hurt now?" "Drink water."

One operation ended most curiously. It was being performed on the deck of the *dahabieh* (behind the looped-up curtain). The patient was a girl of about fourteen, and the operation was the removal of a cyst in the forehead. All was going well, but suddenly the sun set. We had not realized it was so late. Of course, it very soon became too dark to see, so we hastily gathered all the candles we could find, and stood round with them in our hands. It was a strange illumination, and the doctor ran the risk of having all his hair burnt off, but, at last, all was satisfactorily finished.

Many of the people are very grateful for what is done for them, and some bring presents of fresh eggs or fluttering pigeons to show their gratitude in the most practical way they can.

At the end of each day's work it was pleasant to stroll off along the canal in the cooler air of evening just before supper, and talk over the incidents of the day. We were always escorted at that hour by a watchman, who followed us armed with a long gun, and an imposing cough, the former to impress robbers, all and sundry, the latter the doctor, with whom he managed to get a quiet word before we went in. As to the robbers we did not see them. One of the servants saw twelve one night (he did it well while he was about it!), and sat up sleepless to guard us. But it would have been more effective if he could have displayed wounds received in a gallant attempt to keep them off.

By dinner time it usually seemed as if half the flies in Egypt had chosen the saloon to roost in, so we would set to work with towels and ruthlessly drive them out in swarms into the night.

After dinner one day Dr. Lasbrey and I went to see the heroine of the deck operation, as she was said not to be doing well. A man with a lantern guided us to the village, and there a most interesting and interested group gathered round and eagerly watched the doctor as he examined her, and finally gave her a little milk. There could be no doubt after that as to her complete and speedy recovery. Then we walked home across the fields; a beautiful night; numbers of happy frogs flopping into the little stream that ran by the path as we passed; an owl solemnly hooting in the tree; and in the distance several dog-sentinels at the village passing the word that "All's well."

The day's work is over, and it has only touched a portion of one village—one village out of many hundreds such both in the Delta and up-country. We have had little time to remember that it is Good Friday, yet we have recalled it to one another more than once, and each has felt privileged to be spending it in such a way.

The work may have only touched a very small part of the great family, but still it is a part of God's family, "for which our Lord Jesus Christ was content to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end."

After reading together and kneeling in prayer in the saloon, we soon turned into our little cabins, and as we lay in bed could look out on the water in the moonlight. It may be that some hours of the night are left, but the Dawn is coming.

Prize-Giving at Limpsfield.

THE first Saturday in October is a red-letter day of the year to the C.M. missionaries' children in their lovely Home at Limpsfield. On October 4th a very large gathering took place, mid-day trains from London bringing down members of Committee, parents, relatives, and friends to participate in the happy functions of Prize-giving and Sale Day. A climb from the station to the healthy height, crowned by the familiar red-brick buildings, was invigorating in the crisp autumn air. Little groups of twos and threes from "the boys' side" were stationed here and there on the paths, with faces keenly expectant of friends, and inside the building all was cheerful bustle and subdued excitement. The chapel was tastefully decorated with autumn-tinted foliage and bracken, and thither, after lunch, the company repaired for afternoon service. The singing of selected Psalms and hymns, led by a youthful organist (one of the elder girls), was very sweetly rendered by the fresh, young voices of the boys and girls present. Mr. Thornhill read evening prayers, and the Rev. E. M. Blackie, Rector of Limpsfield, preached a sermon much in harmony with the keynote of the preceding days, its central thought being that a personal knowledge of and love to Christ is the essential qualification for the Christian worker.

Adjourning from the chapel to the hall, the presentation of prizes took place by the Chaplain-General of the Forces, Bishop Taylor Smith, who had kindly come to perform this happy task and to speak to the children. Preparatory to this function, the Director of the Home, the Rev. A. F. Thornhill, fulfilled the pleasant duty of recording the examination successes of the pupils, and it must have been a source of thankful gratification to the parents to find what a sound and true education is being given to their sons and daughters, whom it costs so much to leave behind, even in the safe shelter of the Home. The Examiner, Mr. Scott, Fellow and Tutor of Merton College, Oxford, had travelled down from Oxford on purpose to congratulate the staff and the pupils on what he was pleased to call their "brilliant success" in the Oxford Senior and Junior Local Examinations, through which he had lately conducted them—"victims of the rack and thumbscrew." He bore a warm tribute to the conscientiousness and painstaking of both teachers and taught, and to the general, all-round efficiency of the school as a result.

From want of space we can only mention here the high distinction gained by Miss Grace Neve, in the Senior Oxford Local Examination. The coveted First Class Honours this year have been won by five out of 1,375 female candidates in the United Kingdom, and out of the five Miss Neve appears as third. Five senior girls have obtained high distinctions in religious knowledge. It was pleasant, too, to hear of the successes of old boys and girls, some of whom were present. For instance, Hugh Fyson and Barton Maundrell, after winning open scholarships at Rossall and Repton, followed by open scholarships at Jesus College, Cambridge, have just completed their University career by taking first classes in the Classical Tripos at Cambridge.

Just before handing the prizes to the happy-faced winners, the Bishop, in his own felicitous and winning way, spoke to the children. They listened with breathless attention, and we believe that the touching story of his own conversion, when a boy of only eleven and a half, is one that no hearer, young or old, is likely to forget.

At the close of the Prize-giving, the visitors were invited to inspect and purchase from the stalls around the Hall. These were presided over by the children themselves, and the articles were chiefly their own handiwork. Most of the parents present seized this interval for *tête-à-tête* with their children, to some of whom a sacred good-bye must so soon be said; and many

a pathetic little scene was witnessed as the "nursery children" clung round a mother's or a father's knee. The afternoon fled only too rapidly, but as we hurried away in the twilight to catch a homeward train, we thanked God for all the blessing and success He is giving to those upon whom rests such a high and holy responsibility as that of training those responsive, bright-faced boys and girls for time and eternity.

The Farewell Week is over. Have we not forged many a new link in the chain of sympathy and prayer for our missionaries? Can we forget to pray for them? And shall we need reminders to pray for their children?

The Mission-Field.

WEST AFRICA: NORTHERN NIGERIA.

"There remaineth yet very much land to be possessed."

—From Lokoja, at the confluence of the Rivers Niger and Benue, the Rev. J. D. Aitken wrote on Sept. 1st. :—

"From my house I can walk straight away, until I have walked the whole length of England and Scotland combined *five times* before I could see another missionary, and if I then saw one he would be in a ship going to Uganda."

UGANDA.

A Muganda's Description of the Railway and a Steamship.

—One of the Katikoro's party who accompanied him to the coast, in a letter to a Native friend in Mengo, thus describes the Uganda Railway, and the vessel in which the Katikoro sailed :—

"My friend, I can tell you the Europeans have done a marvellous thing to make the railway and the trains. They fasten ten or fifteen houses together and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys, which are as deep as that you see when you look from the top of Namirembe, so deep that you cannot see the bottom when you are going over them. . . . Now let me tell you about the different parts of the ship. It is as deep as our two-storied house, and as wide as the King's Road in Mengo, and it is as long as from the Katikoro's fence to the gate of the King's enclosure. It has three tall poles in it, and a big throat out of which smoke comes, which is as wide as the new drum in the Church at Namirembe. The rooms in it go down three stories, and the boards of these I cannot describe to you, for such have not been seen before. There is a lot of metal work about them too, but these also I cannot describe for it is so fine. There are children on board, and a flock of sheep, and lavatories, and places to wash in attached to every place where a chief sleeps, such as even our king has never possessed."

INDIA: BENGAL.

"Plucky C.M.S. Boys."—The Rev. C. B. Clarke, Principal of the C.M.S. High School, Calcutta, sends home a cutting from the *Indian Daily News* of Aug. 23rd, entitled "Football in Calcutta." From this we learn that the boys of the Christian boarding-school, after a spirited contest with the Madrassah (Mohammedan) team, have won the Elliott Shield—a much-coveted trophy of Native students. "This," remarks the *News*, "is the second time that the plucky C.M.S. boys have won this shield"—the last occasion being in 1900. The success of our Christian lads is, for those who can read between the lines, another and significant proof of the power of God's grace to keep His children "outwardly in their bodies."

INDIA: CENTRAL PROVINCES.

The Bhil Mission.—The Rev. A. I. Birkett and Mrs. Birkett left Lusaria, on Aug. 29th, and returned to Lucknow, after nearly two years most valuable volunteer work in the Bhil Mission. The United Provinces Conference of October, 1900, agreed to spare them as the best available missionaries to follow out the opportunities and advantages after the great famine of that year. Their sojourn there has been amply justified and richly blessed. In succession to Mr. E. Walker, who was removed by severe illness, they were able to guide a remarkable movement towards Christianity at Lusaria, in which Mr. Luxman Hari also gave great assistance. About twenty-three persons were baptized there by the Rev. A. Outram last November. Since last February Mr. and Mrs. Birkett have been relieving large numbers of poor people during the minor famine now ending. At the end of July there were 5,975 adults and children on their relief list; and Mrs. Birkett, L.R.C.P. and S., helped by a hospital assistant, had 1,417 persons on her hospital list. Now that the famine is over they feel at liberty to return to Lucknow.

St. Paul's College, Hong Kong.

BY THE REV. G. A. BUNBURY.

FOR many years the C.M.S. South China Mission had been without any adequate means for training catechists and schoolmasters until A.D. 1898. In that year the Rev. C. Bennett gathered five young men and placed them under the care of an experienced catechist at Shiu-hing. This nucleus of a theological class moved down to Canton in the autumn of 1899, and was settled in a house in the native city, being placed under my care. There we worked happily for nearly twelve months, receiving two additions to our numbers, until the summer of the memorable year 1900. Li Hung Chang was then Viceroy of the two Kwangs (Kwang-Tung and Kwang-Si), and it was probably only his firm rule which prevented a rising in the city and an attack on the foreign settlement. As, however, the country still continued unsettled, it seemed advisable after the summer vacation to settle in a place less liable to alarms than the provincial capital. Hong Kong was selected, and the Bishop of Victoria kindly offered a room in St. Paul's College—the other class-rooms being then occupied by a Chinese day-school—for the students, who were lodged in a house near by. Early in 1901 this native day-school was disbanded, and by an agreement concluded between the Bishop and the Committee, the Training College was located for a fixed period within St. Paul's College. Bishop Hoare was for many years Principal of the Training College of the Mid China Mission at Ningpo, and his great experience of educational work and wise advice have been of the greatest value to myself. He has also given the College substantial financial aid.

The possession of larger premises made it possible to add a boys' department to our College. The boys are all either relatives of Native Christians or have passed through country day-schools. The first term we had six and the next term the numbers rose to ten; we now have sixteen, and could take many more if we had room. Perhaps later on we shall be able to "lengthen our cords."

The first group of students trained in the College completed their course in January last, the close of the Chinese year. Of the five, four appear in the back row of the photograph. The man standing on the right of the row (to the reader's right) is now a schoolmaster at Pakhoi. The student next him is assistant catechist at Shiu-hing. The tall man in the white gown, who stands behind the classical master, has become assistant-master this term in the Boys' School, and a diocesan lay reader. The student next him, as also the fifth, who was absent when the group was taken, are assistant catechists at Canton. Thus each station in the Mission (except Kwei-lin, where another dialect is spoken) has received a worker from the College. I am thankful to say that good accounts have been received of all of them, and I trust that they will prove real helpers in the work.

In the College we all live by rule. A bell rings at 6.30 a.m. The boys begin work at 7.10, after ten minutes' silence, and study till 8, learning a portion of Scripture daily. Prayers in the chapel 8.30. Study for both boys and students 10—12.45. At 12.45 midday prayer, except on Tuesdays and Fridays, when the students and I go at 11.45 to the Preaching Hall in the city for evangelistic work. Study again for all from 2 till 4, except on Saturdays. Evening prayers at 7. Then preparation for the boys 7.30—8.30, and bed at 9.

This year we have seven new students, older men than the former group. In their selection and probation we endeavour to observe the great rule of the Society—"Spiritual men for spiritual work." Our course of study consists of the following—Old Testament (Genesis—2 Kings); New Testament (St. Mark and two Epistles of St. Paul); Church doctrine; Prayer-Book; composition of sermons, singing, the Chinese classics, and the Romanization of the Chinese language.

In addition to the addresses at the Preaching Hall, the students give assistance to the work of the Mission by going weekly, either singly or two together, to conduct the services at Kong Mun, a manufacturing town on the West River, where there is a little group of Christians. By these means, during the whole of their course, they are kept in touch with what, we trust, will be their life-work—preaching to the Heathen, and the care of those who already have entered the Church.

Progress in the Ibo Country.

BY THE REV. G. BASDEN.

ONITSHA, March 1st, 1902.

IN the last two years many and great changes have taken place on the Niger, and especially so in Southern Nigeria. The change of administration from the Niger Company to the Government has necessarily made a great difference. The opening of the river to traders generally, and the proclamation of Laws and Regulations are producing their effects. In fact a period of evolution and development has set in since Jan. 1st, 1900, when Nigeria became a crown colony.



THE REV. G. A. BUNBURY AND STUDENTS, HONG KONG.

Not only has there been development in political and commercial affairs, but also in the work of the C.M.S. The past two years, and especially the year 1901, have been a period of development and extension in every department. The whole aspect of the work appears to have changed, and apparently there is every sign of vigorous advance. Extensive itinerations have been made on both sides of the river, with the result that new work has been opened up in places hitherto unoccupied. To the eastward the Rev. S. R. Smith began definite work at the beginning of 1901. A base has been made at Iyi-Enu, about six miles from Onitsha, and from there work is carried on regularly and systematically in the neighbouring towns and villages. In almost every place we see signs of awakening. Several leading chiefs have recently burnt or otherwise disposed of their idols, and the preaching of the Gospel is readily listened to. This is specially interesting, in that the preaching is done chiefly by young native evangelists who live and work with the superintending white man. The Rev. S. R. Smith has recently gone home on furlough, and I am very glad that I have been appointed to take his place while he is away. The work is most interesting and enjoyable, and provides an ideal sphere for missionary effort.

To the westward new work has also been begun, and a new station opened about fifteen miles further inland (Idumuje-Ugboko). Up to

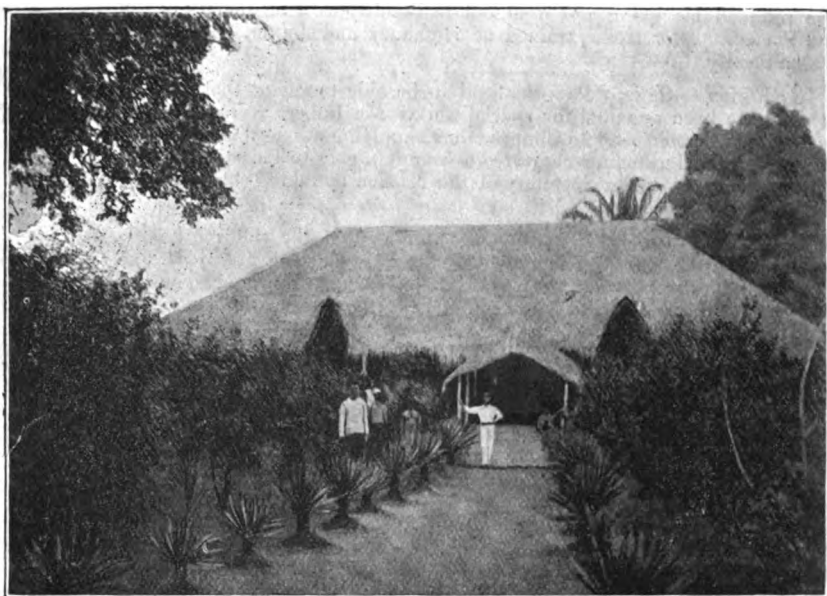
the present a Native has been working alone there and doing a good work. Mr. E. Dennis is now taking up his residence there, and hopes to develop a strong centre for the spreading of the Gospel, on similar lines to those adopted on the eastern side. All this is extension, and shows the signs of progress.

In the older stations the work goes steadily forward. More definite steps towards self-support are being taken than ever before. Not only this, but the deepening of the spiritual life of the Christians has been aimed at very strongly. We have endeavoured to show them the necessity of spreading the Gospel amongst their own people. They are responding and are now supporting some of the young evangelists engaged in pioneer work. Of course there are things which sadden us at times, but yet I think it can truly be said that the average standard of real spiritual life is as high and good as in any English congregation.

The educational side of our work has also made great advances. This has been greatly due to the efforts put forth by Mr. W. E. Blackett. Mr. Blackett is the first West Indian to come to Africa under the scheme adopted five or six years ago. He has done splendid work in organizing and developing the elementary schools, working in conjunction with one of the white missionaries.

The great difficulty we had to contend with, however, was the lack of schoolmasters and pupil-teachers. It was impossible either to develop the schools or even to keep them working properly unless some steps were taken to provide teachers and masters. To meet this need it was felt that some sort of training institution should be opened and boys trained for school work. The work of preparing and opening such an institution was left in my own hands. Accommodation for the boys had to be made, and regulations drawn up and materials supplied. The preliminaries were got over and the institution was opened on Sept. 1st, 1901. Six boys were received as boarders to begin with—five from the Onitsha district and one from Lokoja—and three were taken as day boys. The work of training was begun, and in this great assistance has been given by Mr. Blackett. Useful subjects are taught, and every day the boys get practical training in teaching, school management, &c., and on Sundays they interpret or otherwise assist in services, Sunday-schools, &c.

In the photograph will be seen the first boys to come into training. The remainder are boys who lived with me in the old compound at Onitsha. Some act as assistants in the Medical Mission, and others are evangelists and house boys. We lived in the original compound of the C.M.S., first occupied in the days of Bishop Crowther, then taken over and the house built on the same site by Archdeacon Dobinson. Last year, however, the house was in such bad repair, and the walls so badly damaged by the heavy rains, that I had practically to rebuild it. In the other photograph will be seen the house as it is now. A



THE C.M.S. COMPOUND, ONITSHA.

new roof has been put on and the whole building made thoroughly strong and good. It has now, however, been handed over temporarily to the Industrial Mission, and the Institution moved to the Ozala.

The mention of the Industrial Mission leads me to say a little concerning it. This department has now been placed upon a definite footing under the management of Mr. F. J. Mackett, and there is every reason to believe that a most decided step has been taken towards progress and extension in this department. There is a great opening for native artisans, and there is no lack of applications for apprenticeship. All will agree, I think, that a most valuable work is being done even in training these boys to do good work, but more so since they are daily in touch with Christian influence.

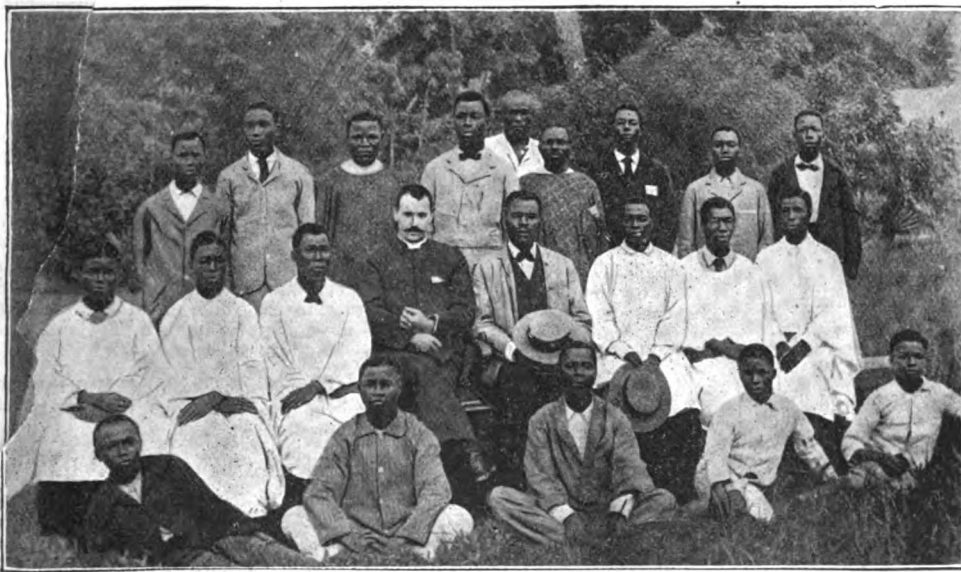
On the whole we have every reason to be thankful for the advances made in the past two years, and we pray and trust that God, having enabled us to begin good work, will continue to prosper and bless it day by day, increasing in us all—Natives and Europeans—the gift of the Holy Spirit, to live and work for the establishment of His kingdom on the Niger.

Candidates and Vacancies.

THE holiday season has come and gone since this column last appeared in the August number. Since then the Committee have thankfully accepted five new missionaries, namely:—the Rev. W. G. Hardie, a Cambridge man; Dr. Frederick Sanger, of Cambridge and London; Miss A. I. Stuart, Miss A. H. McNeile, and Miss S. L. Hollis.

Mr. Hardie will not proceed to the mission-field just yet, but will gain further experience in a Cambridge curacy before doing so. He will have many opportunities of seeking to influence young men at the University, and we ask the prayers of our readers that he may be used of God in stirring a deeper missionary interest in many of them. Dr. Sanger hopes to proceed to China in the early part of next year.

While Miss Stuart is a fresh name on the Society's roll, she is not a fresh accession in the mission-field, for she has been working for the last seven years with her father, the Right Rev. Bishop Stuart, in Persia. She now joins the Society as an honorary missionary. Miss McNeile is the daughter of the Rev. Hector McNeile, who a few years



THE DWELLERS IN THE OLD C.M.S. COMPOUND, ONITSHA.

[The Rev. G. Basden in centre, Mr. W. E. Blackett on his left; students in white robes.]

ago resigned his living and went out to Bombay as a missionary of the Society. Miss Hollis, trained at Highbury and Luton, goes to China shortly.

In addition to these, we are thankful to be able to report that two others have been accepted for special work. Mr. Robert Ayres goes as a trained schoolmaster to Chupra, thus supplying a long-felt need; and Mr. L. H. Hardman, a chartered accountant, goes to Palestine for three years to assist the Secretary of the Mission by taking charge of the accounts, &c.

We omitted to mention in the July number that the staff of the Mauritius Mission has been increased by the acceptance of Mr. H. H. Buswell in local connexion. Mr. Buswell has been working for some few years in the Island, and is the son of the Archdeacon, who is now at home on furlough.

A correspondent has written to us saying that it would probably be of use to many if we were to publish in the GLEANER a statement of the class of people to whom the Society addresses its appeals for recruits, giving information as to age, qualifications, and other matters.

This reminds us to draw attention again to the fact that papers on these subjects are issued by the Society, and can be had gratis on application. General information as to the way in which offers of service are dealt with, and the training of candidates, &c., is to be obtained in a paper called "Acceptance and Training of Candidates." Those who wish for this paper should mention whether they desire the one for men or for women.

The subject of the spiritual and other qualifications looked for in all missionary candidates is dealt with from different points of view in such papers as the following:—"The Missionary Call and Missionary Candidates," "Does He Call Me?," "Why some Candidates are not Accepted," "Five Points in the Thorough Furnishing of a Missionary," and, for women, a paper called "Women Missionaries, Evangelists, Nurses, and Doctors," describing the work which is open to our sisters in the foreign field.

I-ma-noi-le (Emmanuel).

"And they shall call His name Emmanuel, which, being interpreted, is God with us."

UPON this battered caravansary,
There hangs a Chinese lieng,* black on red;
A sacred word of truth, I-ma-noi-le;
One living message, where the rest are dead.

Motto, whose meaning deepens with the years,
Feeling its way across a world of pain;
Coming too oft in weakness and with tears,
To bid some wounded spirit live again.

Oh great Emmanuel, I-ma-noi-le,
Be Thou in this dark place no fleeting dream;
No vain enchantment o'er the haunted way,
No painted fetish by the mountain stream.

But be to China's sons a gift untold,
An inexhaustible, transforming theme;
A well of water and a mine of gold,
A rock, a refuge, and a broadening stream.

Be Thou a bond of union and a light,
Drawing her million wanderers back to God;
A pole-star shining through the lonely night,
To guide them safely up the only road.

Taking the fading voices of the past,
Brightening the twilight of their winter day,
Crowning their search for truth, until at last
They reach the Truth, which cannot pass away.

Until one sacred word, I-ma-noi-le,
Completes their wisdom, satisfies their need,
Places their feet upon the holy way,
Leads them like children to the Life indeed.

Thus come, Emmanuel, and come to stay,
In yamen, caravansary, and home.
Breathe o'er the waking land, I-ma-noi-le,
Answer the world-wide Advent prayer, and come.

In a Chinese Inn,
Advent, 1901.

W. S. W.

* Lieng = scroll.



OUR Anniversary Programme is complete, and we look forward to having with us for the Address at the Communion Service at St. Bride's, the Rev. the Earl of Chichester, whose name has been, in the person of his father, so long associated with the Parent Society. At the afternoon gathering at Exeter (Lower) Hall, we are promised Miss Chadwick, from Uganda; Mrs. A. E. Ball, from India; and Mrs. Van Someren Taylor, from China; while Mrs. Temple (the wife of the Archbishop) and Miss Gollock have consented to speak from the Home side of the work. The speakers at the Anniversary Meeting in the evening are to be the Bishop of Wakefield, in the Chair, Bishop Taylor Smith, and the Rev. W. E. Burroughs; while brief addresses will be given by the following three of the Gleaners' Own Missionaries—the Rev. J. N. Carpenter, of Allahabad, the Rev. R. W. Ryde, of Kandy, Ceylon, and Dr. Arthur Lankester, of the Afghan Frontier. Tickets will only be required for the last-mentioned meeting, and can be had on application at Salisbury Square.

The first day of the Anniversary, Oct. 30th, will, as usual, be devoted to the Conferences of Branch Secretaries and Clergy. Secretaries have already received invitations to these, but tickets for the clergy can be had on application to the Secretary of the Union. Any Secretaries of Sowers' Bands who care to be present, and will apply to us for tickets, will be welcomed.

Once again we ask the prayers of our Gleaners, especially of those who are unable to be with us at the Anniversary. Arrangements may be well planned, speakers may be interesting, and audiences large, but unless the Lord give His blessing, the Anniversary will be barren of result. Let us join in asking for a rich outpouring of the Holy Spirit.

In the August number it was suggested by a correspondent "that if every Gleaner would give a penny a day for a month" it would suffice to clear off the Parent Society's deficit. In enclosing the equivalent of the "penny a day" from herself and three friends, a Gleaner begs us to mention the idea again, adding, "it would be so delightful for the Gleaners to clear off this debt." We may add that it has not yet been cleared off.

As we found the other day, in making the suggestion to a Branch Secretary, that the plan of inviting another Branch to provide an evening's meeting occasionally came as a novelty, we would like to mention it again. We know of several Secretaries who acted on our original suggestion, and in each case were well satisfied with the result. We are sure that it is advantageous to both Branches—that which provides the speakers and that forming the audience. Of course, a return visit will often be the sequel.

Work amongst the Young.

THE summer has witnessed a considerable extension in efforts made to bring the missionary cause before the young during the holidays. As in previous years C.M.S. seaside services were held at Overstrand and Mundesley and were conducted by the Rev. G. T. Manley and the Rev. G. F. Grace. On the second day some forty or fifty children and helpers made a map of India on the shore which was afterwards explained to an audience of about two hundred people. The Rev. W. Carey, great-grandson of the famous missionary also spoke. During these services missionary literature to the value of £1 6s. was sold. Mr. Manley also held children's meetings at Sandown, Totland Bay, and Ventnor, as well as at Whitby and other places.

The Central Secretary conducted a number of seaside C.M.S. services at Falmouth. Pictures were shown, the attendance was good, and the services were evidently appreciated.

The Rev. A. E. Richardson visited the Children's Special Service Missions centres at Felixstowe, Cromer, Penmaenmawr, Colwyn Bay, and Llanfairfechan, and took a number of missionary meetings.

The reports of all these efforts are encouraging in the highest degree, and it is hoped that next year many more distinctively C.M.S.

seaside services may be arranged. The adults appeared almost as much interested as the children.

The gathering of schoolboys at Clifton has now happily become an annual affair. The Rev. and Mrs. G. F. Whidborne again kindly placed their grounds at the disposal of the Bristol and Clifton Committee for work among the young, and a very successful meeting was organized. About 350 boys accepted the invitation kindly given, and were addressed by Mr. P. H. Shaul of Bengal on "Why I went, and what I saw."

A children's garden party was held in July at Danesfield, St. Albans. Between eighty and ninety young people were asked to "Tea in Japan," and "To Pay Visits to Eastern Countries," five of which were represented, South India, South Africa, Egypt, Persia, and China. Care was taken to aim at some practical results from this novel and interesting meeting.

A feature of the Summer Sale at Compton Valence which took place in July was the manner in which the help of the children was enlisted. They were responsible for the rendering of the C.M.S. missionary alphabet, for recitations, and for the performance of a Japanese costume drill, and contributed materially towards the success of the sale.

All Round the World.

(Written specially for the Gleaners' Union Anniversary.)

"Go ye into all the world, and preach the Gospel to every creature."
St. Mark xvi. 15.



- 1 *f* **A**LL round the world has spread the Living Word,
All round the world the blessed sound is heard,
cr All round the world the Gospel wins its way,
f We'll raise the glorious song of triumph
Some glad day!
It's coming! It's coming, the Morn for which we pray!
We'll hail the world as Christ's own kingdom
Some glad day!
- 2 *mf* All round the world, the world of sin and woe,
Christ has declared the Gospel-light shall go,
cr Driving the clouds and darkness far away,
f To fill the earth with light and glory
Some glad day!
It's coming, &c.
- 3 *f* All round the world the nations yet shall sing
With one accord the praises of our King;
cr All hearts shall own the Saviour's loving sway,
f And every knee shall bow before Him
Some glad day!
It's coming, &c.
- 4 *mf* All round the world, where'er His Name is known,
Let every soul that Christ has made His own,
cr Filled with His love, go forth to work and pray,
f Until the world is Christ's own kingdom
That glad day!
It's coming! It's coming, the Morn for which we pray!
We'll hail the world as Christ's own kingdom
That glad day! Amen.

REV. W. J. L. SHEPPARD.

Home Notes.

ON Sept. 16th, the Committee had the pleasure of interviews with the following missionaries on their return from the mission-field:—The Rev. C. H. T. Ecob and Mr. C. W. Hattersley, of Uganda; the Rev. J. N. Carpenter, of the United Provinces of Agra and Oudh; the Rev. G. C. Niven, of Japan; and Miss M. J. Martin, of the Niger. Mr. Ecob described his work in Uganda proper and latterly in Toro, and spoke of the prospects of the Gospel being sent on from Unyoro, across the Nile into the Lango country. Mr. Hattersley spoke of the educational work in which it had been his privilege to engage. Mr. Carpenter described the opportunities of his work as Principal of the St. Paul's Divinity College, Allahabad. Mr. Niven and Miss Martin also gave accounts of the progress of the work in their respective spheres. The Rev. R. B. Ransford then commended the missionaries to God in prayer.

The Rev. Frederick Samuel Smith, B.A., Curate of St. Peter's, St. Albans, has been appointed Junior Tutor at the Church Missionary College, Islington, in succession to the Rev. C. H. Druitt, who has been appointed to the living of St. Bride's, Liverpool.

The Farewell Meeting of the C.E.Z.M.S. was held in the Church House, Great Smith Street, on Wednesday, Oct. 8th, the Chair being taken by Mr. R. Maconachie, (late of the Indian Civil Service). The Rev. R. C. Joynt addressed the outgoing missionaries, whose names are as follows: *Returning*—Miss A. M. Boileau, Miss F. C. Brown, Miss G. Cowley, Miss M. J. Daeuble, Miss H. L. Owles, and Miss E. Pantin to North India; Miss H. E. Rheim and Miss F. Sharp to the Punjab and Sindh; Miss A. Bassoë, Miss G. Kember, and Miss S. Oxley to South India; Miss M. B. Chettle to Travancore; Miss M. Hook, Miss E. M. Lee, and Miss A. C. Wedderspoon to China. *New*—Miss F. A. Luck to North India; Miss E. V. Cresswell to the Punjab; Miss F. L. Haydon to South India; Miss M. Boaz and Miss M. J. Shire, L.R.C.P. and S., to China.

On Wednesday, Oct. 15th, Lord Kinnaird presided over the Valdictory Meeting of the Zenana Bible and Medical Mission, held in the lower Exeter Hall. The following missionaries were taken leave of: *Returning*—Miss Johnson-Smyth, Miss Wahl, Miss M. Smith, Miss Kenward, Miss Catt, Miss Mary Hill, Miss Price, Miss Sutherland, Mrs. Pollen, and Miss Luce to North India. *New*—Miss Stuart for North India; Miss E. Barling, Miss Lambourne, and Miss Park for Western India. The Rev. J. G. Train addressed the departing missionaries.

The Liverpool Branch of the C.M.S. Clergy Union met in the Church House, Liverpool, on Sept. 19th, under the presidency of Bishop Royston. An address was given by the Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, on the subject of "Opportunities in the Punjab and on the Frontier." The Secretary says that Mr. Grey's address was listened to with profound attention and made a deep impression, and adds that he will be mistaken "if some offers of service are not dated from it."

The annual meeting of the Sheffield Branch of the C.M.S. Lay Workers' Union was held in the Wostenholm Hall, Queen Street, on Tuesday evening, Oct. 7th, when the President, Mr. Joseph Ridge, occupied the chair, and among others who were present to support him was Archdeacon Eyre, the Vicar of Sheffield. After a brief address from the Chairman, Dr. Van Someren Taylor, of the Fuh-Kien Mission, gave an interesting account of his work in China. Mr. C. W. Hattersley, who had been the first secretary of the local union, and had gone out to Uganda as a missionary in 1897, then gave a graphic account of his work there, and dwelt upon the state of the country, the condition of the people, and their needs. At present there were only two Sheffields in Uganda, and Mr. Hattersley said that when he returned in July, he would like to take a Sheffield contingent with him to act as schoolmasters and mistresses. During the evening the president's choir gave a selection of vocal items.

There was a good gathering of the Lincolnshire C.M. Union at Caythorpe Hall, by the invitation of Mr. G. W. Lloyd, on Tuesday, Sept. 16th, when a paper was read by the Rev. H. P. Grubb, showing "In what way members of the Church Missionary Union can promote interest in God's work in connexion with the C.M.S. in their different spheres." The afternoon meeting was addressed by the Rev. H. Horsley, late of Ceylon, and the Rev. H. P. Grubb. Every one felt the meetings to have been helpful and profitable.

The autumn meetings of the Suffolk County Church Missionary Union were held at the Masonic Hall, Bury St. Edmunds, on Thursday, Oct. 2nd. In the morning, a Bible-reading was given by the Rev. Canon Garratt. The afternoon meeting was presided over by the Rev. H. James, Rector of Livermere, and an address was given by the Rev. H. Horsley, on his work in Ceylon. The Chairman then briefly addressed the meeting, which is said by a local paper to have been "representative of both the clergy and the laity of Bury St. Edmunds and the district," and the Rev. J. S. Pratt, Rector of Fornham St. Martin, closed with prayer.

Sales of Work have been held as follows:—Amberley, Aug. 21st, £73; Appleby, Sept. 17th, £14; Birch, Sept. 12th, £20; Bristol, Oct. 2nd; Burnham Westgate, Sept. 10th; Clevedon, Sept. 18th; Halesworth, Sept. 11th, £70; Liddington, Oct. 3rd, £9; Pimperne, Sept. 10th and 11th, £30; Southover, Sept. 18th; Swaffham, Sept. 11th.

Financial Notes.

The first half of 1902-03.

FOR the half-year ending Sept. 30th the receipts on general account (excluding the amount received towards the Adverse Balance of the previous year) were somewhat less than for the corresponding period of last year, and about £17,000 of the Adverse Balance remained still to be collected. This cannot be considered as altogether encouraging after half the financial year has passed. It was hoped that the Adverse Balance would have been extinguished long before the first half of the year was over, but we still hope and pray that it may be a thing of the past long before the year closes.

A Noble Gift.

The Society has just received a noble gift in the form of a small freehold estate bringing in a gross income of over £100 a year. The value of the gift is greatly enhanced by the fact that the generous donor is by no means in affluent circumstances, and the loss of the income of the estate will be a very real self-denial to him and his wife. They, however, willingly part with it for Christ's sake and the Gospel's, believing that in thus denying themselves they are helping forward the extension of Christ's kingdom on earth. They desire that the income shall be used, as far as possible, for work amongst the Wakamba and Wakikuyu of Eastern Equatorial Africa, and it will be devoted towards the work recently started amongst the latter race at Kikuyu.

Plant for sale.

A friend has a large myrtle plant which she wishes to dispose of for the Society's benefit. It is a large-leaved myrtle, about eight years old, stands five feet high in a strong wooden tub, the latter one foot four inches high and three feet in circumference. Price 10s. All inquiries to be addressed to Mrs. Walter, Oakleigh, Southall.

Additional Subscriptions.

Gleaner 93,095 writes—"I was impressed very strongly yesterday (the Day of Intercession) with the thought that it is vain to pray that God will provide men and means to carry on His work unless we are each prepared to do whatever He bids us. Through this I have determined to increase my annual contribution by one-half, making a total of 13s., sending it as usual in the spring. Will you send me a missionary box to collect it in, as I save it week by week? Would not other Gleaners who are unable to go out do the same, or more as their means allow? Many could save a small sum weekly who would not be able to afford it all at one time."

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Special contributions are invited towards the following grants of Committee:—

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- For completing Kushtia Mission House, £33.
- Salary of a Native Professor, St. John's College, Agra, half-year, £60.
- Erection of a Mission House, Fuh-Kien Mission, £116.
- Erection of a House for Medical Missionary, Tai-chow, £100.

The following anonymous contributions are thankfully acknowledged:—

K. I. A., £2; S. and C. T., box, 9s.; L. C. O., Hitchin, £2; A. M. C., 5s.; J. F. and E. S. H., £1; Nellie L. (aged seven), for Red Indians, 5s.; Gl. 42,023, share of unexpected present, 10s.; Gl. 80,819, 5s. 6d.; Gl. 4,148, thankoffering for family mercies, £10; A. E. H., £1; A Working Woman, £10; In Memoriam, W. J. S. and V. M. S., for Africa, 10s. 6d.; F. C., 10s.; Gl. 8,556, thankoffering for journeying mercies, £25; Gl. 10,808, for "O.O.M.", £1; A Gleaner, 5s.; First Woodford Company Boys' Brigade Bible-class, 2s.; Note No. 80,830, £5; Late "Avonwyson," 5s.; 05,890, £1; One Who is Seeking Guidance, £1; "How shall they hear without a preacher? And how shall they preach except they be sent?" Rom. x. 13, 14, 15, £1 5s.; A Gleaner, £2 2s.; Mrs. H., 5s.; Miss N., 5s.; Poor Widow's Mite, 2s. 6d.; Miss C., odd halfpence and threepenny bits, 15s.; Member of the G.U., £1; Thankoffering from Norfolk, £3; E. A. O., £2; Anonymous, 10s.; Bombay G.U., towards lessening a little the expenses in connexion with the evangelistic native agents of the Western India Mission, £33 5s. 4d.

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PRAISE AND PRAYER.

PRAISE.—For the reinforcements of the year (pp. 161—163). For the openings for sowing the seed in Egypt given by medical work (pp. 168—170). For the excellent training given to children of missionaries (p. 171).

PRAYER.—For out-going missionaries—that they may be given "journeying mercies" (p. 161). That all those accepted for service this year may be adopted as "own missionaries" (p. 161). For a special observance of the forthcoming Day of Intercession (p. 161). For an outpouring of the Holy Spirit on the Gleaners' Union Anniversary (pp. 161, 174). For the work in Khandesh (pp. 164—166). For the Chinese and West Africans under training as catechists and schoolmasters (pp. 172, 173).

Publication Notes.

THE new book referred to in our last issue will be ready for sale by the middle of November. Its title is *Sea-Girt Yezo*. Its Author, the Rev. J. Batchelor, is well-known to readers of the GLEANER as the great authority on the Ainu, the aboriginal inhabitants of Japan. The intention of the Author is to interest Young People in the work among the Japanese and Ainu, and not only our young friends, but the "grown-ups" too, are certain to derive both pleasure and profit from a perusal of the book. Well illustrated, and bound in cloth gilt, with gilt edges, it will form an attractive gift book or prize. Post 6mo, 128 pp., price 2s. 6d., post free to any part of the world.

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An addition has been made to the series of **Sunday-school Missionary Lessons** by the issue of Lesson No. 15, entitled "Setting up God's Banner;" it has been prepared by the Rev. A. J. Santer. These Lessons are free of charge to Sunday-school Teachers in schools which support the C.M.S.

We would again call attention to the **Sheet Almanack** for 1903. Particulars were given last month. We earnestly hope that all readers of the GLEANER are doing what they can to make the Almanack known.

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Editorial Notes.

A YEAR of great eventfulness is closing; 1902 will ever stand out in our national history as an *annus mirabilis*. The Declaration of Peace, the Coronation of our King-Emperor with its tragic postponement and joyful consummation, and the completion of that marvellous cable-girdle which has so belted the earth and connected the Empire that in thirty minutes a message may be sent all round the world, *via* British territory, are three momentous events around which others of more or less import cluster, and which are of world-wide and Church-wide significance.

December is to the world pre-eminently a month of retrospect. And not less so to the Church of Christ. The closing days of the Old Year bring solemn reflections; and, from many points of view, perhaps they have seldom been sadder than now. Even in our own beloved Church of England have we not had repeated cause for sorrow and apprehension? What will be the effect on the young and timid believer when some of those "put in trust with the Gospel" are themselves discrediting its credentials? when some who should be guarding the fabric of Divine truth are themselves removing the keystone and plinth?

One disastrous result seems inevitable. Paralysis will enfeeble the Church's life, and consequently increase that double deficit of men and means which alas! hangs like a thick cloud over almost every branch of the Church's activities, at home and abroad. Undefined faith and easily parted-with belief must lead to relaxed effort. For is it worth the self-sacrifice involved to disseminate doctrine whose veracity and vitality can be questioned? Can we throw out the life-line to others if our own feet are on sinking sand? May God keep the feet of His saints in these perilous times firmly planted on the solid Rock!

But December brings to us also Advent with its uplifting thought of "that blessed Hope" in which to begin the Church's New Year. What though

"The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold."

We are taught to breathe the prayer "Come then, Lord Jesus, come!" And until He comes "to wipe away the curse, the sin, the stain," we have our part to do yet more strenuously than in the days gone by in preparing the world to be "His own fair world again." As our *retrospect* during the Advent days of December makes us mourn the little which the Church of Christ has yet accomplished towards preparing for His Coming again, so may the *prospect* of "that Morn for which we wait" nerve our feeble hands and hasten our lagging feet. "This Gospel of the Kingdom" must *first* be preached "for a witness to all nations, and *then* shall the end come."

There are few occasions in the year when the Committee Room at Salisbury Square presents a more thronged and animated appearance than on the first Tuesday in November, when the Estimates Committee presents its prospective statement regarding the expenditure of the current and

following financial years. We feel sure that the interest thus manifested in this important subject is very general among the Society's friends, and that our readers will desire to be told frankly and clearly what the prospects are. Well, first let us recall one or two facts about last year. The expenditure then, excluding Special Funds, was £363,721; it was less than the expenditure of the year before by nearly £6,000, and less by about £16,000 than had been estimated and sanctioned. The saving was due to a rigid exercise of economy both at home and abroad. We confess that we had expected some rebound, and it surprised us not a little to find that after the usual careful survey of the fields, station by station, the Estimates Committee anticipate for this current year an expenditure not greater, but several hundred pounds less, than that of last year. And even for the following year, namely, 1902-03, the rise is not expected to exceed £5,000, though of course this reckoning would be invalidated if God should send us a larger reinforcement of new missionaries than have been allowed for. It will at least be manifest to our friends that both the Committee at home and the committees and missionaries in the field are keeping a keen eye on all outgoings, and it is right to add that so far there are no abnormal complaints of the work suffering in consequence.

The above relates to expenditure solely. Regarding income it is impossible to estimate. All that can be said is that it should be the united aim of our friends to raise it to the level required to balance expenditure. Last year the income from *living* friends was about £20,000 over that of the year before. If a further increase this year of from £30,000 to £40,000 can be effected, and the receipts from legacies (always a most uncertain factor) are up to the average, the year's needs will be met. And if in addition, we may hope, that the Dean of Peterborough's noble effort to wipe off last year's deficit will be successful, we should then end the year with a clear balance sheet. Such then are the facts, and they constitute an earnest call to labour with renewed zeal, and to pray with stronger faith.

The presence of cholera in several towns and ports of Palestine, and the consequent quarantine, are likely, we fear, to defeat in a great degree the objects of Mr. Baylis's visit. He and Mr. Wilson reached Beyrout on Oct. 28th. There they found Miss Minna Gollock and Miss Trotter, who had just received from the Society's Secretary at Jerusalem the advice to return home, as all the ports south of Beyrout were closed. Accordingly these ladies sailed the same afternoon for Egypt, where they decided to make a stay of a few weeks. On Oct. 31st Dr. Johnson went inland from Beyrout to Damascus by train, in the hope of being able to reach Kerak by travelling down the east of the Jordan, part of the way by the new Hauran Railway; and four days later Mr. Baylis and Mr. Wilson followed him to Damascus, with the purpose of visiting the East Jordan stations, and with the hope of getting into Palestine from that side. The last words received from Mr. Baylis are, "*Domine dirige nos*" has been our constant prayer, with attendant answer thus far." The ladies of the party that sailed with Mr. Baylis were still at Beyrout, "All well."



IN PALESTINE: JERUSALEM.

BY MRS. F. T. ELLIS.

CHristmas in Jerusalem! Wonderful thought! There before us lies the white road winding away to Bethlehem itself! On the hill overlooking stands a large irregular building; this is the Bishop Gobat Memorial School, where our dear C.M.S. is training about eighty bright boys from all parts of Palestine. Will you come with me and pay them a visit and see how they keep their Christmas?

It is Christmas Eve. Though there is no snow the wind blows strong and cold. All over the building and surrounding grounds the boys and teachers are busy. One party is down in the deep valley of Hinnom below gathering moss in baskets. Others are collecting stones of a certain size; others making long wreaths of olive, mingled with leaves of the graceful pepper-tree. You see no holly, but mistletoe with red berries instead of white has been brought from where it hangs on the olive-trees of the Kedron Valley. But come upstairs. There you will find the missionary and his wife and all the staff and teachers at work. In the domed schoolroom great preparations are going on. Pictures and doors are decked with green, and windows partly darkened with thick paper, relieved by texts let in with coloured tissue paper, giving a pretty effect. The Christmas tree, a pine, is placed in a barrel; this is supported by the stones you saw the boys collecting, covered with moss. There are gay ornaments given by a kind friend, and last come the candles, which are lit as the boys enter at four o'clock.

The schoolroom is quite full of friends, native and European, and the boys, all dressed in dark grey with red fez caps, are seated on the gallery at the end of the room. One after another, alternately in Arabic and English, the prophecies of the Messiah's coming sound forth from young lips. Sweet carols and hymns are sung, intermingled with recitations suited to the glad yet solemn season. Then with happy faces the boys receive their gifts; knives, paint-boxes, toys, &c., and each takes his share of *nugl*, a mixture of nuts, melon-seeds, and sweets. Afterwards those whose homes are comparatively near say good-bye and leave for the Christmas holidays. Most, however, live far away, in Nazareth, Gaza, or Shechem, and these look forward to pleasant holidays in the school.

The fun begins that very evening. For an hour or two rules are suspended, and all the harmonicas and other musical toys are going at once. Then to bed, but not for long; before the dawn the boys are heard beginning their rôle of "Christmas waits" near the rooms of the missionary, who is also headmaster. The strains of "Christians, awake!" are heard first; then other carols in Arabic and English. Each boy receives a cup of black coffee and a Christmas card; then proceeding to the rooms of the kind steward and matron, and singing there, they are regaled with cakes. Their Christmas dinner will consist of a favourite dish, cabbage leaves rolled up like fingers, stuffed with meat and rice. Before that all will have joined in the happy Church service, and in singing in their own Arabic tongue our sweet hymns, "Hark, the herald angels sing," "Peace on earth, and mercy mild." East and West, North and South sounds in ever-widening

circles the Christmas message: yet you see it still finds a happy echo in childish hearts in the land where it had birth. "Peace on earth" in the city of peace—too often, alas! the scene of strife. Peace through Him Who is Himself the Prince of Peace.

IN EGYPT: CAIRO.

BY A LADY MISSIONARY.

It is Christmas morning in Egypt, a land hallowed by the presence of the Incarnate Son of God, yet where few know Him or acknowledge Him as such.

Passing out of the brightly-coloured, ever-moving throng in one of the principal streets of Cairo, we enter a courtyard, go through a door and up a stone staircase, and at last find ourselves in a hall fitted up as a church. To-day it is decorated with palm branches, evergreens, and the red berries of the pepper-tree. Morning service is about to begin, and as the girls from the Mission School troop in, wearing crimson frocks and white hats or sun-bonnets, and the familiar strains of "Hark, the herald angels sing" greet our ears, we might almost fancy ourselves in England again. The service is entirely in Arabic; the congregation is reverent and the singing hearty, the children taking a special pleasure in helping to lead it. Egyptian and Syrian workers with the missionaries and the school children form the greater part of the congregation. A similar service is held at Old Cairo, about three miles distant. A small church is in process of construction there, but at present the congregation meets in one of the waiting-rooms of the dispensary, which is converted into a church each Saturday evening, and resumes its original appearance and furnishing on Monday morning.

Christmas week is a very busy one. Every day there is something going on—a Christmas-tree for the hospital patients; a treat for the boarders in the girls' school, with, perhaps, a service of song; a giving of presents, and perhaps a tree or a magic-lantern, preceded by recitations and singing in each of the boys' day-schools; the same in the girls' day school at Old Cairo, and in the dispensary Sunday-school where from seventy to ninety quite poor children will be gathered together; workers' gatherings; carol singing, to which English friends are invited—all these claim time and interest.

We shall visit one of these gatherings—that at the hospital. The children's ward has been quite transfigured. In the middle stands a pretty Christmas-tree, gaily decked and brightly lighted, and there are presents for all; tobacco pouches and handkerchiefs for the men, dolls for the women (!) and children, and toys and scrap-books for the bigger boys. The patients are carried along from the wards, and former patients are also invited and share in the gifts. A magic-lantern is shown, and earnest and loving words are spoken about Him Who brought "peace on earth, goodwill toward men." As we pass round the oranges and bags of sweets we cannot help noticing the very gay attire in which some of the former patients come to do honour to their friends. Blue plush, trimmed with gold braid or brightly-coloured lace, is a very usual style of "feast dress" for women and girls, and is much favoured; the men are not so

gorgeously dressed, though some of their long-flowing robes are very handsome. All are good-natured and appreciative, and some are really anxious to hear of Him Whose birthday we keep so joyously.

IN PERSIA: JULFA.

BY MISS F. S. WILLMOT.

*"We have seen His star in the East, and are come to worship Him."
"And when they saw the star, they rejoiced with exceeding great joy . . . and fell down and worshipped Him."
"I am the Bright . . . the Morning Star."*

A star, blessed holy emblem of Christ's personality and glory, was manifested in the East on the first Christmas-tide, and now, after twenty centuries, on this Christmas morning we again see His star in the East and we rejoice with exceeding great joy for "the Bright . . . the Morning Star" that has arisen in many hearts in this Eastern land.

On the afternoon before Christmas there is a busy stir in the women's hospital compound at Julfa, as the guests are arriving for the Christmas-tree, magic-lantern, and treat. A merry group of Persian children—some very ragged and poor—a little company of women converts and friends, and a few of our European lady residents with their children—these are our guests. The children are about twenty in number—eight who live at the women's hospital and the doctor's house, and are being brought up as Christian children—happy little girls, some of whom we believe are truly the Lord's own. Of the other twelve, some belong to a weekly sewing class and come from long distances, and are taught there about Jesus. All are gathered together, seated on the floor of an empty ward while a Christmas dinner—not roast beef and plum pudding!—is given to them.

In the large dispensary waiting-room the Christmas-tree is being decorated, and it soon looks gay with its lighted candles and pretty things. First of all the doctor gives a short address and tells the reason of the Christmas joy. Then the gifts are distributed from the tree, and next comes the magic-lantern; with first some general views and then scenes from the life of our Lord which the doctor explains in Persian. All listen very attentively, and two Christmas hymns are sung very heartily in Persian. Some of the patients are carried in and laid on mattresses close to the magic-lantern where they can get a good view.

After this the women converts and ladies of the Mission have their Christmas supper together, sitting on the floor in true native fashion.

When these festivities are over, one of the missionaries goes to see if the children have all settled to bed for the night in one of the empty wards. Finding all quiet she opens the door—all the little heads bob up—each bed has four in it and one has five! "Oh, *khánúm*, we have not had our prayers," they say, and they come pattering round her and kneel for their evening prayer, before she tucks them up for the night. Children in a Mohammedan land lifting up their young voices to Jesus the Son of God on Christmas Eve! Truly we have seen His star in the East and rejoice with exceeding joy.

The men's hospital has a similar treat and entertainment, a special feature being that tea is handed round to all the wards by the doctor and staff, an attention which is greatly appreciated by the patients.

On Christmas morning a hearty service is held in our Julfa church, and God's little flock of Native Christians, men and women, Persian, Jewish, and Armenian, are present.

Space forbids me to write the accounts of Christmas in *Kirman*, *Yezd*, and *Shiraz*, but I am sure our readers will not forget these needy stations.

IN AFRICA: OSHOGBO, LAGOS.

BY MR. JOHN MCKAY.

Two years ago it would have been impossible to speak of a Christmas amongst Christians in Oshogbo. Missionaries had only just then started work in this large heathen town of 40,000 inhabitants. Last year there were a few inquirers. Now, thank God, we have a

small band of eighteen men and lads and two women who have professed their faith in Christ, and who have been baptized into the visible Church. The coming Christmas then will be the first when Native Christians have met together in Oshogbo, and to those of us who will be privileged to spend it with them it cannot but be a day of real joy and thankfulness.

When a baby is born in a Yoruba household it is customary for friends to go at once and salute the happy parents, "*Mo yo fun o*"—"I rejoice with you" for the little one born into the home. It will be our privilege on Christmas Day of this year (D.V.) to salute those who have just emerged from heathen darkness in Oshogbo—"A ba nyin ajo"—to "rejoice with them" for the Saviour Babe born at Bethlehem for the redemption of mankind.

Three men were baptized on Palm Sunday last—the firstfruits of Christian work in Oshogbo. These, with fifteen others recently admitted into the Church, will form the Christian section of our congregation on Christmas Day. You can imagine us then holding a service at eight a.m., when the story of the "good tidings of great joy" will be told very, very simply to our little congregation of Christians and Heathen.

We shall hope to have the mud benches of the little church well filled, children occupying the middle rows, men on the right and women on the left. Our church, with its pulpit built of mud, is very primitive, but we have every reason to believe that God has already blessed the services held there week by week. After service you may think of us as holding school for a little while, as our people are always glad of an extra opportunity to learn a little more. Could you pay us a visit you would find men and women struggling to master the Yoruba alphabet or wading through short sentences, by no means an easy task to them. These are the inquirers. Those who have been baptized are able to read their Bibles, and on Christmas Day we shall have to use some of them as teachers, as our students, who generally help us, will be away for their holidays, and it would be impossible for my wife and myself to teach our sixty or seventy scholars all in different stages of learning.

Cricket for our Christian young men and inquirers will probably be the order of the day in the afternoon, health permitting. In the evening we shall try and arrange for an open-air magic-lantern service—a fitting finish to our Christmas Day.

Will you who are spending Christmas-tide in the homeland pray that at our service on that day our young Christians may have their faith strengthened and their love to Christ quickened, and that many Heathen who may, perhaps for the first time, hear of the coming of the Saviour into the world that first Christmas morn may be led to know and follow Him?

IN INDIA: SINDH.

BY ONE WHO HAS LIVED THERE.

Is it really Christmas Day to-morrow? The garden surrounding the Mission-house is full of flowers; the graceful palm-trees rustle in the breeze; all doors and windows are wide open, for happily there is no dust-storm blowing to-day and the branches of the *bongainvillia* glowing with blossoms make the trellis ablaze with vivid colour. We have vague remembrances of cold and snow in the home-land, and of the cosy homes there with brightly burning logs on the hearth; closely drawn curtains, happy-faced children busy decorating the rooms with glistening red-berried holly and silver-gleaming mistletoe—but the picture we draw in our mind of the Christmas scenes in England becomes misty with unshed tears, for somehow—though we chide ourselves for it—we should like to see again the faces of our dear ones in "the tender light of home behind," to feel the arms of our children round our neck, to hear their voices, to be assured they are well and happy. We almost feel ready to join in the plaint of the Israelites when they asked, "How shall we sing the Lord's song in a strange land?" (Ps. cxxxvii. 4).

Happily this is an extra busy day and does not leave much time for such musings, for we beautify our church to-day, and soon after

morning prayers we and a number of our Indian helpers are busy in church with stars and texts, wreaths and palm branches and practising Christmas hymns till late in the afternoon. This work over, we hasten home to prepare the Christmas-tree for the dear Native Christian families living in our compound. An old many-branched hat-stand with twigs of tamarisk tied on to every branch must do duty for a make-believe Christmas-tree. There is sweet consolation to hearts hungering for a glimpse of the dear faces of "loved ones far away" in the happy delight of the bonny brown children as into each little hand is put a Christmas gift, while an explanation and Christmas talk is given to all assembled on the meaning of the abundance of light on our improvised tree. A grand subject this, leading us all to a deeper realization of what the coming of the Lord Jesus into this dark world implied. Doubly precious is this symbol of light to us in the "dark heathen gloom" of this land of Sindh. Presently we all kneel in prayer and ask for the Day-spring from on high to illumine our own hearts and lives and to shine upon the dark land in which we live.

Shortly after midnight we are awakened by a band of our Christian young men singing "*Khush ho, khush ho*" ("Be glad, be glad") before our window, and we are indeed glad that so many have even in that dry and barren land learnt to rejoice in the blessed Christmas message. When the sun has risen we find our dear people greeting us and each other at the church door with the words "*Bará din umbárah ho*" ("The great day blessed be"). The opening hymn so carries away the congregation by its joyful rhythm and Christmas spirit, that already in the second verse the somewhat timid organist looks alarmed and plays louder to keep the tugging volume of voices to time, but at the third verse the jubilant voices carry the day, pealing forth their "*Khush ho*" with restless fervour, submitting to a rallentando "Amen" in a regretful sort of way. We join with glad and thankful hearts in this outburst of praise and find we can sing the Lord's song in a strange land, in a strange tongue; every heart-ache is stilled by the great theme of the angels' message of glory, peace, goodwill.

IN CHINA: FUH-CHOW.

BY THE REV. LL. LLOYD.

It is still dark at Fuh-chow, and no ray of light yet heralds the sun's approach over the Kushan Mountains. We are all wrapped in sleep, when our slumbers are suddenly disturbed by an outburst of singing beneath our verandah. As consciousness slowly returns we realize that another Christmas Day has dawned upon us, and that the schoolboys have come to remind us thus early of the return of the Bethlehem festival. "Hark, the herald angels sing," "While shepherds watched," and some other of our universal Christmas hymns are sung very well indeed, and then the choir passes on to sing beneath other windows, while we, now wide awake, lie still a while, and rejoice that some at least of China's millions can share with us the joy of this glad anniversary.

Later on we attend service at the college chapel, where the students were busily occupied yesterday decorating the building. To Western eyes the result is more or less grotesque. The wise men from the East are depicted in up-to-date English costume, astride very strange-looking camels, and the shepherds of Bethlehem, as well as their flocks, are gazing pensively upon what looks like a golden penwiper, but which is really the star in the East. The church is crowded with an earnest and devout congregation, and the service is bright and hearty as befits the occasion. One or two babies complain in their accustomed way of the length of the proceedings, and the college dog takes an active and ambulatory interest in what is going on, until he is ejected with some difficulty, but otherwise the service is carried on quietly to the end, and we disperse to our several homes.

Later on in the day the inevitable feasts, without which no Chinese holiday is complete, take place, and at the imminent risk of impairing our digestive organs we must put in an appearance at the various gatherings, withdrawing in each instance with many words of apology

after a very brief session. Still later we inspect the lanterns made for the occasion, inside which paper figures revolve by the heat of the flame which lights the lantern. Here we can see the wise men actually travelling towards Bethlehem, the shepherds hurrying towards the same historic village, and the holy family on the way to Egypt to escape Herod's murderous design. Transparencies of very pretty design and lighted within tell us the Saviour's distinctive titles and silently preach to the crowd of Heathen who come to look on. A large gathering for prayer and praise concludes the day, and about ten o'clock we all retire to rest somewhat tired, but deeply thankful for being permitted once again to join our Chinese fellow-Christians in commemorating the joy of Christmastide.

IN BRITISH COLUMBIA: METLAKAHTLA.

BY THE RIGHT REV. BISHOP RIDLEY.

Christmas is always delightful at Metlakahltla. With great ingenuity the young men always prepared some surprise for us. The huge church there would sometimes be so transformed that the aisles would look like forest avenues; or, for a quarter of a mile all round it trees would be planted after the Christmas waits had sung themselves hoarse. No labour was grudged and it always showed good taste.

As I left the vestry one Christmas morning to enter the church for service, instead of the choir striking up "Christians, awake," the full band, concealed by luxuriant evergreens, startled me almost out of my senses by a crashing fortissimo. The shepherds were electrified on the Bethlehem heights, and why not the chief pastor of Caledonia? My taste was exalted for the occasion by theirs.

The Christmas morning offertory always goes to the sick and needy and was never less than £4, often much more. No time must be lost in gratifying the waiting beneficiaries. The money is spread on the chancel floor. The churchwardens and sidesmen sit down and divide it as they think best into as many portions as there are persons to receive it. Then off they go and put it into the needy one's hand with a bright Christmas greeting or a word of prayer.

Fancy the Heathen finding delight in such a task! They think the sooner weaklings die the better for the strong. Jesus makes the difference.

At this morning service there is general handshaking. I always put on a strong glove for the ordeal.

There were once two important men who had nursed grievances for a year or more. Both thought the other the sole cause of the estrangement. I deplored, but could not remove it. A child did. She was dying of consumption, and on Christmas Eve her father, who doted on her, held her in his arms to let the other members of the family be free.

"Father," she asked, "didn't the angels say that Jesus came on Christmas Day to bring peace and goodwill to all people?"

"Yes, darling."

"That was nice, wasn't it?"

"Yes, very."

"Are you, father, at peace with all people?"

"Yes."

"With all?"

"Why do you ask, darling?"

Then she put her thin arms round his neck and kissed him.

"Father, is there peace with Samuel?"

Then fell silence and, as she held him, tears.

The father came next morning to the earliest service. Immediately after it Samuel followed me to my house to express surprise that Charles had come to him, offered his hand, and wished him a happy Christmas.

The snow on the eastern mountain was crowned with glory as the Christmas sun set, and just at that moment little Martha, of twelve years of age, was crowned more brightly by the Great Peacemaker as she in like character rose above the mountains of earth and appeared in Zion, where children are always children. Her father left the house of mourning soon afterwards to tell me of his loss and her gain. Missions are God's goodwill at work and His channels of peace to the Heathen.

The Gleaners' Union Anniversary.

AS usual, the Anniversary was preceded by a Day of Conference. On Oct. 30th the Committee Room in Salisbury Square was twice filled with a keenly-interested company of local Secretaries drawn from all parts of the kingdom. In the regretted absence through illness of Captain Cundy, the chair was taken both morning and afternoon by the Rev. H. S. Flynn. At 10.30 a.m. the first session was opened by a preliminary prayer-meeting. After a hymn, and prayer offered by the Rev. H. S. Mercer, the Chairman spoke a few words on the story of the Widow's Mite, from the Lesson for the day (St. Luke xxi. 1-4). Although this poor widow occupies but three verses in the sacred narrative and then vanishes—even her name being unknown—she comes nearer in imitating Christ than any other character. "Who for our sakes became poor," Who "emptied Himself." Let us, therefore, seek to copy—

- (1) Her **SIMPLICITY**. She did not draw back because the offering was so small. The cause of God suffers most because His people withhold small gifts, thinking they are too small.
- (2) Her **MODESTY**. She did not draw back because no notice would be taken of her gift. Let us be content to be lost sight of—unknown to man. We are known to *Him*.
- (3) Her **FAITH**. She was not afraid to give all, without reserve, without hesitation.

After the hymn, "He expecteth," had been sung, five minutes were spent in intercession, and then the Conference began.

Mr. Anderson rose to read a letter from Captain Cundy, who as Chairman of the Conference for years past has been a faithful and devoted friend of the Union. We give it in full, knowing that Gleaners everywhere will find in it a message to their hearts:—

DEAR FELLOW-GLEANERS.—It is an excellent reminder of St. James that we should always say "If the Lord will we shall live and do this or that." It is not His will that I should be amongst you "in the flesh" at your Conference—though my heart will be with you.

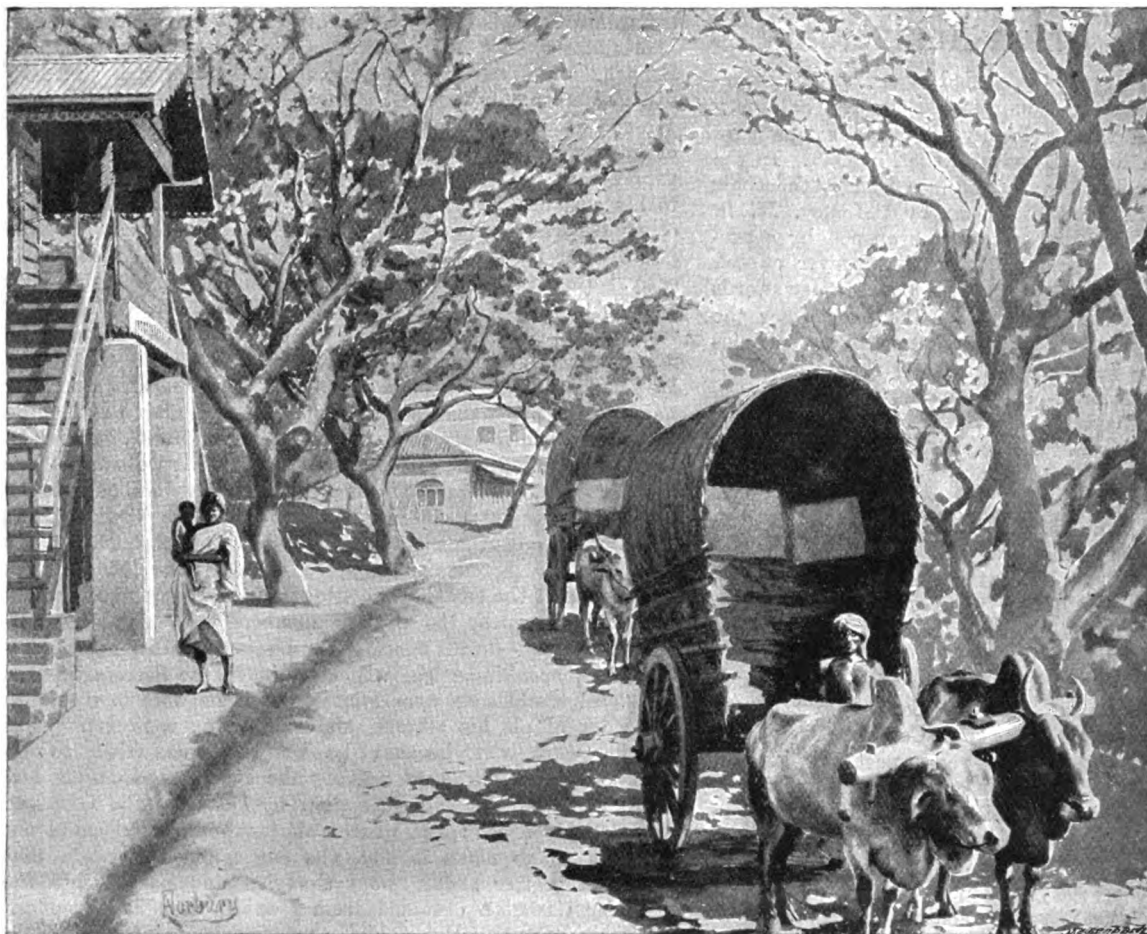
Happily the loss is not yours, but mine. I have always deemed myself a very feeble element in these Conferences. An arrow shot at a venture by dear Mr. Medley, some years since, in his paper of advice to Gleaners' Union Secretaries, which stated that if there were a member in their Branch who could do nothing else, "put him in the chair and let him give out the hymns," hit me "between the shoulders," and fits my case aptly. As Chairman of the Committee "I seemed to be somewhat, but in conference added nothing" (2 Gal. 6). But my own comfort is that a Gleaner is a very humble personage and is not expected to do great things. His sufficiency is of God. He is to do what he can to "gather up the fragments that remain, that nothing be lost." The gathering "little by little, the spiritual sight keen." "One thing" occupying the thoughts; the attitude one of humility, *stooping* to gather. Some of our Secretaries may be puzzled again and again by the reply to be given to a question from Headquarters, "if they have devised any new ways of procedure," and they sigh a negative. If I were a Secretary I should probably do the same, because I do not possess the gift of invention or imagination, but I should go on pegging away on the one idea, "gathering the fragments that remain," cultivating the fellowship of hearts, and as God gave me wit and wisdom, carrying on the work of "lowly love" "for the Lord on Whom I wait." It is wonderful how our God gives opportunities of work for Gleaners on the "look-out." But the great instrument to my mind in the hand of the Gleaner is the diffusion of missionary intelligence. Circulate the GLEANER, *Awake, Mercy and Truth*, the *Intelligencer*, and other such sources of information. Just as books of adventure in my boyhood stirred up the youth of those days to deeds of manhood and nobility, so the publications mentioned, and others like them, are the awakeners of enthusiasm for the advance and increase of the kingdom of God. Far more interesting are they than novels or imaginative tales, and profitable are they because they point out so clearly what God is doing, and what He would have us do, and they afford us infinite subjects for prayer. Our dear missionary brethren are incessant in their requests that we at home should pray for them in their work, and for their work, and God will give the increase; then will be the Joy of Harvest in which Gleaners shall have their share, when not one effort but shall have the commendation of "the Lord of the Harvest."

May the presence of our dear Lord be with you in your gathering.—
Yours, dear brethren, very affectionately,
JAMES CUNDY.

Captain Cundy's letter was followed by a paper written by Mr. Watts Moses, on "The Working of the Union in a City Parish Branch," which paper, in the absence of the writer, was read by Mr. Anderson. It was full of suggestion and practical points. We can only summarize them. He emphasized the importance of having "a *fixed* night for meetings, altered only for some very special reason"; of having a Secretary who, in addition to his own every-day calling, is *not* Secretary to almost every other parochial organization, since "it is not good for the Branch nor for the Secretary—spiritually, mentally, or physically." Referring to the "excellent pamphlet" just issued, viz., *How to Work a Branch of the Gleaners' Union*, Mr. Watts Moses ventured a criticism on the title of the Union, though he affirmed he had not the slightest wish to alter the name. He feared that the Gleaners might restrict the meaning of their name to the original idea of entering the field after the reaping had been done merely to gather the few handfuls of ears left, and to take them home for private use. "Till we can get our members to realize that there is labour—*hard* labour—to be put forth, our great cause will not go ahead as it should. It is, after all, only the comparatively few who work hard in body and mind and agonize in prayer." "More hard labour" was the burden of the remainder of this paper. To promote healthy and strong growth, the Branch members were urged to individual activity—"with coats off and sleeves rolled up," metaphorically speaking. The writer reminded the Secretaries that a general would soon wear himself out if he were to try to do the work of all his officers, and that many a Secretary has become worn out because he or she has tried to do all the work, instead of making the members do their fair share. The spread of information by *localizing* the GLEANER was strongly urged; and where sufficient circulation could not be obtained to make it pay, the suggestion was made that the local matter should be cyclostyled and pasted into the ordinary GLEANER obtained from Headquarters at a reduced price for a quantity. Again, the spread of information by *word of mouth* was strongly advocated. By winter campaigns with the lantern, by Hospital Medical Mission Bands, by public and by children's meetings, and by thorough systematic collection of funds—"that enormous need"—happy and effective work is ready waiting for all.

A discussion followed, in which Miss White (London), Mrs. Goffes (West Kensington), Rev. A. W. Fothergill (Kilburn), Miss Townsend (Exeter), Miss Enfield (Nottingham), Mr. Ford (Bromley, Kent), Miss Swaine (Buxton), and the Rev. Gresford Jones (Liverpool), took part. Miss White's work in the heart of the City of London constituted a unique Branch. Her members are caretakers and housekeepers, for whom it is impossible to arrange regular meetings, since they are prevented from leaving their houses during the day and are engaged in cleaning offices, &c., at night. Yet she affirmed there could be no more enthusiastic and earnest Gleaners. They not only take in and read the magazine, but really seek to glean other members. Mr. Fothergill urged the importance of work among the young, and instanced a Sowers' Band at Fulham, which had visited several Gleaners' Branches to perform a missionary cantata. Also he advocated the allotting of special fields to individual members, who should be responsible for passing on information about it periodically. The Rev. Gresford Jones considered it was "a backward sign when a Branch gets an outside speaker," and insisted that the members should conduct their own monthly and annual meetings. In the case of his own Branch this plan had made an entire difference to its life.

Then followed a spirited and stimulating paper on "G.U. Work in a Country Town Parish," from the Rev. J. J. Bambridge, of Canterbury. Our limited space allows of only an outline here, but the paper in full will be found and, we hope, will be read in an early issue of the GLEANER in 1903.



A VIEW IN KANDY, CEYLON.

Mr. Bambridge illustrated his remarks from the actual working of a Branch in a little parish—"Sleepy Hollow," as he humorously designated it—not 100 miles from the Metropolis. He brought a smile (of appreciation or self-condemnation?) to the face of many a member of Conference as he alluded to the invariable (?) custom of keeping a Minute-book; and again, as he begged them to remember that as "Spiritual Men for Spiritual Work" is the motto of the C.M.S., so "Gleaners themselves for G.U. Work" must be the watchword of every G.U. Branch that seeks to be living, strong, and helpful.

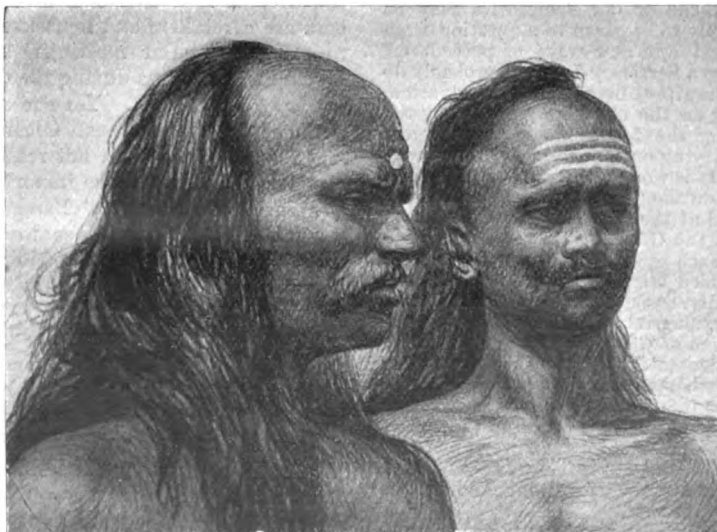
The paper was packed tightly with practical hints, and closed with the pungent remarks: "Remember that a few prayerful and working Gleaners are of more real value to the cause than a long list on paper of 'two-penny - do - nothings'; and believe me when I say that a living and working Branch of the G.U. is in any country town parish an influence for spiritual good which no missionary-minded incumbent can afford to do without."

The discussion which fol-

lowed was taken part in by Mrs. Sturge (Chislehurst), Miss Mear (Trowbridge), Mrs. Thwaites (Salisbury), Rev. A. W. Fothergill (Kilburn), Mr. Gosden (Lambeth), and Mr. Eugene Stock.

Then followed an admirable, high-toned paper from Miss Kennaway, of Escot, on the work of the Gleaners' Union in a village Branch. The following points were greatly appreciated by her audience:—Speaking of the discouragement of small numbers in comparison with the enthusiasm of a large Branch, Miss Kennaway remarked: "Though we may never have a future Bishop Hannington at our meetings, let us pray that our want of faith may never

hinder God's working, and try to make the best of our surroundings." She felt that in the country more must depend on the individual intercourse between the Secretary and the members than upon the meeting. In view of the need of informing the village labourers before they can take an intelligent interest in foreign missionary work, it might be well always to hold a small preparatory meeting for Gleaners before the Annual Meeting and Sermons, not only to ask God's blessing, but to give a little elementary information about the country from which the missionary comes. Another plan in order to stimulate prayer had been found successful. At the October Meeting, cyclostyled cards containing five or six definite subjects for prayer during the winter had been distributed; and it had been a real encouragement recently to be able to find direct answers to every one of the topics so used last winter. Miss Kennaway urged that Secretaries should work more from than up to their meetings. "One often works very hard before a meeting to get people to come, but when the meeting



SINGHALESE MAN AND WOMAN.

is once successfully over, one feels inclined to rest on one's oars for a bit; whereas we should remember that knowledge brings responsibility, and that, therefore, when our members have been told afresh of the needs of the work is the moment to enlist them afresh before the impression made wears off." Her closing words placed once again the Gleaners' Union work on its right level. "If our Branch is to be a really living one, however small, our members must be in close touch with Him Who is the life. Only in proportion as their love to Him burns brightly will they long to show their love by obeying His last great command. This love we are powerless to inspire; it is the work of the Blessed Spirit Himself."

A very brief discussion ensued, during which Mr. Stock emphasized the importance of the Branch Minute-book, which, if carefully kept, had a valuable moral power. It was conducive to impressing each Secretary with a high idea of his duty—a desirable and essential thing.

The Rev. H. Gresford Jones, of Liverpool, then read an interesting paper on "The Working of the Union among Scattered Gleaners." He dwelt upon the extreme importance of the Union, inasmuch as its wide membership creates the reserve from which the active force in the field must be drawn; and particularly to its value "wherever its members are at outposts in a possibly hostile country or are trying to nurse their watch-fire in a place where fuel is scarce." He saw in the body of missionary enthusiasts scattered in lonely isolation over the country a body of no little strength, "from which probably some good missionaries may be drawn." He then proceeded to suggest: (1) What can be done to help them? and (2) What can they do to help others?

The discussion which followed this paper was taken part in by Miss Kennaway (Escot), Mrs. Lake (Blackheath), Mr. Radford (Derby), Miss Meade (Trowbridge), Miss Tunnecliffe (Wakefield), Miss Townsend (Exeter), and others.

The Conference was then adjourned for lunch, and was resumed at 2.15. Mr.



A TAMIL GIRL. [Photograph by Steen & Co.]

Anderson's "Review of Branch Reports" (see p. 193) was followed by discussion, in which Mr. Mercer, Dr. Harford, and Mrs. Thwaites each particularly pressed home the need of a true revival of spiritual life in our Branches. Both speakers alluded to the movement of the Circle of Prayer for a Revival, and urged the Secretaries present to gather their members together in twos and threes for the definite purpose of prayer for an outpouring of the Holy Spirit. It would be found to bring life and expectation and encouragement into the work. The Session was brought to a close with silent intercession and prayer offered by the Rev. W. E. Gilliat.

The usual Thursday afternoon Prayer Meeting, from four to five o'clock, was held as a quiet hour following the Conference. The Rev. Preb. H. E. Fox conducted it, and gave a most helpful address on "The Call of St. Matthew," of which the leading thoughts were as follows:—"Follow Me"—only two words; yet could any others express more completely the life God means men to live on earth? "Following" means taking the same line of thought and action. How much of our daily life is lived in the consciousness, "I am here as the representative of



FRUIT-SHOP AND SINGHALESE MEN, CEYLON

[Photograph by Steen & Co.]

Christ." Let us follow Him in His absolute indifference to human opinion, His intense sympathy with human need, and His unending surrender of Himself to God.

At King's Hall, Holborn, the same evening, by kind invitation of Captain Cundy, about 120 Secretaries were entertained at a *Conversazione*, and spent a most enjoyable time of social intercourse. To the regret of every one, their host was unable to be present owing to indisposition. Some of Captain Cundy's friends rendered very charmingly a selection of sacred songs at intervals during the evening, which were greatly appreciated by every lover of music present, and Mr. Stock gave an interesting historical sketch of the Gleaners' Union, its inception and early history. He took the opportunity of urging again that the Secretaries should take back to their Branches the resolve to establish small Circles of Prayer in every parish, for a Revival from the Lord Himself; and instanced as "the first droppings of the shower" the recent movement amongst the Colleges at Cambridge.

On Friday morning a large company of Gleaners gathered around the Table of the Lord in St. Bride's Church. A very helpful sermon was preached by the Rev. the Right Hon. the Earl of Chichester, from St. Mark vi. 30, in which he dwelt upon the need of more perfect self-surrender and more self-purification.

In the afternoon Lower Exeter Hall was well filled to listen to two Home Workers and three Missionaries. Mr. Eugene Stock presided, and after leading the meeting in prayer, announced the Motto for the New Year:

"In labours more abundant."—2 Cor. xi. 23.

"God is not unrighteous to forget your labour."—Heb. vi. 10.

After emphasizing the need of fresh enduement by the Holy Ghost as the requisite for all labour for God, and urging again the formation of Prayer Circles in every Branch, Mr. Stock called upon Miss Easterfield, of Bath, to address the meeting as a Home Worker in place of Mrs. Temple, who, to the regret of all, was unable to be present owing to illness.

"Definiteness" was the keynote of Miss Easterfield's message. 1. Definiteness of *motive* . Only one motive can carry the worker through the work—the same motive which inspired the woman who anointed the feet of Christ—grateful love to Him Who has redeemed us. 2. Definiteness of *aim* . We owe the S.V.M.U. a debt of gratitude for voicing a definite aim—the evangelization of the world in this generation. If some one whom we dearly love is away and will not return to us until we have finished a certain piece of work, do we not strain every nerve to accomplish it? 3. Definiteness in *methods* . Are our prayers definite? If we definitely prayed for definite Missions and missionaries, we should see a very great difference. What kind of answer do we expect to receive to such an indefinite prayer as, "Lord, give a blessing on the Heathen?" Definite petitions are the best corrective for dreaminess and wandering thoughts. 4. Definiteness in *giving* . Societies are not likely to get out of financial difficulties until the Lord's people are definite and proportionate givers. All may not see it right to give a tenth, but if even a twentieth were given we should not hear of deficits crippling God's work. 5. Definiteness in *influence* . We are apt to excuse ourselves from using our influence with others on the ground that "unconscious influence" is enough. Let us remember that our chief influence is to be conscious and not unconscious. Let us not shrink from saying to one and another, "Don't you think *you* might go into the foreign field?"

Mrs. Van Someren Taylor's address on the work in which she has been engaged in China for twenty-four years was a successful attempt to prove that missionary work in that country is not a failure. Mrs. Taylor was the first woman missionary to enter Fuh-ning in the Fuh-Kien province of

China. Her account of the early days of Medical Mission work there and the difficulties overcome by Dr. Van Someren Taylor and herself was deeply interesting, as was also the story of beginning the work all over again thirteen years later when they were transferred to Hing-hwa, and had to learn a new dialect and to deal with a more turbulent and independent race. How the work in that city, and especially in the hospital, has developed is familiar to readers of the GLEANER; and many Gleaners have followed with prayer the establishment by Mrs. Taylor of a station class, through which forty women have passed during the last two years. The speaker brought her address to a close with an earnest appeal to the women of her audience to bestir themselves to prayer and effort in view of China's need. That country, she averred, is on the verge of a tremendous crisis; it is awaking from its long sleep, and is begging for Western science. Even in Hing-hwa the officials themselves have started a school for teaching English, and the question whether the Chinese shall learn from a Heathen or a Christian source is one that lies with Christian people to solve. "Women, do you understand that if Chinese women are to have joy and peace only *you* can give it? Do you *feel* your responsibility?" were the words Mrs. Taylor left ringing in the ears of her hearers.

Mrs. Ball, of Karachi, was the next speaker, and delivered a very stirring address. She had been asked to make a "strong appeal," but she had it in her heart to decline. Why? Because God's people, she understood, were weary of strong appeals, and even of coming to meetings. They know of the needs of the heathen world, they know of the empty treasury at Salisbury Square. But authentic, powerfully-told statistical facts have ceased to startle the Church into earnest activity, or to arouse it from an appalling amount of selfish indifference. There must be something stronger than strong appeals. Could there have been a stronger appeal than Mrs. A. Hok's? Did a large band go out in response? Might not the reason of this apathy be expressed in the words of Mrs. A. Hok's Chinese heathen servant who accompanied her: "These people do not love their God." What was it drove the Apostles into the regions beyond? The work was difficult then; journeys were very difficult then. There were no Exeter Hall meetings then! No "strong appeals"! No people called "returned missionaries"! What was it fanned the flame of that missionary fire that burnt so brightly? *The constraining love of Christ*. Turning the searchlight on ourselves as workers, the speaker asked, "Are some of us pleased with our missionary zeal?" and reminded us that pure missionary zeal has only two constituent parts, love to God and love to man. Whatever else there is is wrong. Let us humble ourselves for our mixed motives. As regards objections made to missionary work, Mrs. Ball besought us to take high ground in dealing with these questions. We go to the Heathen not out of charity or philanthropy, but because God loved them, and so we must. Finally, the present-day "lull in missionary enthusiasm" was touched upon. Was it a sign of retrogression? In Baluchistan, just before much-needed rain fell there always came a lull, a hush, a quiet, preparing for the blessed showers that were coming. So it might be now. "The shower is coming. We are hearing of the droppings to-day."

At this juncture earnest prayer for "a reviving again" was offered by Mr. Mercer; and after a hymn had been sung, Miss Chadwick, one of the first band of ladies to go out to Uganda seven years ago, addressed the meeting.

The last meeting she had taken before leaving Uganda on furlough was a Gleaners' Meeting; one of which all the members were candidates-in-waiting, and which therefore partook of an S.V.M.U. character. "It would comfort the hearts of our missionaries in North-West Canada, China, and India to hear the fervent and definite prayers offered regularly for

them by our little band of Gleaners in Mengo." Sometimes, on looking round upon that meeting, it seemed too wonderful to be true that those women had so lately been rescued from slavery—a slavery which in their case had been peculiarly bitter. "Who's freed by Christ is doubly free," is exemplified very strikingly among the Mengo women. At their own special request the equivalent of the Gleaners' offerings were sent to England in order to support the G.U. Own Missionary Fund. No fewer than four women had brought the valuable offering of a goat with this object. Miss Chadwick then touched upon a misapprehension which she feared had gained ground with even intelligent Christians, viz., that Uganda was evangelized, and could now be left in favour of work in other lands. She reminded us that the Uganda Protectorate embraced eight great nations, and that vast districts await the Gospel. Uganda itself is but one tiny spot in the midst of these tribes. Her brother had opened work in one district which was as large as Scotland, and where the people of every hill-top spoke a different dialect of the four main languages represented in that region. In view of these enormous opportunities, there was a temptation to send out native teachers before they were properly trained. The people are clamouring for workers; are building churches and then waiting for the longed-for teachers; alas! in numbers of cases only to experience the chill and disappointment of fruitless hope. Miss Chadwick drew a graphic picture of the native pastor Samwili and his wife, who, isolated from any European agency, have been used of God to build up a Christian Church—both material and spiritual—on one of the Sese Islands, where now there are 200 communicants.

Miss Gollock was the last speaker. She directed our thoughts to a few passages of Scripture referring to the Second Coming of our Lord, beginning with St. Luke xxi. 25: "Do we look for His Coming as summer-time? And why is that Coming, which will end the long winter-time of our discontent, delayed? What is to be our attitude and our action with regard to the coming of that summer-time? Are we watching for signs of it in India, China, Africa, Japan, and Moslem lands—living lives of self-restraint and self-denial? Are we girded, lamp-lit watchers?" These were the questions pressed upon us, together with the reminder in St. Matt. xxiv. 42, that the "faithful and wise servant" who shall be blessed when his lord returns, is the one who gives the household "meat in due season." Is it "due season" yet? Nineteen hundred years have passed away, and it would seem as if we did not think the "due season" had yet come to distribute the Bread of Life to the heathen and Moslem world. We were reminded that the late Archbishop Benson had said, "Christ *must* come *some* day, and He *may* come *any* day."

With such solemn words of exhortation, and with prayer by the Rev. J. S. Flynn, the meeting closed. We doubt not that the language of many hearts was expressed in the beautiful hymn written for our Anniversary by Miss Alice J. Janvrin, and which the gathering joined fervently in singing for the first time:—

"Labours more abundant,
Fruit more fair and sweet,
I would lay as offerings
At Thy Sacred Feet.
Every moment giving
Of Thine own to Thee,
Spirit, soul, and body
Yielding perfectly."

The Sixteenth Anniversary was held that evening, Friday, Oct. 31st, in Exeter Hall, under the presidency of the Right Rev. the Bishop of Wakefield, supported by a large number of clergy. There was a very large, although not crowded attendance, and the interest and enthusiasm of the meeting was maintained throughout. The new hymn, "All round the world

has spread the Living Word," with its stirring refrain, "It's coming! it's coming! the Morn for which we wait," was very heartily sung. The Rev. W. J. L. Sheppard has once again put the Society under a debt of gratitude by writing both hymn and tune for this Anniversary.

After the Rev. B. Baring-Gould had read a portion of Scripture (Rev. vii. 9—12) and offered prayer, reading the Collect for Purity from the Communion Office, the Collect for All Saints' Day, and the G.U. familiar prayer, Mr. Ernest Anderson read a *résumé* of the work of the Union during the past year, which will be found in the G.U. column on another page.

The Chairman then proceeded to deliver an inspiring address on one thought taken from the Church's lesson for that evening—the "permanence and lastingness" of the words of Christ. "Some wonderful words of Jesus Christ have been a motto and inspiration to thousands of workers, and they lie behind all our efforts and all our work for Him. 'Heaven and earth shall pass away, but My words shall not pass away.'" What, asked the Bishop, seemed more permanent from the human point of view than the heavens and the earth; and what, on the other hand, seemed to be a more fleeting and transient thing than a human or a written word? Yet the Lord put against the heaven and the earth His own Word, and that might be called an accidental proof of His Divinity. This assertion shows us that we Christian workers are enrolled and enlisted in the only public service which is really permanent and lasting. We are entrusted with the words of Christ to spread abroad through all the world. That which makes human words lasting and powerful is, first of all, the truth that is in them; and secondly, the authority that is behind them. And so we find that the words of the best men in the world have always had a tremendous formative influence. Yet the very best philosophers have been reversed and superseded. "In all the range of classical literature," remarked Dr. Eden, "I never have found more pathetic and piercing words than those written by Plato a hundred years before Christ, viz., The really brave man will either learn or discover the truth; or, if that be impossible, he will take the best of human words and the most irrefragable, and, carried on that as on a raft, will sail through life in perpetual jeopardy, unless he shall find some secure position, some Divine Word, if it might be." We know that that which the great spiritual souls among the Heathen reach after with all their might we have in Christ Jesus. His words are unique in their truth and also in their authority. "The words that I speak unto you, they are spirit and they are life." There is no such thing to a Christian as "comparative religion"; for there is no revelation that can stand beside that of God through Christ. The question for us to consider was—Do we really try to hand on the living Words of Christ; do we witness for Him by lip and life? We rejoice in the numbers and in the earnestness of the Gleaners' Union, as signs of the presence of God's Spirit; but behind all this manifestation must be the living and abiding Truth—the Word of God.

Bishop Taylor Smith, Chaplain-General to the Forces, followed with a characteristic and telling address, which we may not quote at length, but of which the theme was the example of the first Gleaner—none other than the Lord Jesus Christ Himself. "Who gleaned from heaven, from earth, from the world of Nature, and from humanity." As a Gleaner He was *keen-sighted*. Mark how He saw Nathanael under the fig-tree, and he was gleaned; how He noticed Zacchæus in the sycamore-tree, and he was gathered in; and again, Matthew the tax-gatherer, as he took the toll day by day. The habit of observation may be easily acquired, and ought to be practised, because so much depends upon it. How often we have opportunities which we fail to see, and therefore fail to

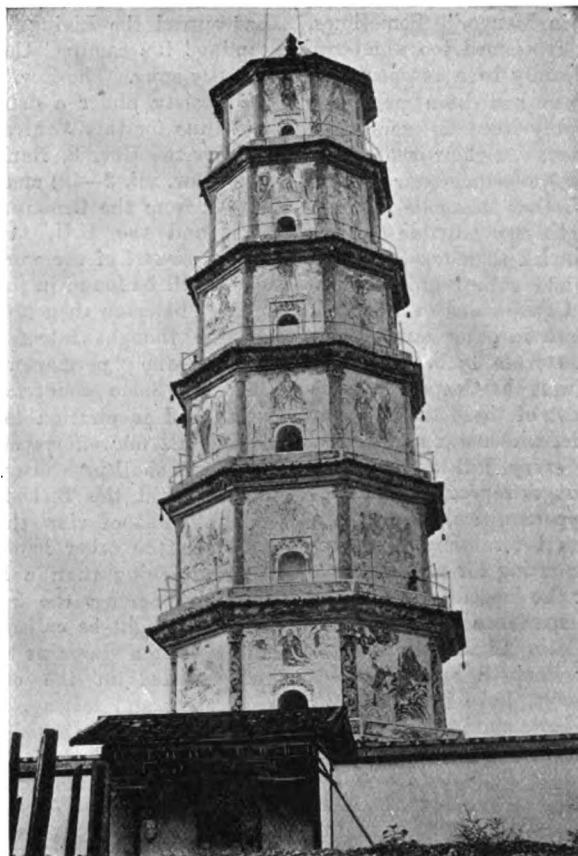
[Continued on p. 192.]

Pictures from Fuh-Kien.

BY THE REV. LL. LLOYD.

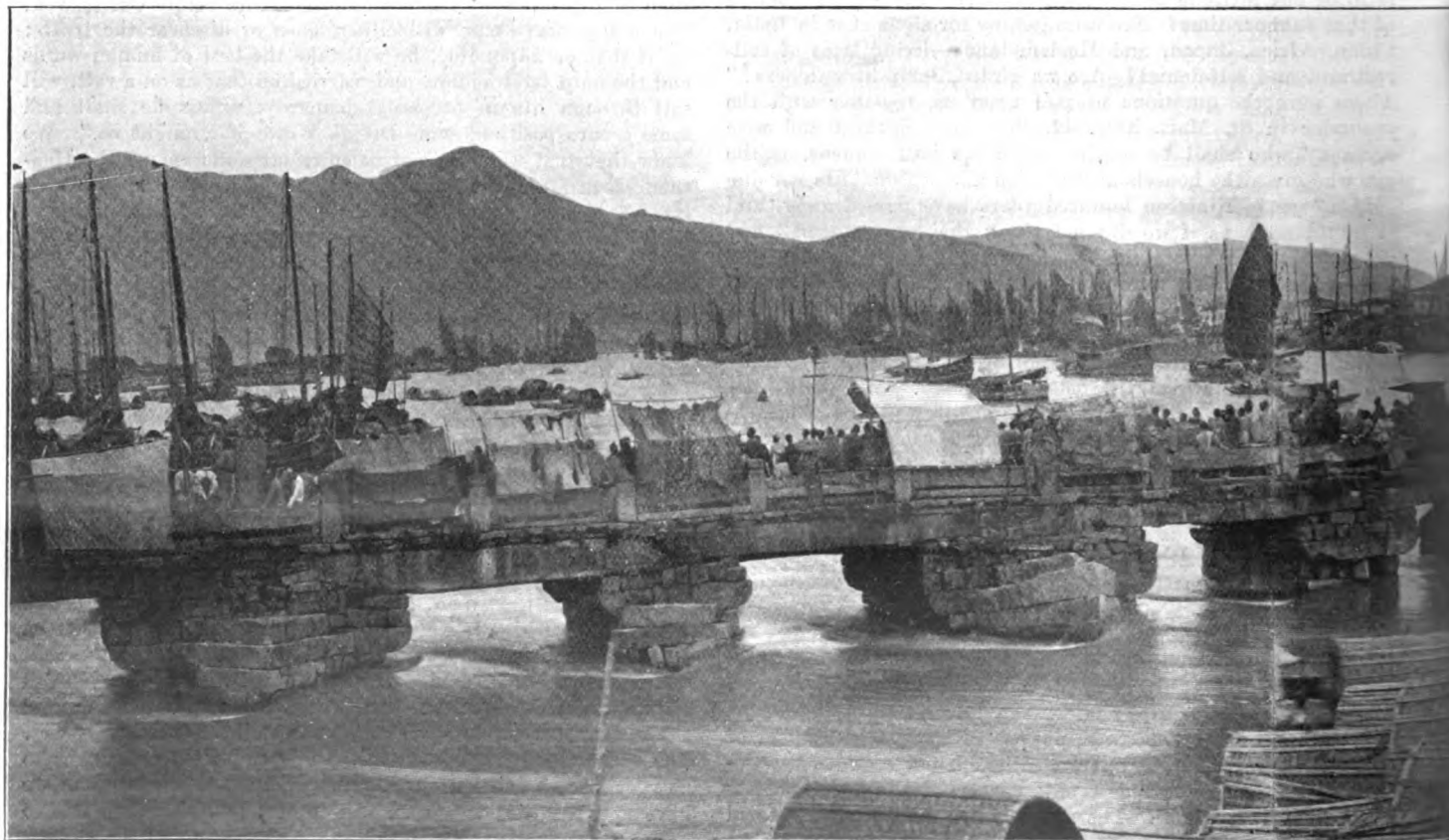
MOST of the readers of the *GLEANER* will have heard of the great city of Fuh-chow, the capital of the Fuh-Kien province of China, and those who have read *The Story of the Fuh-Kien Mission* will remember that about twenty-five years ago a mob destroyed the Mission premises in the city, and compelled the missionaries to reside at a place called Nantai, about two miles from the south gate of Fuh-chow, where the foreign settlement is situated. The bridge shown in the large picture at the bottom of the page spans the River Min between Fuh-chow city and Nantai, and is about half a mile in length. It is called "The Bridge of Ten Thousand Ages," or to speak more accurately, "The Bridge of Eternal Longevity," and is built of immense blocks of rough hewn granite, quarried from the neighbouring mountains. Let us take a stroll from end to end of this old Chinese bridge and look at some of the strange sights to be seen upon it.

First of all we notice a shop with an immense quantity of curious-looking black patches stuck all over its outside, on the door and on the counter, and on examination these prove to be



A PAGODA, FUH-CHOW.

medicinal plasters, removed from the bodies of grateful patients, and plastered over this doctor's shop to show what an extensive practice he has. A little farther on we see an idol-shrine built on one of the buttresses of the bridge, containing a gaudy-looking idol, in front of which a few sticks of incense are burning, while various little flags are inserted in the crevices of the stonework. Now and then a passer-by stops for a moment, lights an incense stick, bends low before the god, and having stuck his offering in the incense urn passes on his way. A moment later an itinerant dentist attracts our attention; we cannot possibly mistake his calling, for he wears a necklace of molars and incisors, which we must presume he has successfully extracted from many an aching jaw. We feel thankful we are not requiring dental services, and should feel rather chary of going to this dentist even if we had a painful tooth. We now pass various stalls where all sorts of wares are displayed to tempt the crowd ever thronging the street, and we are surprised to see what is apparently a bundle of old matting lying by the side of the roadway; we remark that everybody gives it as wide a berth as possible, and then we notice a human hand pro-



THE BRIDGE

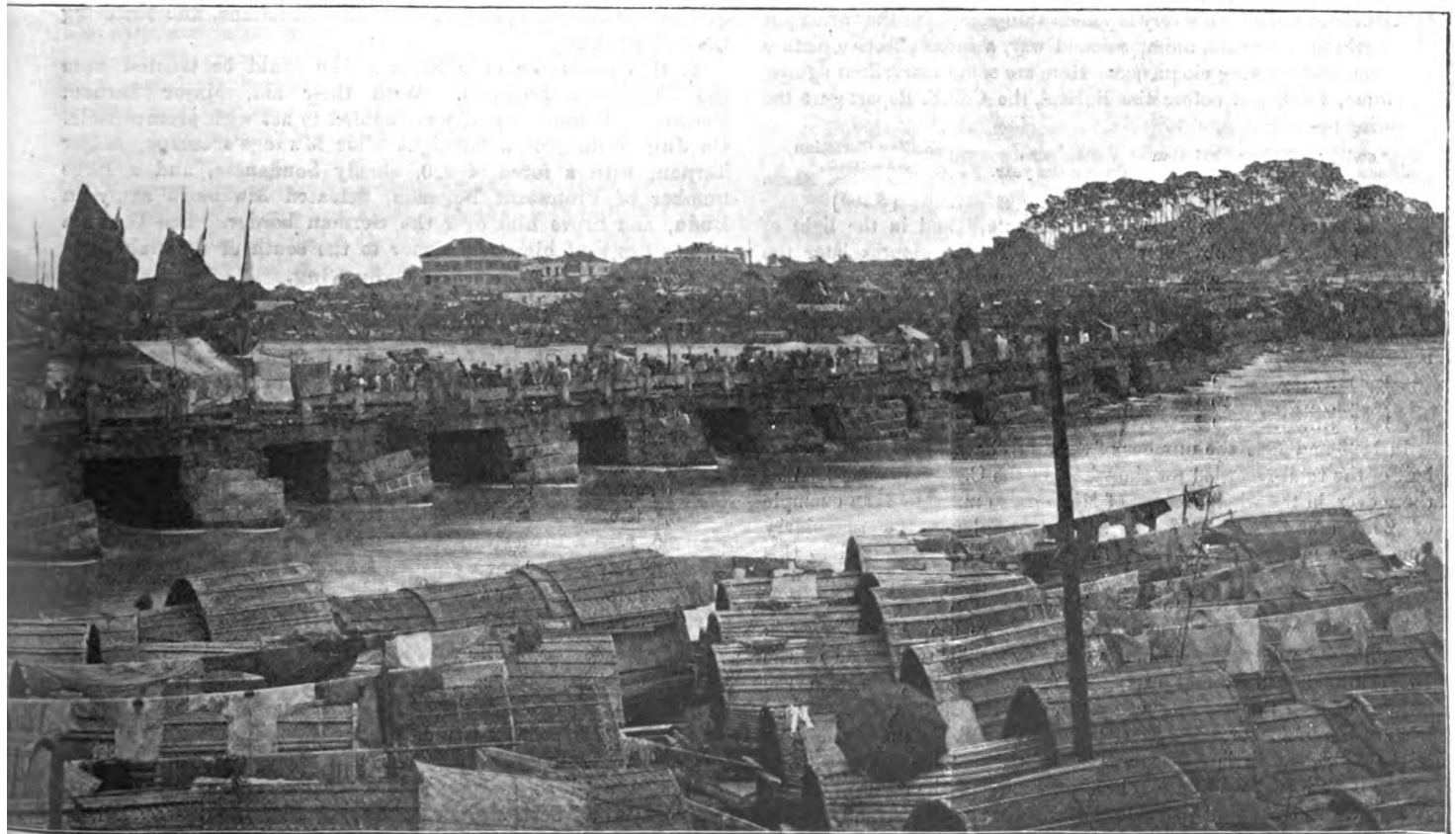
truding from it. Yes, it is a dead body; one of China's millions has thus died while the busy stream of his fellow-countrymen was passing by him, all too busy or too heartless to give him more than a cursory glance. Alas! this is only too common a sight on the "Bridge of Eternal Longevity." You feel inclined to ask why these things are permitted. Are there no police, no ambulances, no hospitals, in China? The answer is "No." We owe all the blessings of our Christian civilization to the religion of Christ, and only as that religion becomes the religion of China can we expect to

find sympathy and charity shown by the Chinese people to any great extent. We have now nearly crossed this ancient highway over the Min, which has been trodden by such countless millions from time immemorial, and we have only time to notice one sight more, a sight

calculated to cheer our hearts and make us thankful amidst much which saddens us. Behind a small wooden table resting on trestles stands a bright-looking young Chinaman, with piles of books in front of him. He is surrounded by a fair number of people to whom he is



WIDOWS' ARCHES NEAR NING-TAIK.



FUD AGES, FUH-CHOW.

demonstrating that these books are explanatory of the holy religion of Jesus, some of them containing the very words spoken by Jesus when He was on earth; and he is pointing out that, as is evident to them all, he is selling these volumes much below cost price, because he and the foreign missionaries are most anxious that the venerable uncles, fathers, and elder brethren, whom he has the honour of addressing, should carefully read these books and so learn to know and trust the Lord Jesus Christ, Who came into the world to save all mankind. As he ceases speaking some of his hearers slowly count out the five or ten cash needed for the purchase of a Gospel or a tract, others ask questions about the doctrine, and so our good friend the colporteur is kept fully employed until it is time for him to go home to his evening rice.

Our other two pictures need not detain us long. The first represents a pagoda situated inside Fuh-chow city near the south gate. These pagodas are found in many eastern lands such as Burmah, Siam, Java, and are conspicuous objects in a Chinese landscape. The word pagoda simply means an idol temple and you usually find images of Buddha carved all over them, and if you look carefully you will see a figure of him in the little covered shed at the bottom of the picture.

Lastly we are shown the roadway outside the city of Ning-taik which is about seventy miles north of Fuh-chow; a lady missionary is halting with her cavalcade (or shall I say *coolicade*) beneath one of the honorary portals erected to virtuous widows, which are found all over China. Will you all specially pray for China and our missionaries there at this time and ask that the latter may be preserved from harm and kept calm and confident amidst all the difficulties and dangers which surround them?

The Wonderful Story of Uganda.

BY REV. J. D. MULLINS, *Secretary of the Colonial and Continental Church Society, and recently Assistant Editorial Secretary, C.M.S.*

37. Years of Expansion.

TABLES of statistics are very repellent things, and yet they often put forth, in their cold, unimpassioned way, a more effective picture than the most glowing eloquence. Here are some marvellous figures. For June, 1893, just before the Revival, the C.M.S. Report gave the following:—

Year ending June 1st.	Native Christian Lay Agents.	Baptisms during the year.	Native Christian Adherents, including Catechumens.
1893	36 ...	120 ...	[3,400]

The last figure is described as "approximate," and in the light of later information is obviously incorrect. Twelve months later the effect of the Revival begins to be seen:—

1894	68 ...	544 ...	1,370
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But it is in the three next years that the most wonderful progress is recorded:—

1895	290 ...	1,356 ...	3,434
1896	410 ...	3,521 ...	8,094
1897	659 ...	4,442 ...	12,856

In 1896 and 1897 the number of the adult baptisms was very nearly half of the total recorded for the whole of the C.M.S. Missions! Was there ever, in the whole history of Missions, so marvellous an example of "leaps and bounds"? After one set back, the sanguinary Soudanese mutiny of 1897-98, the advance has continued to this present day.

38. The Biscuit-Tin Bible.

In 1895 Mr. Pilkington and Mr. Baskerville took their furlough. Mr. Pilkington devoted his time to completing the translation of the Bible into Luganda, and carrying it through the press. In the autumn of 1897 the work was complete, and on Oct. 30th of that year, when Bishop Tucker was received by the C.M.S. Committee, a copy of the odd, squat little volume was placed on the table.

The book was about three inches broad, and of the same thickness. A legend was current at the time that this shape had been adopted in

order to make the Bible fit into one of Huntley & Palmer's 2-lb. biscuit tins, which were plentiful in Uganda at that period. Certainly these tins were used for books, because they afforded a protection against white ants and other book-loving insects; but the adoption of the shape was accidental and temporary. The legend took the effect for the cause.

That ugly little volume was the result of a more rapid translation of the Word of God than has ever taken place within the history of the New Testament. Fabricius, with his translation of the New Testament into Tamil in the beginning of the eighteenth century, was not so quick. And yet rapidity was not achieved at the expense of care. Some of the diligent labour bestowed upon the version has already been told in these pages. More details can be found in that interesting work *Pilkington of Uganda*.

It is impossible to estimate the value to the Mission of this early possession of the whole Word of God.

39. Mwanga Breaks Loose.

During these years of progress King Mwanga was ill at ease. The British power which he had called to his aid had made him secure in his kingdom, but it had curtailed his privileges. To such a man security and prosperity were but poor compensations for the loss of power to indulge his love of all things evil.

At last he could endure it no longer. One night in the summer of 1897 Mwanga stole away from the capital. No chief of any importance was with him, and his party when they reached the Lake shore were not more than enough to fill three canoes.

He fled to Budu and raised the standard of revolt. At once the instinctive loyalty of the Baganda to the individual who held the kingship asserted itself. The native police, raised and organized by the British in Mengo, deserted to Mwanga immediately, and the whole force of Heathenism rose to join him. He sent messengers throughout the country and the tributary states, calling out the people to aid him in driving out the Europeans, killing the Christians, and restoring the old customs.

At this crisis the only Natives who could be trusted were the Protestant Baganda. With their aid, Major Ternan, the Acting Commissioner, was enabled to act with promptitude. On July 20th, just a fortnight after Mwanga's escape, Major Ternan, with a force of 220, chiefly Soudanese, and a large number of Protestant Baganda, defeated Mwanga's army in Budu, and drove him over the German border. The German authorities sent him as prisoner to the south of the Lake.

40. The Baby King.

After again defeating the rebels, Major Ternan came back to Mengo. On the first day of that month a little son was born to the absent Mwanga within the royal palace at Mengo. The child was called Chwa ("the fly"), and baptized by the name of Daudi, or David, the queen-mother being a Protestant. A fortnight later Mwanga was proclaimed an outlaw, and little Daudi Chwa was made king in his stead.

The two Katikiros, Apolo Kagwe, the Protestant, and Mugwania, the Roman Catholic, together with Zacharia, the Kangao, also a Protestant, were named as regents.

In December, Mwanga escaped from the Germans, and made his appearance in Budu. He was again defeated by Major Ternan's successor, but remained at large.

41. The Soudanese Mutiny.

Before Mwanga's second attempt an event of still more terrible importance had occurred.

Mention has been made of certain Soudanese soldiers who were originally brought into the country by Captain Lugard, and were used as mercenaries by successive British officers. These men had been marched about in different directions, and

engaged in putting down risings, until even they, great fighters as they were, had grown tired of the life.

In the course of the summer Major Macdonald was ordered by the British Foreign Office to conduct an exploring expedition to Lake Rudolph and other districts, some hundreds of miles to the north of Uganda, and to take with him 300 Soudanese troops besides porters. The muster was made in September at a place east of Busoga. Alarmed at the prospect before them, and not understanding the arrangements which had been made for themselves and their families, a part of the column mutinied, and seized the fort at Luba's in Busoga, capturing and murdering Major Thruston and two other Englishmen.

The position of the British residents was now most critical. Only the Protestant Baganda, some Swahili porters, the British themselves, and the few loyal Soudanese stood between them and universal massacre.

The Soudanese at the capital were quietly disarmed on Oct. 18th. The male missionaries at distant posts and all the ladies were recalled to Mengo. A body of Baganda, under British officers, were dispatched to Luba's, and the missionaries were required to send certain of their number to give confidence to the Baganda. Dr. Albert Cook had arrived in the beginning of the year to begin Medical Mission work in Uganda, and he and Mr. Pilkington were chosen to go—the one as doctor, the other as interpreter. Others were sent later.

The siege of Luba's proceeded slowly. Now and then a sort of pitched battle would be fought, and hundreds of Baganda were killed or wounded.

Some Sikh troops were sent for from India, but did not arrive until January. Their coming turned the scale. Thenceforward the hopes of the mutineers declined. They abandoned Luba's, they were pursued, and long afterwards the last of them perished in the wild country to the north.

42. The Death of Pilkington.

Early on the morning of Dec. 11th a party of banana-cutters were attacked by the Soudanese from the fort. Mr. Pilkington was with a covering party. His "boy" Aloni (Aaron) saw the approaching enemy and fired. Then the attack began. One man aimed deliberately at Mr. Pilkington, who fell to the ground mortally wounded. Aloni saw the change in his face, and said to him, "My master, you are dying. Death has come."

"Yes, my child," said the dying man; "it is as you say."

"My master," continued Aloni, "he that believeth in Christ, although he die, yet shall he live."

"Yes, my child," again answered his master; "it is as you say—shall never die."

His life ebbed away shortly afterwards, and he was buried the same evening, under a tree near the spot where Bishop Hannington had been murdered twelve years before. Later on his body was taken up and buried in the graveyard at Mengo, where Bishop Hannington's bones, so strangely recovered, had been laid.

The news of Pilkington's death came as a shock to the Mission and to all its friends in England.

How the Baganda mourned him! "We all shed tears," wrote Henry Wright Duta, "we cried our eyes out. If we had known how to carve his likeness in stone we would have done it; but the sight of his tomb will suffice us."

43. Peace and Progress.

When the mutineers broke away from Luba's on a January night in 1898 the last great danger was practically over. It was some time before the embers of the mutiny were finally stamped out and Mwanga and the slave-raider Kabarega, of Bunyoro, captured. From that time onward peace and progress were assured.

The pages of the GLEANER have told within these last years

how the Medical Mission work grew and flourished; how the children and the women were taught; how all manner of handicrafts were introduced, so that the Baganda, under Mr. Borup's skilful guidance, were able to rebuild their great cathedral of bricks instead of reeds; how the railway crept on, mile by mile, until it reached the Lake, and the days of the long tramps were over; how the Gospel spread northwards up the Nile, eastwards to the naked Bakedi, westwards to the Pygmies of the primeval forest; how the diocese was divided, so that Bishop Tucker should be able to give himself more entirely to Uganda. These and other things need not so soon be told again in our columns.

To-day the Church in Uganda, with 31,000 baptized Christians and 2,500 native teachers, self-supporting and self-extending, and to a great extent self-governed, is a living evidence that in these last days God can work spiritual miracles as great as in the apostolic age.

The Katikiro's Home-coming.

EXTRACTS FROM A LETTER FROM MISS ETHEL M. BREWER.

NAMIREMBE, MENG0, Sept. 17th, 1902.

THIS has been a great day with us, for Mr. Millar and the Katikiro and Ham have arrived. This morning we went to school as usual, but had no afternoon teaching, so we had a cup of tea at 12.50, and then Miss Bird, Miss Dallison, and I started off on our bicycles for Munyonyo, which is our nearest harbour, eight miles away. We had been told that they were due there at two p.m., but about a mile from the Lake we saw loads coming and found they had arrived; they had landed about two hours before. There was great excitement everywhere, crowds of Natives in little groups all down the roads waiting to see and greet the travellers.

Ham got off his horse delighted to see us, and the Katikiro shook hands. Miss Bird and I then rode on to the King's palace. There we found little King Daudi sitting in state on his second best chair (his very best is a regular throne), with the Queen-sister seated on the ground by his side. An attendant was on the other side with a big brush to flick away any fly presumptuous enough to approach His Majesty. All round him were seated the chiefs and the women behind him, but in front a good wide road was kept free, lined by chiefs and Baganda soldiers and a native band of drums and flutes.

We went up and greeted the King and were offered chairs, so we gladly sat down. Both the King and the Katikiro had 200 messengers each. These were sent out continually; every half-minute the King sent a batch to greet the Katikiro, and every half-minute he sent a batch to greet the King. Down they dropped on their knees a good forty yards away from the King, simply panting and dripping with perspiration, and all called out in a clear voice, "The Katikiro has sent me to see you." The man acting as Prime Minister then answered, "How is he?" or simply, "The King has heard," and then another batch would arrive and do the same; and then such questions as these would be asked of the messengers:—"How far is he?" "Where did you leave him on the road?" One presuming messenger ventured too near the King, and was promptly driven right away down the road with sticks, for little King Daudi is treated with great honour.

As the Katikiro drew very near the messengers ran in crowds; once the King sent the Katikiro a piece of cord from the mat at his feet, and the Katikiro sent the King, in return, a bit of reed. At last the Katikiro really came into sight surrounded by such a crowd of people. Ham and the Katikiro headed the procession and walked up to the King; little Daudi got off his chair and went a little way to meet him. The Katikiro then knelt on the ground and fell on his neck, according to the Baganda custom, and then he just took little Daudi up in his arms and carried him to his chair; it was such a pretty sight.

Ham then went up to the King, carefully avoiding treading on the leopard skin (only royalty may tread on this); then there were a

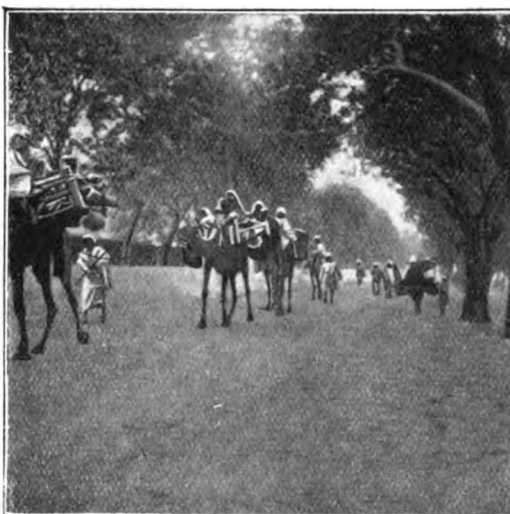
great many greetings, and the drums and bands played, and the soldiers saluted, and there was a huge noise; but all at once there was perfect silence, instantly at the word of command, and Apolo (the Katikiro) told us something of what he had seen on his travels. He spoke of his audience with the King, and of the greatness of Buckingham Palace. He described the King, calling him an old man. Evidently the whiteness of his hair struck him. When he saw the King he had no interpreter with him: Captain Hubbard came in with him. Apolo made a little speech, saying how glad he was to see the King was better, and how he had prayed to God for him, and asked Captain Hubbard to translate for him; but to Apolo's dismay, he only said about three words—he did not understand Luganda. Then Apolo said that the King said something to him, to which he replied, and the King himself showed him various things. What most struck him were the looking-glasses. He said, "I saw my face and I saw my back and I saw all parts of me;" and then getting up from his chair, he showed us how he had to go out of the King's presence walking backwards.

After quite a quarter of an hour's talk the Katikiro and Ham went to see their wives, who were waiting for them in their own enclosures all clothed in their very best; and we too went back.

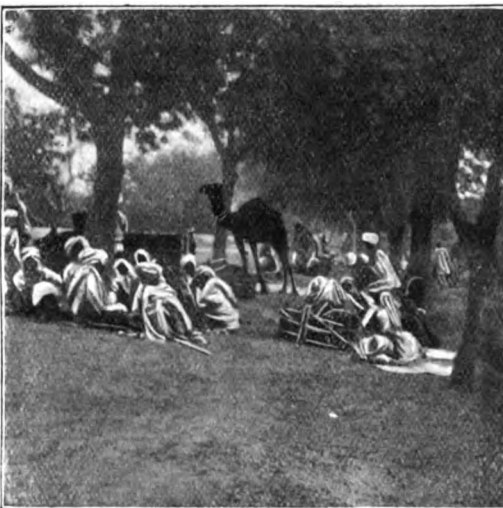
The next day there was a Thanksgiving Service at eight a.m. in the new cathedral, to return thanks for their safe arrival. There was a large congregation; the Katikiro came in with about 300 people, all dressed in white; he himself wore his black dress embroidered with gold. Ham also came in with him.

Directly the service was over there was a reception for the Katikiro at Kampala, the Government station in Mengo, in the new hall there—Coronation Hall. It was simply packed. Only chiefs or rather important people were let in. The little King was seated on a splendid gilt chair on the platform. Apolo and Ham sat on cane chairs just below the platform, the other Katikiro and big chiefs had chairs by the wall, and we Europeans sat on chairs on the other side of the hall. Mr. Wilson read a speech of welcome, which Archdeacon Walker translated into Luganda; then three Luganda speeches were made, one by the Roman Catholic regent, the next by Samwili, who had been acting as regent for Apolo during his absence, and the third by Kisingiri, the third regent. Then Apolo was called upon, and for eighty minutes he held forth on his travels. He was most interesting. He was very much struck with the Zoo; the whales (?) and seals especially pleased him.

He described also the English ladies' dress, and showed us how they wore long trains, and how he had to take in ladies to dinner at night, and how he found the trains most embarrassing. He was very much struck with the custom of dressing up at night. He said the ladies kept all their best clothes to put on at night, and then they shone and glittered. Both Apolo and Ham liked English ladies very much. Ham understands a little English, and he liked talking to the ladies; he found them so much easier to understand



1. PILGRIMS ON THE WAY TO SAKHI SARWAR.



2. A MID-DAY REST.



3. A MID-DAY REST.

than the men. They all asked him the same questions, he says. "How do you like England?" "How many children have you?" All, thinking their guests would like bananas, made a point of having them. They seem to have appreciated English food very much. Apolo did not relish strawberries or ices. They especially liked fish, and their favourite was salmon. Apolo greatly enjoyed grapes.

The constant traffic surprised them very much. Apolo said the English never got tired, and they never went to bed. Neither Apolo nor Ham could sleep at all their first night in Westminster Palace Hotel; the traffic kept them awake.

It was so interesting to hear how English customs, &c., struck him. Going down to the coast on leaving Uganda for England he was very much afraid of the Baganda Railway, and thought it was terrible to travel so fast; he thought they were all going to be killed. But coming back he found it rather slow. He had travelled in the Scotch express and the night express from Marseilles to Calais in the interval.

We received an invitation from the Katikiro to dine at his house after afternoon school on Friday. He had prepared quite a feast for us, and the tables were covered with white cloths, and there were even vases of flowers. After dinner several speeches were made. Ham, in his speech, spoke so nicely of the way Mr. Millar had looked after them in England. Though Mr. Millar immensely enjoyed having them, he found them a great responsibility, especially in crossing roads in the City. They liked to dash across anywhere. Here in Africa, being important people, anybody would make way for them. They could not understand the possibility of being run over.

"The Sakhi Sarwar Pilgrimage."

BY MRS. S. W. SUTTON.

FORT MUNRO, PUNJAB, July 12th, 1902.

THERE are doubtless many readers of the GLEANER who will be interested to see some account of Sakhi Sarwar and "The Sakhi Sarwar Pilgrimage." To some perhaps the story is familiar, as it has appeared in the *Life of George Maxwell Gordon*, written by the Rev. A. Lewis, formerly of the Dera Ghazi Khan Mission.

Gordon for some years travelled about on foot as a sort of Christian *faqir* in the Western Punjab. In 1876 he crossed the Indus and visited Dera Ghazi Khan and the Khetran tribe of so-called Baluchis in the Suliman Mountains. He afterwards gave the C.M.S. a sum of money to found a Medical Mission amongst these people. The headquarters of this Mission was eventually established at Dera Ghazi Khan, the C.M.S. hospital there being called "The Gordon Memorial Hospital." There is a small branch hospital established more recently at Sakhi Sarwar, about thirty miles to the west, at the foot of the hills.

Sakhi Sarwar is the name given to this village because it contains the tomb and the shrine of a certain man who was

known by that name. His original name was Saidi Ahmad. Early in the thirteenth century Saidi Ahmad came with his father from Baghdad and settled at Sialkot, in the Punjab, whence his father sent him to Lahore to study. As a young man he acquired a reputation as a worker of miracles, and then went and settled at the place at the foot of the Suliman Hills where his tomb and shrine remain to this day.

Soon after settling there he is supposed to have performed another miracle, the following account of which is taken from Mr. Lewis's book already referred to:—

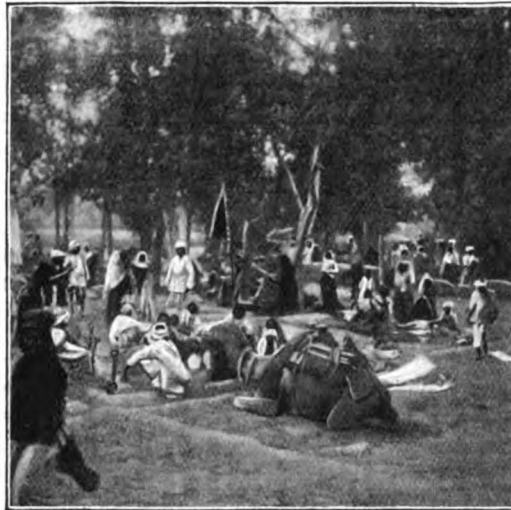
"A camel belonging to a caravan which was going from Khorasan to Delhi broke its leg. The leader of the caravan applied to Saidi Ahmad, who told him to return to where he had left the camel and he would find it sound. The merchant did as he was directed, and was rewarded by finding his camel recovered. On arriving at Delhi the merchant published the miracle, and the emperor heard of it. The emperor, anxious to inquire into the miracle, sent for the camel and had it killed. The leg was examined and mended with rivets. The emperor, convinced of the miracle, sent four mule loads of money to Saidi Ahmad and told him to build himself a house."

With this money the shrine was built. Later on Saidi Ahmad married the daughter of a rich man living at Multan, who gave his daughter a large marriage dowry. Saidi Ahmad distributed this property amongst poor people, and on account of this generosity he received the name of "Sakhi Sarwar" (the generous lord or saint).

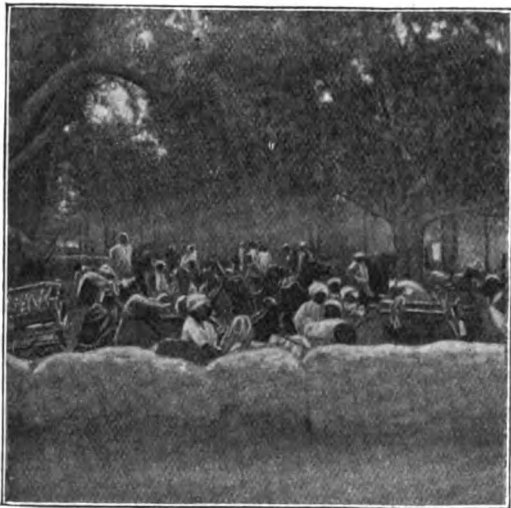
It has been the custom ever since his death for people to pay an annual visit to his shrine. Thousands of pilgrims, some on foot and some on camels and donkeys, coming from different parts of the Punjab, are to be seen every March and April passing through Dera Ghazi Khan on their pilgrimage to the shrine of Sakhi Sarwar. On the roadside, between the Gordon Memorial Hospital and the missionary's bungalow, there is a favourite camping-ground of these pilgrims—a cool, shady place, where they can rest during the heat of the day, under the trees.

Our first picture shows some of the pilgrims on the road, men walking, women and children in *kha'javas* on the camels. Pictures 2, 3, 4, and 5 show them swarming under the trees for their mid-day rest. It is a busy and noisy scene as they begin to light their fires and cook their food. Men, women, and children all shouting at one another and camels grunting. In the afternoon when they have finished their meal and had some rest the scene begins to look more like a fair than a religious pilgrimage, as may be seen in picture 6, which shows the performance of a mountebank. The man runs about forty or fifty yards, and when at top speed he jumps into the air, turns a somersault, and alights on his feet on the carpet he has spread for the purpose. A crowd of people are to be seen watching the performance, while one man is sitting near the carpet beating his tom-tom. In the evening they pack up and move on again towards Sakhi Sarwar.

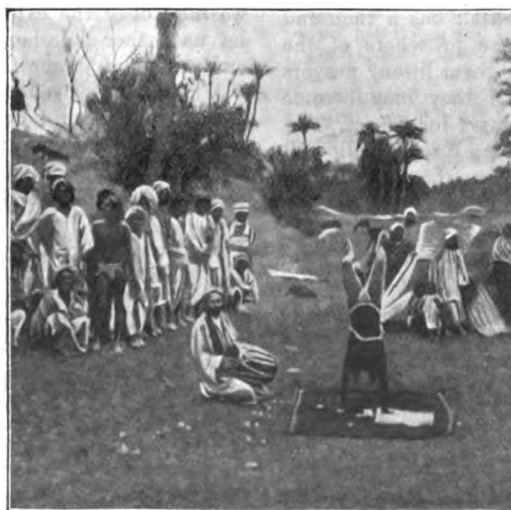
Arrived at Sakhi Sarwar they present



4. A MID-DAY REST.



5. A MID-DAY REST.



6. PERFORMANCE OF A MOUNTEBANK.

their offerings of money and other gifts, and the women may be seen cleaning the shrine with their hair. Many thousands of rupees find their way to the village of Sakhi Sarwar every year, the whole being divided according to some fixed scale amongst all the male members of the community, the youngest baby boy getting his share as certainly as the elders.

Sakhi Sarwar himself was a Mohammedan, but there are large numbers of Hindus who visit the shrine, as regularly as do the Mohammedans. The pilgrims after staying, perhaps only one night, start off on their return journey to their homes in the Punjab.

There is not much opportunity of teaching these people while on their pilgrimage; they halt for such a short time along the road, and even when they have arrived at the shrine they stay perhaps only one night and are tired out with their journey. The main opportunity for teaching them is at their homes during the eleven months they are not on pilgrimage. Most of them come from Sialkot, Jallandar, Lahore, Delhi, and other places where there are Christian Missions at work all the year round. There are few sights more pitiable than to see people, ignorant of a risen Saviour, worshipping at the tomb of a man who died nearly 700 years ago.

The Mission-Field.

WESTERN EQUATORIAL AFRICA.

A Missionary as a Text.—A lady missionary, writing on the work in Asaba, in Southern Nigeria, says:—

"One often has opportunities of using the things one sees and hears to illustrate Gospel truths. You know that many of the people think we white people are spirits and not mere human beings; on one occasion a man said that one reason why they thought so was because no mere human beings could leave country and relatives and really make their home in a foreign land. Of course that gave a splendid opportunity to tell of the 'One' Who for our sakes left His Home to come to a still more foreign country than Africa.

"I myself was used as a text one day. A native woman who was speaking to a crowd of heathen people turned and pointed to me, saying, 'Do you see this white child? Why do you think she has left her father and mother and her beautiful country to come here, where it is all bush?' And then she went on to tell them of Him for Whose sake we count it the highest honour to leave all."

WESTERN INDIA.

An Appeal for Prayer.—A serious outbreak of plague has occurred at one of the stations of the Zenana Bible and Medical Mission in Western India, and the Secretary of that Society asks for the sympathy and prayers of God's people on behalf of the missionaries in this time of anxiety. Miss Harris, the missionary in charge, has about 130 orphans saved from famine, and a number of poor widows who are engaged in an Industrial Home and are under Christian teaching. Miss Harris has removed all the orphans to a place twenty-four miles distant, but unfortunately plague has followed them there, and up to the time of writing three of the orphans had died, and out of four others who had been attacked three were not expected to live.

Gleaners' Union Anniversary—continued from p. 185.

seize! We need to pray, not only "Open our eyes," but "Give us grace to use the opportunities when they are given." Every incident in life, if rightly understood, leads to the Lord Jesus Christ. Then again, the Lord as a Gleaner was *sympathetic*. It is love that never faileth. It was sympathy which enabled the Lord to glean the children when He said, "Come unto Me," and they came and He blessed them. It was sympathy which He showed when He looked on the young man, and would have loved him into life. It was sympathy which enabled Him to bring back Peter, and He gleaned him by a look—doubtless that same look first given by the seashore which Peter never forgot. Yet again, the Lord as a Gleaner was *wise* in His speech and in His silence. The Bishop had no time to expand this thought, but, in closing, he dwelt momentarily on the attitude of the Gleaner, and "the sweetness of that which is gathered with bowed head and bended knee."

At this stage the hymn, "Rabboni, Master, we have heard," was sung, and then followed ten-minute speeches by three of the G.U. "Own Missionaries."

The Rev. J. N. Carpenter, of the Divinity School, Allahabad, who had been an "Own Missionary" since 1890, earnestly urged that very definite prayer should be made for the native pastors, catechists, and catechumens everywhere, and explained the peculiar difficulties of their position and work. Pastors able to take charge of large and growing congregations of Christians, bodies of men in whom education is advancing with great strides, are urgently needed. Yet the call to self-sacrifice is repelling many men, and invitations to Government service with the prospect of a pension and easy retirement are great attractions to some who would otherwise engage themselves more directly in the Lord's work. We should pray that God may raise up more pastors; and as regards those already at work, we should remember that the majority of them are entirely dependent upon their Bible and Prayer-book for all the help they can get in the vernacular for their pastoral duties; also that house-to-house visitation in India is conducted under such circumstances that work undertaken with the holiest motives might be open to misconstruction by the maliciously-minded. Mr. Carpenter also pleaded very strongly for intercession on behalf of the native catechists—"men of whom we hear so little and yet those who are really doing nearly all the work of the C.M.S." They stand in the forefront and bear the brunt of the battle. Happy those in cities where they can have Christian fellowship and enjoy regularly the means of grace. But what about those at out-stations, visited only once a month by the missionary-in-charge, who ministers to them in the Word and Sacraments? Satan has a thousand devices to lower the spiritual life of these preachers of the Gospel of God. Let us strive earnestly for them in our prayers that through the outpouring of the Spirit they may become faithful, loving, gentle, and efficient witnesses for Christ.

The Rev. R. W. Ryde, of Trinity College, Kandy, followed. He spoke with much fulness and power upon the need, value, and encouragements of educational work. He told of a Buddhist funeral he had witnessed, a testimony to the fact that the leading lay Buddhist of Ceylon, the man who had charge of the Tooth Temple at Kandy and a descendant of the Kandyan kings, had died without hope, without God, without Christ. It was for the sons of such men that the Kandyan College was founded in 1857, that they might be brought to know Him "Who is the Resurrection and the Life." Mr. Ryde mentioned a class of boy students who have expressed a definite desire to have more Bible teaching, and who meet every Thursday at the same hour as the Central Prayer Meeting takes place in Salisbury Square. Some of these had been baptized; for all of them

he desired prayer. In concluding his address, he sought to send home three "shafts," which were pleas for self and substance to be yielded to God on behalf of the foreign field.

Dr. Arthur Lankester, from the Afghan frontier, thanked the Gleaners for their sustaining prayers. In a speech of considerable power, enforced by many illustrations, he said that it was the Lord God's good rain which would save India from famine, and it was the spiritual watering which would remedy the famine of money and of men from which the Church of Christ is suffering now. As to organization, it may be like some magnificent organ, which is but a great silent machine until the Great Master comes and plays on it. If we would allow Him to do that, then indeed a flood of melody would go forth to the mission-field. Dr. Lankester pointed out that his station, the City of Peshawar, with its 80,000 inhabitants, is ten miles from the border of a great closed land; yet, he thanked God, in many a village and town of Afghanistan, where no missionary is allowed to pass, there are copies of the Word of God that have been given to patients who have come in caravans to the C.M.S. hospital in Peshawar city. Here and there the Word is sinking into good soil, and hearts are becoming softened, and the heart of the missionary is being rejoiced.

At this juncture the Bishop of Wakefield read the following telegram:—"To the Chairman of the Gleaners' Union, met in Exeter Hall, London. Members of the Bath and Bristol Junior Clergy Union in joint meeting assembled send brotherly greeting. 1 John v. 14, 15. Signed, A. W. Crockett, Hon. Secretary, Bath Junior Clergy Union."

The Bishop having read the portion of Scripture referred to, Miss Janvrin's hymn—

"Jesus, Blessed Master,
By Whose grace I live"

was sung. The Rev. W. E. Burroughs, of Plymouth, then gave the closing address. Taking for his subject the new G.U. motto, "In labours more abundant," he asked that this new "marching order" might be viewed in the light of the 13th verse of "that Sabbath-day Psalm xcii.," where we find the way in which our work for God has to be done. "They that be planted in the house of the Lord shall flourish in the courts of our God." Here is a condition upon which a result hinges and depends. Do we not want our work to be flourishing? Do we not want a new spirit infused into us, if our work in the new year is to be "labours more abundant." "We need to be *planted* in the House of God: that is, to realize perpetually the presence of God, and that nothing, not even our work, should divorce us from that perpetual Presence." Let us cultivate a sense of that Presence. And to the end that we may obey the call given us to "labours more abundant," let us gather together in prayer circles, to plead for a fresh endowment of power from the Spirit of God.

Mr. Burroughs offered the final prayer, and with the Benediction, pronounced by the Bishop, our Gleaners' Union Anniversary proceedings came to a close.

May they prove an inspiration, the impetus of which may be felt throughout our Branches to the world's end. May God bless to us and to the HEATHEN all that was said and done during those two happy yet solemn days of conference, prayer, and praise!

I. H. B.

Jesus! Master! give Thy blessing!
Bid each loiterer hear Thy "Come!"
Keep Thy servants onward pressing
To the glorious Harvest-home!

SARAH G. STOCK.



ANNUAL REPORT.

THE following is the Sixteenth Annual Report of the Gleaners' Union, somewhat abridged:—

The feature of the year (1901-02) has been the holding, in February and March, of Conferences for Branch Secretaries at various local centres. No less than thirty of these were arranged, scattered all over England, thus making it possible for nearly every Secretary to get an invitation to an accessible centre. Several friends gave kind help in conducting these Conferences, which combined the devotional and practical sides of the work; but the large majority of them were attended by the Rev. H. S. Mercer, who, at the request of the Committee, has since embodied the experience he thus gained of the needs and difficulties of the Secretaries in a Manual, which the Committee trust will be of lasting service to those who have the duty of directing the working of the Branches.

The Motto Texts selected for the New Year are:—

"In labours more abundant."—2 Cor. xi. 23.

"God is not unrighteous to forget your . . . labour."—Heb. vi. 10.

The Year's Progress.

Again there has to be reported quiet, steady progress in the gaining of new members, the total for enrolment reaching a slightly higher figure than last year. But on the other hand the members who renewed their membership showed, as they have done the last few years, a disproportionate decrease. In the course of the year the enrolments have been 7,532; the total for the sixteen years and three months being 143,159.

During the year fifty-two new Branches have been registered, as against fifty-three last year—not including those in India and the Colonies (see below)—while ten have been disbanded, the number now standing at 1,048. Of the present Branch Secretaries 102 are clergy, 183 laymen, and 911 ladies; to all of whom the Committee would tender their warm thanks for their good work.

This year, as last, several more Branch Secretaries have resigned their positions in order either to proceed to the mission-field or to go into training preparatory to being accepted as missionaries.

The number of Branches which, during the past year, have been supporting, or partially supporting, their "Own Missionary" stands at forty-six. To these must be added others which are undertaking the support of a native pastor, teacher, or Bible-woman in the mission-field.

Indian and Colonial Branches.

In previous reports it has been explained that owing to the fact that the Colonial Branches make up their reports at the same date as the Parent Union, their returns do not arrive in this country till some months after the publication of this report. As a consequence, their figures now to hand are those for 1900-01. New South Wales has fifty-nine Branches with 2,285 Gleaners on the roll; Victoria and Tasmania, 123 Branches with 2,950 Gleaners; New Zealand, sixty-six Branches with 2,421 Gleaners; Canada, fifty-eight Branches with 4,053 Gleaners; and India, twenty-four Branches with 901 Gleaners. Many of these Branches are supporting catechists, &c., while the New South Wales, New Zealand, and Canadian apparently have their "O.O.M."

The Library.

It is gratifying to know that the Union has taken advantage of the library under the altered conditions, as explained in the last report. No fewer than 150 Branches have subscribed, thirty-four having taken up double subscriptions, while a good many have taken three and even four. But there appear to be still many Branches which might well make use of the very full provision for the Gleaners' mental needs made by Mr. and Mrs. C. A. Flint, the Hon. Treasurer and Librarian, from whom at all times information and advice as to choice of books may be obtained. Their address, to which all inquiries should be forwarded, is Bracken Lodge, Hampstead, N.W.

Finance.

The contributions, &c., received from the Gleaners as such in the past year have been as shown in the accompanying statement; but it must be borne in mind that these sums consist only of free-will offerings, over and above the regular contributions of the members to

the Church Missionary Society, which are paid, as they should be, to the Treasurers or Secretaries of C.M.S. Associations. The contributions of the Gleaners in the Indian and Colonial Branches are not included, as they are paid in to their respective C.M. Associations. It will be seen that the fees and little gifts towards the expenses have more than covered the expense of working the Union, and leave a surplus of £550 5s. 5d. to transfer to the General Funds of the C.M.S.

"Our Own Missionary" Fund.

New members of the Union are reminded that this Fund was started at the earnest request of several Gleaners, in order that, in addition to their regular contributions to the Society through the ordinary channels, they might have the opportunity of making free-will offerings for an object specially linked with the Union.

Fourteen were supported during the first four years of this arrangement by the gifts of the Gleaners, fresh names being added year by year to supply those of missionaries withdrawn by death or other causes. But last year the number so supported was only thirteen, owing to the Funds contributed not warranting the adoption of another. The sum of £1,326 has been contributed for such support during the past year; and, although this sum is not greatly in excess of the sum needed, yet the Committee feel justified in undertaking another missionary for the coming year, and look to the Gleaners for increased contributions. The missionary so taken upon the roll is the Rev. A. W. Smith, proceeding to the Yoruba Mission.

Membership and Renewal Fees have amounted to £516; gifts for Union expenses to £864; for "Our Own Missionary" Fund, £1,326; for the C.M.S. General Fund (including Gleaners' contributions towards Deficit), £3,704. The cost of working the Union for the year has been £829.

A REVIEW OF THE SECRETARIES' REPORTS.

FROM 1,012 Branches 550 reports were received, a still lower percentage than last year's total, which it was hoped was the low-water mark. Eighteen Branches report no male members, as compared with fifteen last year; while only three Branches have more men than women; and, as last year, one Branch is for male members only. Ninety-five Branches report no increase in numbers during the year, but of these nineteen lost no members. We are sorry to note that there were a great number of "withdrawals," and here we tried to make a distinction between "withdrawals," a deliberate act on the part of the late members, and "lapsed" members, or those who had left and gone away without leaving any address. These latter formed only too large a proportion. One Secretary asks, "Should an Assistant Secretary be appointed to look after members who have gone away?" to which we would answer, "By all means."

The meetings appear to be usually held monthly; in a larger number of cases than last year it seems impossible to hold special meetings for Gleaners only, but the meetings are merged in the parochial gatherings; this is the case also too often with the prayer-meeting. A few Branches, we are sorry to find, have had no meetings. Needless to say, these Branches (with the exception of two) show no growth during the year. One or two Branches have discontinued the prayer-meeting; in some Branches in place of a distinct prayer-meeting part of the time of the ordinary meeting is set apart for prayer. To the first we would say, "Start again as soon as possible." But we record with thankfulness that generally speaking there is a deeper spirit of prayer among the Branches and more are ready to take part in the prayer-meetings, and this, the Secretaries add, is in answer to prayer.

Difficulties.—The most general difficulty seems to be how to combat the lack of enthusiasm and want of interest which prevent members from taking part in the meetings, and, what is worse, the indifference and total neglect of all idea of personal responsibility both as regards the missionary claim in general and the Branch meetings in particular. [As one Secretary writes, "They always speak of 'your' meeting," "your" work."] Another Secretary asks, "Should people join unless they can attend a certain number of meetings?" We would answer that it is possible to be a good Gleaner even if not able to attend any meetings. Bad attendances both at the ordinary and at the prayer-meetings is another weak point, caused in some cases by the distances, by country roads, and by the difficulty of arranging a time of meeting to suit all classes.

The clergy too in many cases constitute difficulties, whether it be the one who shows no interest at all and rather opposes, or the too sympathizing vicar, who is *always* present at the meetings, and wants to take up all the time. How to gain new members is another cry. Members do not appear to feel the responsibility they have to glean others. Men especially are wanted, for as one Secretary naïvely confesses, "They would be willing to read papers and *do* something," and another male Secretary is plaintive over the preponderance of ladies in his Branch.

Debts are burdening many parishes, so that "missionary claims cannot be pushed," and one friend asks, "How ought local expenses to be paid, and can there be a box at the meetings?" ("Yes, certainly!") The answers in general were a call to all Secretaries for earnest prayer on behalf of their fellow-secretaries who have special difficulties to contend with.

Special plans.—The next question as to special plans for encouraging systematic and regular reading brought little variety in the answers. Distributing the periodicals and free literature seems to be the chief method. Lending books privately or forming a library, sometimes with the help of the Central Library, is another means. Examinations on the GLEANER are found to be successful in getting one particular number studied, though one Secretary asks how they are to be conducted when she has "to ask the questions and answer them herself"! To get the members to take up special fields and to be ready to give information about them or to write papers is another plan, while one Branch has had biographical competitions, which consisted of five-minute biographical sketches. Yet all this is hardly "systematic and regular." The only suggestion that seems to promote regular and systematic reading is to form a Reading Union, where members promise to give at least half-an-hour a week to the study of missionary news. Failing to comply with this a fine is put into the missionary-box for "O.O.M."

New methods for gathering funds.—Most find the old ways answer and are prepared to push them, while the members of other Branches give willingly (in some cases as much as they can), so that they cannot be asked for more. Many special collections for the Deficit and Self-denial weeks, as well as Lenten offerings, were made. Tea before the Annual Meeting found great favour with some by bringing in funds, in one case £4 being raised by this means. Certainly members seem to be on the look-out to do all they can to make money for the Society, whether by suggesting Coronation gifts, taking photographs, or making sweets, jams, sauces, &c., &c. One member bought chocolates wholesale, and sold them at retail price in her place of business. A "Workers-at-Home" Band has been started by one Branch, and in another a "Work Agency" is formed, where members promise to undertake all orders for plain and fancy needlework. Another Branch is starting a competition of work—carving, painting, &c.; while yet another has had a parochial meeting to lay before members the different kinds of work open to them.

New developments.—The answer to this shows that the Branches are not standing still. In one Branch there is a monthly half-hour meeting for those teachers who are Gleaners with the elder scholars after Sunday-school. "We have few men," writes one Secretary, "but I ask them in turn to be chairman, and the response has been good." A "fact" meeting, in which all take part, is another cheering note. Work on behalf of the Medical Mission Auxiliary has been started in many of the Branches.

Many answers to prayer have been recorded, especially in the way members have come forward to help in meetings and to join in prayer. Several have offered as missionaries, and a spirit of self-denial has been fostered; and though we cannot mention all, here are three instances of it:—Two hard-working girls got up early in the morning to beat carpets, that they might have something to give; and a servant sent £5 as a sign of gratitude for God's love; while old people in almshouses have given their Christmas-boxes and tips to Mission work.

E. M. A.

Candidates and Vacancies.

SINCE last we wrote offers of service have been accepted from the Rev. H. B. Ladbury, M.A., Cambridge, Curate of Christ Church, Leicester, and Mrs. Ladbury; and from Miss Ethel Procter, a trained nurse from Newcastle. Miss Procter will (D.V.) go to Persia, but Mr. Ladbury's location has not yet been decided. We accidentally omitted to record in August the acceptance of Miss Elizabeth Nash as a missionary in local connexion in Japan.

We are glad to be able to report that two more young Africans from the West Indies have sailed for Sierra Leone for further preparation before commencing missionary work among their fellow-countrymen. These make six West Indians who have been placed upon the roll since the scheme for employing such was started a few years ago.

May we once more draw attention to the need which exists for more trained nurses in the mission-field? In West Africa, Persia, Turkish Arabia, and China there are places most urgently needing missionaries who have had full training as nurses. It is most important that when patients are received into a hospital for medical or surgical treatment the doctor should have the skilled help of a trained nurse, but there are Mission hospitals in which at present there is no lady missionary who has had such training! We would, however,

emphasize the fact that the nurse must be a *missionary*, and therefore able and thankfully willing to speak for Christ among her patients. Her reason for being in the mission-field at all must be the desire to win souls, and not merely a philanthropic desire to alleviate physical sufferings. The Punjab also needs a missionary nurse, who has had experience of high responsibility in a hospital at home. Will our readers remember these needs in prayer?

We have several times in this column asked for prayer in connexion with the need for a Vice-Principal for Cottayam College. These prayers have, we are thankful to say, been answered, and we must not forget to thank God that the Rev. J. Booth (whose acceptance was recorded in our August number) has been appointed to this work. The needs for more men in India alone are so many and so varied that it is most difficult to decide which of the most urgent vacant posts should be mentioned in this column. May we therefore this month ask generally for special prayer for more men for India? And in connexion therewith, as illustrating some of the variety of needs, we would mention the need of a man to take up special work among educated and thoughtful Mohammedans; of another, who must be a University graduate, to help in the educational work at St. John's College, Agra; and of at least one clergyman of experience for English-speaking work among Europeans and educated Natives.

D. H. D. W.

About Ourselves.

A NEW volume of the GLEANER begins with January, 1903. May we bespeak the practical and active sympathy of our readers in its behalf? We should like to take them into our confidence by saying that large and encouraging as the circulation has been throughout 1902, we have by no means reached the high level to which we might easily rise were each reader to make one determined effort at the beginning of the New Year. A bird of the air has whispered to us that there are friends of, and even workers for, the Society in various parishes in the United Kingdom who do not know the cover of the GLEANER by sight! It is abundantly evident by comparing the numbers on the roll of registered Gleaners with that of subscribers to the Magazine that even they are not all reading their own organ.

If each Gleaner would begin from January next to take in the Magazine regularly, at once the circulation would more than double; and if each reader would enlist only one more, who can say what indirect benefit would accrue to the Society? In order to help our friends to help us, we have prepared attractive Canvassing Papers, each containing space for six names and addresses of new subscribers for 1903, and are prepared to send *gratis* to each applicant one or more specimen copies of the January GLEANER with which to canvass. Applications will be filed at once; but that number will not be ready until Dec. 18th. We have known similar efforts when put forth with prayer and carried out with loving perseverance achieve remarkable results. Here is a definite little ministry which the feeblest Gleaner may fulfil. In God's hands it may be blessed to the bringing in and sending out of friends and fellow-labourers: for only eternity will reveal the results of the printed as of the spoken word.

Very special pains are being taken with the volume for 1903. Missionary Bishops have promised us sketches of remarkable Ordinations, Confirmations, and Baptisms in the foreign field. Missionary Translators are writing articles descriptive of the difficulties overcome in their laborious yet blessed labours in giving the Bible to heathen tribes in their own tongue. Missionary Travellers are sending home illustrations by pen and camera of their "journeyings oft" for Christ's sake and the Gospel's. Instances of wonderful answers to prayer and striking self-denial on the part of converts will be recorded; and under the title of "The Quiet Hour" will be found brief devotional articles, notes from the Central Thursday Prayer-Meeting, and Requests for and Answers to Prayer. The Gleaners' page is thrown open to correspondence from Secretaries, Branches, and scattered members; and a new feature will be introduced at the request of some who need difficulties explained, by the opening of a "Query Column," or rather a column in which answers will be given to questions which are such as the Editor may think it desirable to answer in this way.

Above all else, we ask the prayers of our readers that God may inspire all that shall be written and prosper all that shall be planned for our Magazine in the New Year; that it may redound to His glory and the spread of His kingdom.

Home Notes.

At a meeting of the Committee on Oct. 14th the Rev. F. Baylis and the Rev. C. T. Wilson, proceeding to Palestine on a special mission, were taken leave of, and commended to God in prayer by Mr. T. F. Victor Buxton.

The office of Vice-President of the Society has been accepted by the Right Revs. the Bishops of Osaka (Dr. Foss) and Keewatin (Dr. Lofthouse).

On Oct. 21st the Committee received the Bishop of Keewatin, the Rev. J. Hines (N.-W. Canada), the Rev. R. W. Ryde (Ceylon), Mr. J. C. R. Wilson and Mr. A. E. Ball (Nigeria), on their return from their respective Missions. Having been welcomed by the Chairman (Mr. Henry Morris), and spoken on the work they have engaged in, the brethren were commended in prayer to God by the Rev. Prebendary Webb-Peploe. Again on Nov. 4th Mr. A. W. McGregor (East Africa), Miss J. E. Chadwick (Uganda), and Dr. Emmeline Stuart (Persia) were received by the Committee, and, having spoken, were commended in prayer to God by the Rev. W. P. Buncombe.

An interesting meeting was held at Loughborough on Oct. 8th, when the C.M.S. supporters there met to welcome the Rev. F. Melville Jones, on his first appearance among them as their "Own Missionary." Proceedings began with an afternoon meeting, at which the Rev. W. Fraser, Vicar of Holy Trinity, presided, when Mr. Melville Jones described his work at Oyo, Yoruba Country, and Miss Kingdon also spoke. This gathering was followed by tea, and this again by a sacred concert in the evening, in the course of which addresses were given by both Mr. and Mrs. Melville Jones.

In connexion with the Berks County Union, the half-yearly C.M.S. day was held at Reading on Oct. 13th. The Rev. J. A. Anderson, Rector of Arborfield, preached at St. Mary's Episcopal Chapel in the morning, and at the afternoon gathering the Rev. L. Lloyd, of Fuh-Kien, and Mr. R. Maconachie, late of the Indian Civil Service, spoke. Sir Frederick Cardew, formerly Governor of Sierra Leone, presided at the evening meeting in the old Town Hall, when Mr. Lloyd and Mr. Maconachie again spoke.

Meetings of the County Union for Wilts were held at Devizes on Oct. 28th. At the morning gathering the Rector of Devizes gave a short exposition of Scripture, and the Revs. E. N. Thwaites and W. Clayton reported the "latest news from Salisbury Square." After an interval for lunch the members re-assembled, under the presidency of Mr. C. H. Lowe, when the Rev. L. Lloyd, of Fuh-chow, gave an address. A public meeting was also held in the evening, when Mr. Lloyd again spoke.

The members of the Hampshire C.M. Union were received and entertained at Cardridge Vicarage by the Rev. and Mrs. G. W. Hills, on Oct. 29th. The Rev. W. E. Rowlands preached a sermon, followed by Holy Communion, and in the afternoon, at the Vicarage, Mr. Hills presided over the meeting. Definite prayer for definite objects was offered up by several friends, and the Rev. F. G. Macartney, of the Western India Mission, gave an account of the Mission in the Bombay Presidency.

The annual meeting of the London Branch of the Clergy Union was held on Oct. 20th, when the report for the year was presented and adopted. Addresses were given by the retiring and incoming presidents, the Revs. H. L. C. V. deCandole and S. A. Johnston respectively, and the Rev. P. Brocklesby Davis, a member of the Union, leaving for the United Provinces. The Society's Central Secretary, the Rev. J. S. Flynn, also spoke.

On Monday, Oct. 13th, Mr. H. R. Arbutnot presided over the twentieth annual meeting of the London Lay Workers' Union. The report of the previous year's working was presented and adopted, and the officers for the ensuing year elected. An address by the Rev. Canon H. W. G. Stocken, of Blackfoot Crossing, Diocese of Calgary, was listened to with much appreciation. At a special meeting on Oct. 27th the annual report of the Sub-Committee, on "Business Men in the Mission-field," was presented. The Rev. D. M. Thornton, of the Egypt Mission, gave an address dealing more especially with this subject, and, after a brief discussion, resolutions were adopted showing the urgent need of Christian business men abroad. "Colonial Missionary Efforts of Evangelical Churchmen" was the subject considered on Nov. 10th, when addresses were given by the Bishop of Keewatin, the Rev. G. E. Lloyd, of New Brunswick, and the Rev. J. D. Mullins, Secretary of the Colonial and Continental Church Society. Mr. T. Loose, a member of the Union, who has been working in Pondoland, Natal, was also present and spoke.

The opening meeting of a new session of the Ladies' C.M. Union for London was held on Thursday, Oct. 16th, when Mrs. Van Someren Taylor gave an address on "Women's Work in Hing-hwa, S. China."

Mr. H. E. Thornton presided over the Annual Meeting of the Nottingham Gleaners on Oct. 13th, supported by a goodly number of local clergy. On behalf of Miss Enfield, the Rev. C. L. Wilson read the Annual Report, which showed a marked increase in life and work in many of the parochial Branches. The total number of members attached to the main Branch is now 1,262, and 121 new enrolments have been made during the year. An address on missionary work in Baluchistan was given by Mrs. A. E. Ball, of Quetta.

Sales of Work have been held as follows:—Ashford, Kent, Oct. 9th and 10th, £77; Barrow, Oct. 29th, £34; Bedford, Oct. 30th; Bengoe, Hertford, Oct. 23rd, £30; Clapham Park, St. James's, Oct. 29th and 30th; Cornhill-on-Tweed, Oct. 2nd, £52; Dunkirk, Oct. 3rd, £17; Ealing, Oct. 21st and 22nd; Leicester, Holy Trinity, Oct. 29th and 30th, £195; Shirehampton, Oct. 20th, £54; Shrewsbury, Oct. 29th; Sowerby Bridge, Oct. 25th, £29; Stonegate, Oct. 10th, £58; Sutton-on-the-Hill, Sept. 24th, £34; Woodbridge, Oct. 23rd; Worcester Ladies' Association, Oct. 21st; York, Nov. 6th and 7th, £206.

C.M. Ladies' Union Work Depot.

A special sale of foreign work, &c., will (D.V.) be held at the Depot, 44, St. Petersburg Place (five minutes' walk from Queen's Road, Bayswater, Station), on Dec. 2nd, 3rd, and 4th, from 11.30 a.m. to 5 p.m. Gifts of English plain and fancy work are much needed for sending to country sales, also materials, remnants, &c., of all sorts for cutting out at the Depot and supplying friends, who can only give their time, with work. Flannelette garments ready cut out for working can be had. Will Gleaners and all friends who are taking part in Sales of Work kindly remember that Miss Wood at our Depot will thankfully receive parcels of unsold work provided it is fresh? The demands upon our Depot have greatly increased of late and the need of work is great.

The sale will be opened on Dec. 2nd, at 11.30 a.m., by Mary, Countess of Harrowby, supported by the Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater.

Financial Notes.

The Adverse Balance.

THE amount received to the date of going to press is £12,562, leaving £15,040 still needed to clear off the balance. The promoters of the scheme for clearing it off earnestly trust it may be done by the end of December.

An old friend writes:—"Please accept for the dear C.M.S. the enclosed mite towards 'deficit.' My heart longs to send more, but I have it not. I saw with delight in the new month's number (November) that it had decreased to half. I trust and pray that the whole may be met and cleared away before the end of this year, and a golden page of it endorsed to meet the new year. I am eighty-four and trust in God's promise to hear and answer prayer."

A missionary sending £5 towards the Adverse Balance as well as a subscription of £5, writes:—"I do thank God for the privilege of being able to help in this removal of the 'deficit.'"

The conditional offer of £10 made a few months back has been productive of sixteen other sums of like amount, so only three more tens are required to complete the total of £200.

For the Pygmies.

Last month we had the pleasure of acknowledging a gift for the benefit of the Wakamba of Eastern Equatorial Africa. This month we thankfully acknowledge a gift of £2,000 for some part of the Uganda Mission work in Toro or elsewhere, where the Pygmies of the Great Forest could be and are being reached. Although we have at present no distinct Mission to them, our missionaries often come in contact with them. (*Vide* Annual Report, 1901-2, p. 141.)

"Fellow-workers."

Again we are encouraged by self-denying contributions from the mission-fields showing that whilst those at home are sympathizing with the missionaries in their work, the latter are taking a very real and keen interest in the efforts made to keep the funds up to the requirements of the work.

Methods of Giving.

The following are interesting and might be usefully imitated:—

"I have been doing some rent collecting, which brings in from 3s. to 5s. per month, and I put aside each month 1s. until it reaches 5s., and then send it to some good work, and this 5s. I send to the C.M.S."

"I have opened my C.M.S. box and the amount is £6 12s. This is far the largest amount I have ever had, but it is the result of a very special effort for the Adverse Balance, and which I have been enabled to do by rearing some Sebright bantams."

"Enclosed P.O., a present I received from a thankful patient; I should like you to give the same towards the increasing expenditure of the C.M.S.—NURSE C. S."

"Seeing a suggestion in the September GLEANER for a house-to-house collection of 1d., with the option to give more, I at once set to work and found nearly every one I asked willing to give, and in this way received 13s. 6d. towards the deficit."

Seed Sown bearing Fruit.

A clergyman writes:—"A young working man was so interested in Mr. Wood's address in 1901 that he brought £2, but earnestly desired me to withhold his name. This year he came again to the meeting, and we found two sovereigns in the collecting plate. As we had the collection during the magic-lantern he was able to put it in unobserved."

Conviction, Confession, and Restitution.

The following letter with 5s. has been received:—"By the grace of God I am writing this letter of confession and I trust you will forgive me, as I feel sure God has done. It must have been in the year 1884, when I was quite a lad, that I stole one of your missionary boxes containing as far as I can remember the sum of about 5s. The clergyman who had the box has now left the place, or else I would have confessed it to him. God brought me to Himself some six weeks ago, and I have had no real peace. To-night He deeply convicted me, and I feel I must confess."

The following anonymous contributions are thankfully acknowledged:—

Acorn Magazine, 2s.; Gl. 100,535, 3s.; Gl. 51,901, 3s. 6d.; *Gleaner*, 5s.; M. R. B., £1 1s. 6d.; Two Sisters, 10s.; M. E. H., £30; Anonymous, for Bible-woman, Old Cairo, £39; Gl. 72,005, towards losses of two lady missionaries by fire at Metlakatla, 7s. 6d.; Mrs. B., 7s. 6d.; Tom C., annual subscription, £5; R., for Uganda, 5s.; E. H., sale of kitten, 2s. 6d.; J. R., 3s.; Small Thankoffering for Many Mercies, 5s.; Miss A. M. B., one month's allowance (Rs. 148), £9 7s. 4d.; E. G. B., 10s.; Girls' Friendly Class, Thorpe, for South China, 5s.; D. O. R., for G.U., £1; E. J. V., restitution, 5s.; Mrs. L., 2s. 6d.; S. A. H., part of rent-collecting commission, 5s.; Gl. 85,121 (including 10s. for Medical Mission), £2; A. Visitor, 5s.

Towards adverse balance of 1901-2 and increasing expenditure.—J. B. N., birthday present, £1 10s.; Mrs. J. W., 3s.; Gl. 696, house-to-house collection, 10s. 6d.; Miss W., £10; M. W., 10s.; Gl. 18,051, sale of gold chain, £1 10s.; Nurse C. S., present from thankful patient, £1; Anonymous Thankoffering, 15s.; Two *Gleaners*, Gen. xviii, 2s. £10; K. C. A., £103; Four Friends, £1; S. B., 4s. 6d.; *Gleaners* at Felsham Rectory, 5s.; S. F. F., £3; Gl. 24,048, £1; Miss C. B., sale of Sebright bantams, &c., £6 12s.; A Missionary, £6; 84 Smyrna, 2s. 6d.; Gl. 45,971, God's tithe, 10s.; J. A., 10s.; Gl. 18,018 and 13,010, 2s. 6d.; Gl. 36,064, birthday gifts, £1 13s., part of Income Tax reclaimed, £1 7s.; A *Gleaner*, £50; M. S. H., £10; Miss S., £10; Rev. E. A. L. M., £25; Gl. 127,344, "Her last wish," £5; H. M., £1; Right Hand, £10; Misses D. and F., £9 16s.; Gl. 69,542, 10s.; Thankoffering for many Journeys taken this Summer without Accident, 10s. 6d.; Gl. 37,848, 10s.

A penny a day for a month.—Gl. 42,956 and 83,803, 5s.; For September, 2s. 6d.; S.P.G. Secretary, "My birthday month," 2s. 7d.; Gl. 6,692, 2s. 6d.; E. G. B., 2s. 6d.; Two Friends, 5s.; Three *Gleaners*, 7s. 6d.; A. L. L., 2s. 6d.; *Gleaner*, two months, 5s.; J., 2s. 7d.; Gl. 33,839, 2s. 6d.; Gl. 4,797, November, 2s. 6d.

Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Mrs. Gibbons, H. K. Anerley, Mary Monica, H. Dimishky, A. Subscriber of Fifty Years, *Gleaner*, Carlisle, Rev. T. Teggs Harvey, Rev. W. Knipe, M. E. Huck, E. F. B., Mrs. E. R. Parker, Gl. 74,818, F. D. C., Mrs. T. Badcock, Mrs. T. Long, Miss E. Ludlow, Bruges, Miss Norman, Mrs. Joseph Fuller, Major-General H. L. Groves, Mary Leask, Miss Hall, H. J. Barwick, Miss Rose Gordon, Miss E. A. Moffat, Mrs. Matheson, Mrs. Werner, Miss Palmer, Gl. 11,435, Bishop of Athabasca, William Muller, Esq., A Friend, and two packets from anonymous friends.

Gifts of stamps (good kinds especially asked for) should be sent to the Lay Secretary, C.M. House, Salisbury Square; but communications referring to the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books, curios, lace, water-colour drawings, the latter from 5s. each. Oil-colour box (fitted), £1 5s. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs, gold expanding bracelet, £1 5s.; silver muffinners, from 10s.; silver match-box, silver pencil-case, gold necklet, good quality, solid pattern, about three-quarters of an inch broad, £6; gold bracelet and pendant, £4; gold brooch and pendant set with carbuncles, £3 3s.; gold locket with monogram, £1 5s.; ermine muff, £2; long black fur boa, antoharp, boxes of mounted Indian butterflies, £1 each, &c., &c.

PRAISE AND PRAYER.

PRAISE.—For tokens of blessing manifested in the gatherings at the G.U. Anniversary (pp. 181—185, 192—194). For opportunities of testifying to the love of Christ (p. 191).

PRAYER.—That we may all strenuously do our part in preparing the world for the Second Coming (p. 177). That the zealous, prayerful, and faithful work of the Society's friends during the next few months may be so crowned with success that the financial year may close with a clear balance-sheet (p. 177). That the people in all lands may soon hear of the coming of the Saviour into the world, and may be led to know and follow Him (pp. 178—180). For the missionaries in China at the present time (pp. 186, 187). For the plague-stricken districts of Western India, and for the missionaries labouring there (p. 191). That the Holy Spirit may inspire all that is written and prosper all that is planned for the *GLEANER* in the forthcoming year (p. 194).

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Publication Notes.

THE special attention of all readers of the *GLEANER* is called to the handbill of new and recent publications of the Society, which is inserted in this number of the Magazine.

The pages of the Annual Report for 1901-02, containing the complete list of Missionaries and their Stations, with the 2-page Statistical Summary, have been reprinted in separate form for general use, under the title of **The Statistical View of the Society's Missions, 1902**. Price 2d.; or 4d. interleaved. Postage 1d. extra.

The issue of the *Annual Letters of Missionaries* for 1901 has now been completed. Part XVI. contains Letters from the North-West Canada Missions, 48pp., price 3d., post free. Part XVII. contains Letters from the West China Mission, British Columbia Mission, &c., together with Title Page and Index to the whole of the issue, 44 pp., price 3d., post free.

The Hymn, with music, written and composed specially for the recent Anniversary of the Gleaners' Union by the Rev. W. J. L. Sheppard, entitled **All Round the World**, has been reprinted in separate leaflet form. Price 2d. per dozen, or 1s. per 100, post free.

A new Occasional Paper (No. 39), for general distribution, entitled **The Greater Need**, is just ready. The incidents used to give point to the argument are taken from the new Annual Report. Copies supplied free of charge.

A most useful addition to the series of "Facts" papers has just been made by the issue of **Facts about Educational Missions**. These small Papers are largely used and are supplied free of charge. The Educational side of the Society's work needs to be better known than it is at present, and it is hoped that further papers will follow.

The C.M.S. Circulating Missionary Library is bringing out a series of **Helps to Missionary Reading**. No. 1 is entitled "Practical Hints." (Price 1d.; 1½d., post free.) No. 2 is a "Study on India." (Price 3d.; 3½d., post free.) Others to follow. Further particulars can be obtained from the Hon. Librarian, Bracken Lodge, Hampstead, N.W. These Helps can be obtained from the Publishing Department.

Another pamphlet with a similar object has been brought out by Mrs. Horace Porter, entitled *The Study of Foreign Missions and how to set about it*. Price 2d. (2½d., post free), from the Publishing Department, Salisbury Square.

New books published by outside firms have been added to the stock kept by the Publishing Department, as follows:—

Mosaics from India. Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. (Oliphant, 6s.) Supplied for 5s., post free.

Village Work in India. Pen-Pictures from a Missionary's Experience. By Norman Russell, of the Canada Presbyterian Church, Central India. (Oliphant, 3s. 6d.) Supplied for 3s., post free.

Memories of Zenana Mission Life. By S. F. Latham. (R.T.S.) 1s., post free.

Wilfrid Thornton. A Missionary Story, founded on fact. By Emily Symons. (Marshall Bros., 1s.) 1s., post free.

There will be no C.M.S. Card Kalendar for 1903. To those friends who wish to have something of the kind is recommended the Missionary Block Calendar, published by Mr. E. Kaufmann, price 1s. (1s. 3d., post free). Copies can be obtained from the C.M.S. Publishing Department.

Two small books, both of them admirably adapted for reading aloud at Missionary Working Parties, have just appeared, each of which we can most heartily recommend. **THAT DOLL**, by Miss Fanshawe, published by the S.P.C.K. (9d.), is a cleverly told story, illustrating how very practically the children of the London poor may have their sympathies aroused in their yet more-to-be-pitied sisters of the Indian zenana. This seems to us an ideal little book for a Mothers' Meeting Missionary Afternoon. **MISSIONARY NUGGETS**, compiled by Miss Pike and published by the C.E.Z.M.S. (1s. 6d. net), is an excellent collection of extracts from standard missionary volumes, each forming a twenty minutes' reading. All the chapters deal with women's work in the foreign field, and cover a very large area. It is a book which will meet a distinct want. Both these books can be obtained from the Publishing Department at the C.M. House.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. **Price One Penny** (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. **A Special Edition on thick art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.